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The Canadian Jewish news

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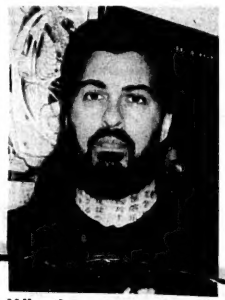
This Week

National

Tuition fees up at many Jewish day schools. *Page 5*

Attention deficit disorder is a problem in schools. *Special Feature* *Page 14*



Winnipeg tattoo artist embraces Judaism. *Page 33*

Fall Fashion

Say goodbye to facial lines without having surgery. *Page 48*

Arts

Holocaust documentaries highlighted at Toronto International Film Festival. *Page 53*

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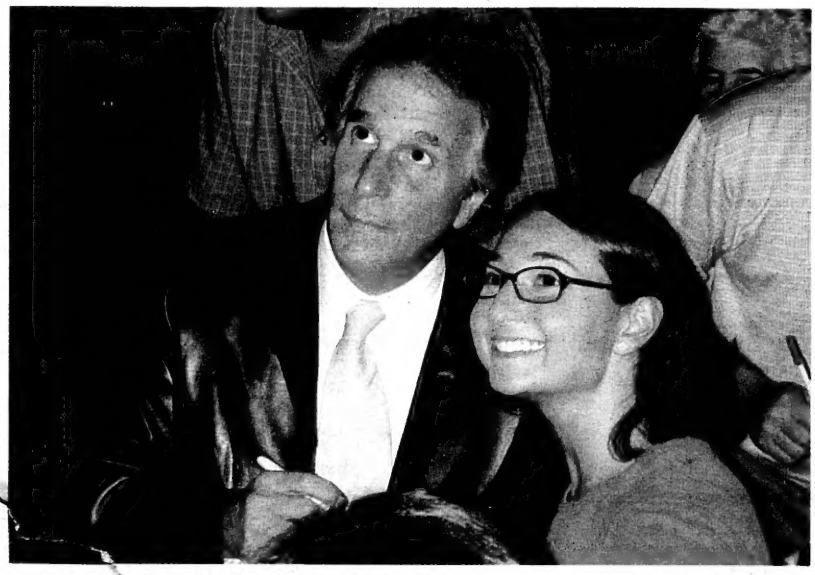


'The Fonz' launches 2001 UJA campaign

Fonzie fan Tamara Glick was excited about meeting actor, producer and director Henry Winkler following his keynote speech at this year's UJA FEDERATION campaign launch. ***See related stories on pages 3 and 5.***
[Frances Kraft photo]

This pill is also a camera

Medical breakthrough from Israel

By EDGAR ASHER
CJN Israel Bureau

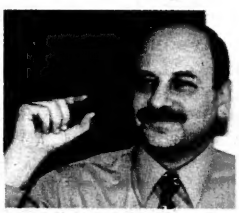
YOKNEAM — There was no hiding the expression of pride and satisfaction on the face of the vice-president, marketing, of Given Imaging when he announced that his company's revolutionary video capsule has just been granted U.S. Food and Drug Administration (FDA) approval for clinical trials.

The company will now carry out human clinical trials in New York and London in what has been described as one of the biggest ever medical breakthroughs in diagnostic medicine.

Known as the M2A Swallowable Imaging Capsule, the device contains a miniscule colour video camera, complete with flash and batteries, a transmitter and antenna. All this is contained in a disposable capsule one centimetre in diameter and 2.6 centimetres in length.

The M2A, which is the brain child of Dr. Gavriel Iddan, formerly head of the electro-optical design division of the Israel Rafael Armament Development authority, allows doctors to see images of the length of the human digestive system in incredible detail.

Today the main diagnostic tools are the endoscope and X-rays. Apart from the fact that the endoscope cannot travel the full length of the small intestine, the procedure is very uncomfortable and usually has to be carried out under anesthetic.



Vice President of Given Imaging, Pablo Halpern holds the pill/camera *[Isranet photo]*

After fasting overnight, the patient simply swallows the capsule with some water and is then able to go about his or her normal business while the disposable M2A capsule glides through the intestinal tract just as food would. On its amazing voyage, the capsule, which emits its own light source twice a second, sends out video signals from inside the body to sensors on the skin,

Continued on page 36

Greater Toronto Area

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The News in Brief

CANADA

Max Paperman Dies

MONTREAL — Max Paperman, a member of the Montreal family that runs the oldest Jewish funeral home in Canada, died last month. He was 93. Though he started at the funeral home, he worked in the clothing business for most of his adult life. He returned to the family business 18 years ago, and retired from it at age 88.

Environmental Grant

VANCOUVER — A local Jewish environmental group is getting funding from the British Columbia government to provide educational seminars to Jewish students this fall. Adam va-Adamah Jewish Environmental Society, known as AvA, recently received a $6,000 grant from the environment ministry to hire a part-time employee who will conduct seminars and outings for students at Vancouver Talmud Torah.

ISRAEL

Homes Demolished

JERUSALEM — Israeli forces demolished three partially completed Palestinian houses in a refugee camp in eastern Jerusalem last week. Israel said it took the action because the buildings were illegal and unoccupied.

West Nile Virus

JERUSALEM — An 84-year-old Israeli man died last week of a mosquito-transmitted virus that has killed at least seven people in the New York area during the past two summers. Israeli officials said they would increase spraying against mosquitoes, but said the West Nile virus is common in the Middle East and that most Israelis have developed immunity.

Symbol Compromise?

JERUSALEM — A new compromise may allow for Israel's humanitarian aid society to become a member of the International Red Cross. The new emblem for Israel's Magen David Adom organization would be a Jewish star framed in a border. The international group will consider the plan next month.

Trade Stays Flat

JERUSALEM — Trade between Israel and the Palestinian Authority totalled $1 billion (US) during the first half of the year, according to the Federation of Israeli Chambers of Commerce. The total was the same as for the same period during 1999, the group said.

WORLD

Church to Pay

BERLIN — Germany's Roman Catholic Church will pay $2.3 million to compensate Nazi-era forced labourers. But the move has been criticized because the money will not go into a general fund, but rather to labourers employed by the church. Germany's Protestant churches have agreed to pay $4.6 million to the general fund, which was created under an agreement reached by the German government, German businesses and international Jewish groups.

Swiss Contributions

BERN — The Nestlé company will contribute $14.6 million to the $1.25-billion Swiss banks settlement for Holocaust-era claims. The court-appointed lawyer in the settlement is scheduled to devise a plan to distribute the money by Sept. 11. Meantime, six more Swiss firms joined the $5-billion German fund to compensate World War II-era slave and forced labourers. That brings the total number of Swiss firms participating in the fund to 11.

Letter to Lieberman

NEW YORK — The Anti-Defamation League has sent a letter to Joseph Lieberman calling on the U.S. Democratic vice-presidential candidate to keep religion out of the presidential campaign. "Appealing along religious lines, or belief in God, is contrary to the American ideal," said the ADL letter. The letter came a day after Lieberman told an audience at an African American church in Detroit that Americans need to renew the "dedication of our nation and ourselves and to God and God's purpose."

Words from Bush

WASHINGTON — George W. Bush promised members of a Jewish organization a continued "special relationship" between the United States and Israel. But the U.S. Republican presidential candidate told B'nai Brith International's convention via satellite that America should not pressure the Jewish state or interfere with Israel's democratic process. Bush also sounded familiar themes for Jewish groups, including support for the peace process, tolerance of all faiths and moving the U.S. Embassy from Tel Aviv to Jerusalem.

Lawsuit Against Neo-Nazi Group Starts

COEUR D'ALENE, Idaho — White supremacists and Jewish groups massed outside a small courthouse in this northern Idaho city last week for a trial aimed at bankrupting one of the United States' most reviled racist groups.

Scores of police patrolled streets around the court to prevent trouble at the start of a lawsuit that pits the civil rights movement against Aryan Nations, a neo-Nazi group.

Lawyers from the Southern Poverty Law Centre, who have brought the case, and leaders of the Jewish Defence League were under close guard at their hotels.

The case stems from an attack on a mother and her son two years ago by guards at the Aryan Nations compound.

Victoria and Joseph Keenan say they were driving past the compound when their car backfired. Believing a gun had been fired at them, armed guards at the compound chased after the pair and shot at their car.

Eventually, the two were forced into a ditch, where Keenan said one man struck her with the butt of a gun and another struck her son.

If the Keenans prevail in the suit, they could wind up owning the hate group's eight-hectare compound on scenic Hayden Lake, which has been appraised at $203,000 (US).

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'The Fonz' helps launch UJA Campaign 2001

By FRANCES KRAFT
Staff Reporter

TORONTO — For an audience that knows him primarily as the Fonz, Henry Winkler, keynote speaker at last week's Campaign 2001 launch, was just as big a hit speaking as himself – an energetic 54-year-old Jewish actor, producer and director with grey hair and a self-deprecating sense of humour, dressed impeccably for the occasion in a dark navy suit, white dress shirt and pale pink tie.

Ron Frisch

The black leather jacket he wore as motorcycle-riding Arthur Fonzarelli in the '70s and '80s sitcom, *Happy Days*, now hangs in the Smithsonian Institute in Washington, D.C.

Winkler's interest in helping children, both through charity work and professionally (having produced a variety of programs for and about kids) tied in with this year's UJA FEDERATION campaign theme, The Campaign for Our Children.

The words are "more than just a marketing theme," said Ron Frisch, campaign co-chair with Ed Sonshine. The campaign goal this year is $45 million, $4 million more than last year, with the extra funds to be earmarked for youth projects. More than $16 million has already been raised, said Sonshine.

The 'quiet charm' of Henry Winkler

Please see page 6

Photos by Stephen Epstein

An extra half-million dollars is to be dedicated to the rescue of youth from the former Soviet Union, $2.1 million to expand formal and informal Jewish education, and 1.4 million to help immigrant youth and children affected by poverty and domestic violence, Frisch said.

"We are living proof of what dreams can come true," he proclaimed, having noted that 52 years ago, to the week, an emergency UJA meeting was held at the same location, the Royal York Hotel, to ensure the survival of the fledgling State of Israel.

Winkler also spoke of dreams. A depiction of an elderly rabbi at the Kotel, bearing the phrase "If you will it, it is not a dream," was a gift he received during his heyday as Fonzie. It still hangs on his office wall, he said.

He urged the audience of over 1,200 people to make the most of themselves by working on their spiritual, physical and mental development, and to give of themselves, especially to "those who have the most potential and are the most vulnerable.

"If we don't do our part, then something very important will remain undone forever," he said.

His own impact as Fonzie was brought home in a number of stories. In the show's seventh year, Winkler's character said, "Hey Richie, look at this. You can get a library card. They're free. I can take a book home. You can meet chicks there." Registration for library cards in the United States went up 500 percent as a result, Winkler said.

More poignantly, a seven-year-old autistic girl uttered her first word, "Fonz," when she saw Winkler at an arts festival, moving her mother to tears. The following year, her vocabulary had increased by 100 words, he said.

Ed Sonshine

And at a Washington, D.C. event, former Beirut hostage Terry Anderson told Winkler that his guards used to watch *Happy Days*, which kept the prisoners going as they also watched, through bars. "Who knew?" Winkler asked.

Continued on page 27

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Notice to Visitors to Pardes Shalom Cemetery

Arrangements have been made by Pardes Shalom to provide complimentary transportation to the cemetery before Rosh Hashanah and Yom Kippur, for those without transportation.

Bus service will be provided on the following 2 days: **Sunday, September 24 and Sunday, October 8.**

On each of these days, a bus identified by a sign "**PARDES SHALOM**" will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst Street, at 10:00 a.m. for Pardes Shalom Cemetery.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:30, to pick up passengers before proceeding to the cemetery.

The bus will leave the cemetery at 12:30 p.m. for return to the Betel Centre and the Bathurst Jewish Centre.

For further information, and to register, please call the cemetery office (416) 635-2883, extension 211 - Trudy, or extension 224 - Esther.

Greater Toronto Area

The Sabbath feeling in Venice

From the editor's desk

Two Canadians travelled to Venice with two friends from Venice whom they had met three days before at a mountain retreat in the Italian Alps. The highway was clogged with vehicles inching eastward toward the Adriatic Sea.

The experience of sitting in a car moving very slowly on a road choked by countless other cars moving very slowly on the same road was a familiar one to the Canadians, except that this road led to Venice and it was Friday afternoon and they were starting to feel concerned that the arrival of Shabbat would precede their arrival in Venice.

But the sun stayed in the sky long enough for the weary, excited visitors from Canada and their Venetian hosts to pull their suitcases through the crowded streets, across three canal-spanning bridges, and along the cobbled surfaces of the alleyways of the former Jewish quarter to a modest home in the calle della ghetto novissimo – the "newest" of the three areas comprising the full ghetto in which Jews had always lived in Venice.

A street in the Jewish ghetto today, and then

The ghetto novissimo was established in 1633; the oldest of the three sections, ironically called the ghetto nuovo, was established in 1516; the second area, confusingly called the ghetto vecchio – or old ghetto – was established in 1541.

The exteriors of the buildings tightly abutting each other and the dark, narrow streets remained essentially as they were 400 and more years ago. The home in which the Canadians received Shabbat edged onto a canal on whose immediate opposite side was a small Lubavitch yeshiva.

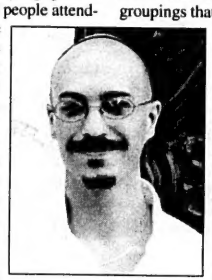
The rolling rhymes of *Lecha Dodi* emanating from the small group of young men enthusiastically receiving the Shabbat, seemed to skim along the surface of the canal like a finely polished flint sparking a glow of warm, Sabbath feelings in the Jewish hearts visiting across the way.

The next day, the Canadians attended the Sephardi synagogue, one of only three still in use among the five synagogues in the ghetto. In all, about 40 people attended shul that morning. The majority were, like the Canadians, visitors. Joining the Canadians were tourists from New York, Paris, London and Jerusalem.

The rabbi of the congregation, Dr. Roberto Della Rocca, greeted the worshippers in Hebrew and invited them for a kiddush at the nearby Home for the Jewish Aged.

Rabbi Della Rocca made no inquiries prior to his remarks as to the level of familiarity with spoken Hebrew among the worshippers. He assumed an ability at least to understand the language freely if not to actually speak it freely.

The Canadians were fixated upon and absorbed the myriad new, compelling sights and sounds of this four-century old Venetian synagogue, Yet the thought was inescapable that among the many miracles wrought by the young State of Israel and gifted to the all the Jews of the world was the Hebrew language – dramatic, dynamic and revived – as a language of connection between Jew and Jew, as well as a language of connection between Jew and God. How good it felt for them to sit with so interesting and diverse a group of Jews, united in a special feeling, as kinfolk, brethren in a bond of living history.



Nicola Fuochi

Nicola Fuochi is one of the guides at the Jewish Museum in the ghetto. He speaks about the Jewish past and present of Venice with obvious expertise, passion and a dry sense of humour. A tour of the area with him lasts about an hour and focuses on the five synagogues that remain in the ghetto. The synagogues were the centerpieces of the rich communal life that held sway in Venice 400 years ago. Each was built in the 16th century, a spiritual and cultural home to the different Jewish groupings that made their way to the port on the Adriatic: the Great German Synagogue, the Spanish Synagogue, the Canton Synagogue, the Levantine Synagogue and the Italian Synagogue. To this day, according to Fuochi, there are "secret" passageways and tunnels connecting the synagogues.

Moses Montefiore, the fabled philanthropist from London helped to build the Levantine Synagogue.

Approximately 1,200 Jews lived in Venice during World War II. Due in large part to the bravery of the leader of the community who refused to turn over the list of Jewish names to the Nazis, some 1,000 survived.

Today, 466 Jews are registered as members of the Jewish community, although Fuochi believes around 600 Jews actually live there. Like the rest of Italian Jewry, it is a community suffused with a breathtakingly creative and vibrant Jewish past. Its future, however, one hesitates to add, appears uncertain.

—MBD

SEE JN

CAMPAIGN LAUNCH TOUCHES HIGH NOTES: Shlomo Gronich, left, and the Sheba Choir of Israel entertained the more than 1,200 people who gathered last week for the launch of UJA FEDERATION of Greater Toronto's 2001 campaign. [Stephen Epstein photo]

Greater Toronto Area

Tuition up around 4.5% at Jewish day schools

By RON CSILLAG
Staff Reporter

TORONTO — The kids are back at their desks this week, and their parents will have to dig a bit deeper to keep them there.

Tuition fees at the 13 Toronto Board of Jewish Education (BJE) schools are up this academic year by an average 4.5 percent over last year.

The increase a year ago over the previous year was 2.5 percent.

The lowest increase this year will be at Associated Hebrew Day Schools (1.5 percent), while the highest (6.3 percent) are in grades 4 to 8 at Netivot Hatorah.

Netivot has split its fee structure this year between the lower and higher grades.

United Synagogue Day Schools did the same thing last year, charging one fee for students in grade 1 and another for all other grades. The increase at USDS this year is five percent for both.

There will be no fee hike at Ner Israel Yeshiva. The increase last year there was 6.4 percent over the year before.

Bernard Shoub, director of school finances at the BJE, said the increase at Beth Jacob High School for Girls is because the student body has shrunk, thanks to the opening of two other Orthodox schools for girls, Bnos Bais Yaakov High School and Tiferes Bais Yaakov High School.

The population of the BJE system is over 11,000 pupils, while another 6,000 are in the supplementary system.

Shoub said it was too early to say how many students will get a subsidized education this year. Last year, roughly 40 percent of students in the BJE system did not pay full fees.

The five-year-old Toronto Heschel School, located in Beth David Synagogue, is affiliated with the BJE ,but receives none of its funding. It does, however, take part in BJE conferences and programs. There too, tuition is staggered along grades, ranging this year from $8,500 to $8,800 – a sharp rise of 11 percent over last year.

The Zareinu Educational Centre for multi-challenged children received a grant of $100,000 from the BJE last year. Shoub said he expects the same amount will be granted to Zareinu this year.

Full fees at Zareinu, which is also affiliated with the BJE, will be $15,750 this year, compared to $15,000 last year.

Asked whether he's comfortable with an average tuition hike of 4.5 percent – which is above the inflation rate – Shoub said, "I'd be a lot more comfortable if we had funds coming from the province."

ADD identified as problem. See pages 14, 15.

School	1999-2000	2000-2001	% Increase
Associated Hebrew Day Schools	$7,300	$7,4001.	5%
Beth Jacob High School for Girls	$9,775	$10,350	6%
Bialik Hebrew Day School	$7,600	$7,8503	4%
CHAT	$10,900	$11,500	5%
Eitz Chaim Day School	$7,500	$7,800	4%
Leo Baeck Day School	$7,633	$7,833 *	2.5%
Ner Israel Yeshiva	$10,900	$10,900 •	—
Netivot Hatorah	$7,800	$8,150 (grades 1-3)	4.5%
		$8,300 (grades 4-8)	6.3%
Or Haemet	$7,000	$7,300	4.3%
She'arim Hebrew Day School	$12,800	$13,000	1.6%
Ulpanat Orot Girls' Schoo	$10,900	$11,500	5%
United Synagogue Day Schools	$7,750 (grade 1)	$8,150	5%
	$7,850 (grades 2-8)	$8,250	5%
Yeshivat Or Chaim	$10,900	$11,500	5%

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An enriching experience, it is also physically and mentally challenging with long days, little sleep and **major responsibility. Chaperones must be able to make a commitment for the entire program.** This includes pre-trip preparation, orientation sessions and a Shabbaton (Jan. 26-28, 2001), as well as post-trip evaluations and a reunion. **Responsibilities begin in October 2000 and continue for approximately one year.**

For information, please call Joyce Rifkind at the Board of Jewish Education 416-633-7770 ext. 256 or Jennifer Turack at UJA FEDERATION 416-635-2883 ext. 265.

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The 'quiet charm' of Henry Winkler

By FRANCES KRAFT
Staff Reporter

TORONTO — Fonzie – as countless fans of Henry Winkler still think of him – is becoming a familiar face at Jewish federation events.

The New York-born actor, producer and director has spoken on many such occasions over the past three or four years, he told *The CJN* in a phone interview last Tuesday, prior to his Wednesday night appearance at UJA FEDERATION's campaign launch at the Royal York Hotel.

No stranger to Canada, Winkler filmed the 1979 television movie *An American Christmas Carol*, in which he played Scrooge, in Elora, Ont. He has also directed commercials in Toronto and worked on productions in Vancouver.

Why the recent Toronto gig? Winkler's reply and tone of voice resonated with a quiet charm reminiscent of Fonzie's manner toward Richie's mother (Marion Ross) on *Happy Days*, the long-running sitcom for which Winkler garnered three Emmy nominations and two Golden Globe awards.

"You know what I love?" he asked from the office of his Los Angeles company, Fair Dinkum Productions.

"Essentially, I love being in a room with strangers, in so many different places, and so many of them could have been at my bar mitzvah. When you meet a landsman, no matter where in the world, there is this instant understanding that is just a great feeling."

Not to mention that Winkler is "crazy about" children and has been actively involved in children's causes since his teens, when he worked as a counsellor at an after-school program. (This year's UJA campaign theme is The Campaign for Our Children.)

Much of Winkler's work reflects his interest in children, including Fair Dinkum's first television documentary two decades ago, *Who Are the DeBolts and Where Did They Get 19 Kids?*; a 1984 video, *Strong Kids, Safe Kids*, dealing with child abuse; and the current Disney series *So Weird*.

Henry Winkler [Stephen Epstein photo]

Winkler, now a father of three – stepson Jed, 29, daughter Zoe, 20, and son Max, 17 – grew up with few close relatives, his parents having fled Nazi Germany in 1939.

His mother, Ilse, and father, Harry, president of an international lumber corporation, were among the founding families of Congregation Habonim, a Conservative synagogue in Manhattan, where Winkler, now 54, celebrated his bar mitzvah.

Becoming a parent himself evoked "feelings you had no idea were there, and no idea of the enormity of those feelings."

Becoming an actor was a childhood dream – and a struggle. "If you didn't have a C average, you couldn't be in the play," he said. He remembers being told he was lazy and not living up to his potential.

It wasn't until several years after he earned a Master's degree from the Yale School of Drama that Winkler learned he was dyslexic. He still finds reading "really difficult" and says he works hard at learning scripts.

A recent guest role in *The Practice* resulted in an Emmy nomination, and on Oct. 19, he opens on Broadway in Neil Simon's *The Dinner Party*.

Among his other projects, Winkler is working on a digital remake of *Everybody's Got a Song*, a 1974 film explaining to students with learning challenges "that they're pretty swell, and that just because they learn differently, doesn't mean they're stupid."

He realized once he started that the theme applied to him as well.

Winkler claims to have no idea what made his *Happy Days* character so immensely popular. Over the course of 255 shows from 1974 to 1984, Arthur Fonzarelli – the leather jacketed, motorcycle-riding high school dropout – was an icon of cool. "It's just incredible. No matter where I go in the world, I'm stopped."

Reflecting on the influence religion has had on his work and life, Winkler said he imagines much of what he does is influenced by the "tenaciousness, compassion and wisdom" of Judaism.

Winkler and Stacey, his wife of over 22 years, belong to a synagogue, but he admitted he is "probably not as active as I want to be or should be."

The next day, when I met him in person, he greeted me warmly, with a hug, as if I had in fact been a guest at his bar mitzvah.

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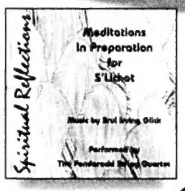
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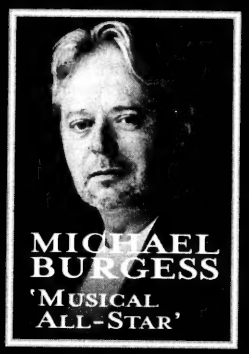

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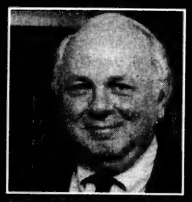

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The opportunity that returns to us again

Elul arrived last week. We ushered in the last month of the Jewish lunar calendar before Rosh Hashanah, just as we were ushering out the last few days of summer before the long Labour Day weekend. Perhaps it was a fortuitous confluence of the two streams of time. Perhaps the summer's last extended respite was just the right frame of time and mind in which to contemplate the signficance of the countdown to Rosh Hashanah that begins with Elul.

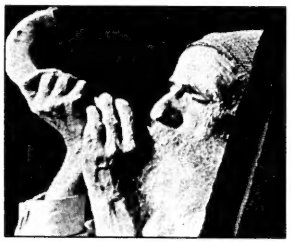
Our ancient sages ascribed specific liturgical customs to Elul. They understood that, just as one must prepare to face judgment in an earthly court, one must also prepare to face judgment in the heavenly court. And inasmuch as Rosh Hashanah is about the judgment by Heaven of our individual lives, the liturgical customs of Elul are aimed at steering our hearts and our minds towards the pages beginning to turn, as it were, in the Book of Judgment on high.

Two of the key customs are the addition of selichot prayers to the morning service – each day of the month for most Sephardi congregations and toward the end of the month for Ashkenazi congregations – and the sounding of the shofar at the end of the morning services.

The selichot prayers are special poems of forgiveness built upon the 13 Divine attributes of mercy that one recites with a minyan. They are intended to help us feel contrition for behaviour in the year drawing to its close, that we may have come to regret.

The sounds of the shofar are intended to serve as a spiritual alarm clock. Together with the penitential poetry of selichot, the blasts of the shofar urge us to "wake up" to the possibilities that have come our way, yet again, to begin the process of measuring who and where we are.

In truth, however, sometimes it takes a bit of courage to do this, because the measurement can fall short of where and who we hoped we might be. But that is also the opportunity Elul brings, namely, the time prior to Rosh Hashanah to find our courage and the opportunity yet again, to do good things with our lives.



LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They were sentenced to between four and 13 years imprisonment. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Editorials and Letters

Dry Bones

CLINTON STILL NEEDS A TRIUMPH IN THE MID-EAST
WHILE GORE NEEDS VOTES IN THE "MID-WEST"
BUT CLINTON AND GORE ARE NOT RUNNING AGAINST EACH OTHER!
SAYS WHO?
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CJN missed the story: Cotler

Your front page article, "Israel erred on International Court: Cotler," (*CJN*, Aug. 24) may have, however inadvertently, mischaracterized my presentation to the annual meeting of the International Association of Jewish Lawyers and Jurists – while missing the real story – as follows:

First, my talk dealt with the historical significance of the International Criminal Court, the principles underlying it, and the landmark Canadian War Crimes Law, which gives Canada the most comprehensive war crimes legislation in the world. I made no reference in my presentation to the issue of Israel and the ICC.

Second, the reference to the fact that "Israel erred on International Court," which appears as your headline, was in response to a question as to whether Israel should have signed the Rome Treaty to establish an International Criminal Court. I responded that "Israel erred in not signing the Treaty," and added that Israel might well have succeeded in amending the offending provision of the Rome Treaty if its lobbying had begun earlier (in the three years before the Rome ICC Conference), and had involved NGOs and not only governments.

Third, the real headline story is that the Israeli minister of justice, Yossi Beilin, announced shortly thereafter at the conference that Israel would proceed to sign the ICC Treaty.

Irwin Cotler, O.C., M.P.
Montreal

* * *

Re: CHAT – Parent responds to Csillag

...Ron Csillag's column of Aug. 3 cannot go unanswered.

Csillag thinks that we are upset because of the car pools. Though this may be a problem for families with children attending the separate campuses, what upsets us is that this was sprung on us without warning. Our children will be denied a high school experience with their peers, with many of whom they have been going to school since they were four years old. Our children will be denied the facilities that are available to the other CHAT students, and they will not have the experience or social contacts of the mentoring program that were stressed a number of times during the presentations by CHAT.

Most outrageous is Csillag's accusation that the "L" postal code parents' objections to Richmond Hill are racist. To state that we are concerned that a "Baptist church and some Muslim-owned stores will have negative influences" is a total misrepresentation. We were equating the fact that Wilmington students have off-campus facilities available to them across the street from the school. Richmond Hill students will not have that option because there are no appropriate facilities available unless he considers adult video stores and strip joints appropriate.

All of the community's schools are located in areas that have some amount of Jewish presence. There is no Jewish presence in the area of Richmond Hill High School...

Csillag is right about one thing. This was not CHAT's finest hour. The fault lies with CHAT's not having done any appropriate long-term planning. They should have limited the number of children accepted into Grade 9 based on the space available and not tried to accommodate every application...

We were misled. Our children were enticed into CHAT with the false impression that they would be attending Wilmington. The integrity of the administration and the board has been permanently tarnished, and nothing short of the resignation of both the board and the administration will begin the healing process.

Allan Garber
Thornhill

* * *

All Jews affected by funding

Morton Weinfeld's column, "Hillary, Stock and anti-Semitism" (*CJN*, Aug. 17), is flawed on two counts. First, he raises the spectre of Stockwell Day's alleged anti-Semitism, a spurious and unsubstantiated claim at best, even by Weinfeld's own admission.

The second flaw is even more disturbing. He claims that "a few ultra-Orthodox Jews in Ontario might be prepared to ignore the allegations of anti-Semitism and support the Alliance." Weinfeld displays a callous lack of concern for the plight of day school parents in Ontario, who are for the most part buckling under heavy financial burdens to pay the very high tuition fees here, where we receive no support at all from the provincial government.

Why does Weinfeld feel it necessary to single out ultra-Orthodox Jews in his column? Certainly the ultra-Orthodox are quite affected by this discriminatory situation, as are middle-of-the-road Orthodox Jews such as myself, Conservative and Reform Jews, and even the many non-religiously affiliated Jews who choose to give their children a day school education. There are enough fine Jewish day schools here in Ontario of all stripes, that no segment of our diverse community is left untouched by this issue.

The fact that Day is apparently the only politician in this country who is willing to commit himself to take action on ending the discriminatory educational funding policies in Ontario certainly makes him worthy of consideration by the Jewish community, and makes any unsubstantiated claims of anti-Semitism pale in comparison.

Jerrold Landau
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Mourning and Gender: Women Reciting Kaddish

By RABBI CHAIM STEINMETZ
Special to The CJN

Mourning rituals such as shivah, Yizkor and Kaddish, are well known halachic obligations. But for many mourners, these rituals have a great deal of emotional value as well; they express the mourner's love and concern for a departed family member. Because of this, any halachic question about mourning ritual is sensitive.

For Orthodox Jews, women's issues are also sensitive. Some feel it is necessary to do what is halachically possible to increase the role women play in synagogue life; others, in reaction to this, see any flexibility regarding women's issues as undermining the halachic system.

The halachic question of whether women may say Kaddish lies at the intersection of these two sensitive topics; it is both a women's issue and a mourner's issue. Because of this, it has become the subject of some heated scholarly debate. (Some articles are available in English, including Rabbi Reuven Fink's *The Recital of Kaddish by Women* in the *Journal of Halacha and Contemporary Society* (*JHCS*), no. XXXI; Letters to the editor, *JHCS*, no. XXXII; Rochelle L. Millen's *The Female Voice of Kaddish* in *Jewish Legal Writings by Women*.) This debate is another twist in the history of an unusual prayer.

The nucleus of the Kaddish prayer is the phrase "Yehe sheme rabbah mevorach" (May the name of God be blessed), which is mentioned several times in the Talmud. Some have theorized that the Kaddish was instituted as a response to the destruction of the Temple; it was an attempt to call on God to make His greatness known, and redeem the Jewish people (*Aruch Hashulchan*, OH 55:1). It is considered to be an exceptional prayer (*Berachot* 21b), one that can tear up a negative Divine judgment (*Shabbat* 119b). Initially, Kaddish was recited by the chazzan. The custom for mourners to recite the Kaddish began in medieval Germany (see *Or Zarua* 2:11), and later spread to Jewish communities around the world.

At present, Kaddish is recited seven times during the morning prayers, and five times during the two evening prayers. About half of the time, it is recited by the chazzan; the rest of the time, it is recited by mourners in the congregation.

The current practice of mourners reciting Kaddish raises some difficulties. The mourner recites Kaddish as a way of increasing the heavenly merit of the deceased (cf. *Otzar Midrashim*, page 450). However, praying for the dead appears to be illogical; we have a general rule that people are judged for their own actions. We do not judge children by the actions of their parents, nor parents by the actions of their children (Deuteronomy 24:17, *Sanhedrin* 27b). If this is so, why should a child's recital of Kaddish or Yizkor change a parent's heavenly judgment?

Indeed, because of this problem, some medieval authorities opposed Yizkor and similar prayers (see *Encyclopedia Talmudit*, s.v. Hazkarat Nishamot). In response, some argue that when a child undertakes to do something, the influence of the parent becomes apparent, and thereby the parent is rewarded. Others simply affirm that God extends clemency to a parent's soul when a child prays on his behalf.

Another difficulty is: What does Kaddish have to do with mourning? The text of the

Portrait de Miriam
Moïse Kisling 1891—1953

Kaddish is not a prayer for the dead; it is a prayer exalting the greatness of God. It tells us that God's greatness is beyond human comprehension, greater than any praise man can utter.

Some argue that one of the reasons it was chosen as the mourner's prayer is because of eschatological references in the Kaddish (Ismar Elbogen, *Jewish Liturgy: A Comprehensive History*, chapter 12a).

The first paragraph of the Kaddish says: "May He give reign to His kingship in your lifetime and your days" a clear allusion to the messianic era. (In the Sephardi version of the Kaddish this is expressed more explicitly: "May He give reign to His kingship, and make His salvation flourish and bring near His Messiah.") Another version of Kaddish (recited at the graveside) talks about "the world which will be renewed, and where God will revive the dead and raise them up to eternal life, and rebuild the city of Jerusalem and complete its sanctuary within it…" The references to the messianic period and the resurrection of the dead made the Kaddish the right prayer for the mourner, a comforting reminder that death is not final.

Once the Kaddish became well established as a mourner's prayer, a new question came to the fore: May women recite the Mourner's Kaddish? This question was asked, on three separate occasions in the late 17th and early 18th centuries, of prominent German rabbis. Rabbi Yair Chaim Bachrach, (*Chavot Yair*, 1698; *Teshuvah* 222) when asked about a "strange" and "famous" occurrence in Amsterdam, responded: "About one who was left without a son, and commanded before his death that 10 should gather in his home to study for the 12 months (with pay), and after the study session, his daughter would recite Kaddish, and the rabbis and leaders of the community did not protest. Although I cannot prove this wrong, for a woman is commanded to sanctify God's name (i.e., Kiddush HaShem, and therefore is just as commanded to recite Kaddish which is meant to sanctify God's name -C.S.), and there is a minyan… and it is logical that a daughter's (recital of Kaddish) is purposeful and pleasing for the (father's) soul, for it is his child. However, one should protest for it will weaken Jewish customs, which are also Torah, and everyone will build his own sanctuary according to his own ideas…"

From R. Bachrach's response we see two things: in principle, it is halachically acceptable for a woman to recite the Mourner's Kaddish; however, because a woman reciting Kaddish in public runs counter to custom, it is more important to preserve community customs. Therefore, once it became public knowledge, it would be prohibited for the daughter to continue to recite the Kaddish, even at home. For similar reasons, Rabbi Yechezkel Katzenelenbogen (*Knesset Yechezkel*, 1731; end of *Yoreh Deah*) prohibited women from reciting Kaddish, even at home. However, Rabbi Yaakov Reischer (*Shevut Yaakov*, 1708; II:93) allowed women to recite the Kaddish, only in a private home, because there would be no breach of local customs regarding modesty if it was recited outside of the synagogue. For similar reasons, a recent author, Rabbi Yechiel Michel Tukacshinsky (*Gesher HaChayim*, 1947; page 226) allows a girl under the age of 12 to recite the Kaddish in the synagogue.

However, times and customs change, and old questions are reconsidered. In the past century, the question of women reciting Kaddish has brought about new debates and new rulings. To some authorities, a women reciting Kaddish remains immodest and inappropriate for the synagogue (*Tzitz Eliezer* 14:7). Some argue to be lenient, recognizing that a stringent stance can alienate women mourners who want to recite Kaddish. Others take a reactionary stance. They argue that because of the pressure placed on Orthodoxy by feminism, it is necessary to be stringent about women reciting Kaddish. They say "that given the Zeitgeist that prevails today, which serves as an impetus to change our time-honoured laws concerning modesty, identity and role differentiation, this change is both pernicious and dangerous." (Fink, *JHCS* XXXI, page 37) However, in actuality, in the early 20th century (before the feminist movement), many communities began to allow women of all ages to recite the Kaddish.

In two letters to the editor, (*Hadarom* 1987, page 157; *JHCS* no. XXXII, page 105) Rabbi Joel Wolowelsky repeats reports that it was not uncommon for women to recite Kaddish in synagogues in pre-World War II Lithuania, and that several leading rabbis, including Rav Chaim Ozer Grodzenski, approved and recommended the practice.

Rabbi Yoseph Ber Soloveitchik recounted that he found it curious, when visiting Vilna, to find a women reciting Kaddish after Ma'ariv. Investigating, he discovered that this was the prevailing practice in Vilna (see Kenneth Chelst, *Kaddish: The Unanswered Cry*, footnote 23, and Wolowelsky in *JHCS*, page 104). After emigrating to America, Rabbi Yoseph Ber Soloveitchik continued to rule that women may say the Mourner's Kaddish, as did his brother, Rabbi Aaron Soloveitchik.

In addition, Rabbi Yoseph Henkin gave the practice of women saying Kaddish a lukewarm endorsement, partially because of the intense significance people give the Mourner's Kaddish. From a recently published responsa (*Iggrot Moshe*, OH V:12, section 2) it is clear that Rabbi Moshe Feinstein also accepted and endorsed the practice of women reciting the Mourner's Kaddish. It is evident then that the current custom of many synagogues to allow and encourage women to recite the Kaddish has a strong basis in Halachah.

The Kaddish is an attempt to reach out into a different dimension and connect with a person who has passed away. Men and women of all shades of observance find reciting the Kaddish to be deeply spiritual and extremely comforting. As we recite the Kaddish in the synagogue, all of us, both mourner and non-mourner, pray for the time when "death will be swallowed up forever, and God will wipe the tears from every face." (Isaiah 25:8)

Portrait of the Artist's wife
Yehudo Epstein 1870—1945

Rabbi Steinmetz is the spiritual leader of Tifereth Beth David Jerusalem in Cote St. Luc, Que.

Lament for an absent crowd

July 10 was a day of solidarity with the 10 Iranian Jews who had been called before a revolutionary court in Iran. We were to assemble in order to let the Iranian government know that we and many Christian allies were outraged at the judgment of this court of "justice," where the judge was also the prosecutor.

Rabbi Gunther Plaut in Toronto

The court handed down its sentence after the accused had been held for many months without a lawyer or access to their families – and the proceeding was held in secret to boot.

When preparing to give a talk at the rally, I could not help but think of two other occasions in which I had the privilege of participating, rallies that galvanized our community: One took place 31 years ago in sub-zero temperatures at Nathan Phillips Square in Toronto, when we protested the execution of 14 Iraqis, including nine Jews. Thousands were in attendance. The other occasion happened two years later in Ottawa, when 10,000 of our people came from all over the country and marched through the streets of our capital chanting: "One, two, three, four, open up the iron door!"

But where were we this time? To be sure, it was summer, but I cannot persuade myself that the date alone was the reason for the relatively sparse attendance. (The *Toronto Star* spoke of 500; I wish there had been that many.) To be sure, the actual number was not embarrassingly low, and many of those who were present were active members of the community. The media were there, too, but the masses were absent. Why was this so?

Was it because the travesty of justice perpetrated in Iran did not affect us personally? After all, it was an attack on Jews and Judaism, clear and simple. Why did it not seem to touch us?

Is it true what many Israeli say, that the Jewish identity of Diaspora Jewry is already waning? Or may the explanation be due to the biblical warning that ease and well being may erode our sense of responsibility? I have been worried about this for quite some time and our rally confirmed my fears.

However, there was at least one encouraging aspect to the Iranian vigil. The major community organizations joined in common effort – from Canadian Jewish Congress and Federation to B'nai Brith, from religious Orthodoxy to Reform. I will try and remember that part as an encouraging sign that the basic elements of a united community still exist. But without a pervasive sense of responsibility, we are ineffective.

The gathering in front of Old City Hall in Toronto was a warning that the next time around we must do better.

A new voice from the East

So, we're back to that time of year again; a mad rush to get everything organized for the new year before school starts.

With respect to university students, it means many things. Suddenly, we have to do everything *now* that we should have done when we came home in the spring – doctor's appointments, passport renewals, course selections, etc.

Of course, we also have the last minute haircuts as well as "back to school" shopping to do before we get to school. And, for those travelling far distances for their higher education, we have to get our travel arrangements in order, and hope that Air Canada will not go on strike until after we've arrived at our destinations.

Darcie Richler in Halifax

My name is Darcie Richler, and I am your new source on student happenings in the Atlantic provinces. Entering my third year of study at Dalhousie University in Halifax, I will be majoring in political science/environmental science.

I am the president of the Atlantic Provinces Jewish Students' Federation (APJSF), and I intend to provide you with an "objective" and "informative" report about what is happening on campuses around the Atlantic region.

This time of year also brings out a somewhat difficult reality for Jewish students who study far away from home. I am referring of course, to the High Holy Days.

In the past, I had always looked forward to this point in the year as an opportunity to spend some much needed time with family, consume large quantities of my mom's fantastic cooking, and have some long weekends too!

In my first year away, I remember dreading the Holy Days, knowing that I would not be at home for any of them.

This put a damper on the excitement of going away, and caused a bad case of homesickness even before I left for school.

However, the biggest and best surprise came when the invitations for lunch, dinner and the breaking of the fast started coming in.

I have attended Camp Kadimah in Lunenburg County, Nova Scotia since 1993. In fact, going there is what triggered my interest in the Maritimes so much that I decided, at the age of 13, that Dalhousie University had to be the best place on earth (by virtue of the fact that it is located in Halifax, N.S.).

In the summer of 1998, my first year on staff at Camp Kadimah, and only a few months before starting first year at Dalhousie, I received all the reassurances I so desperately needed. Visitor's day brought many kind parents from Halifax who eagerly extended invitations to their homes for any part of the High Holy Days.

These same parents also continue to come to me and say "if you ever need anything, do not hesitate to call" or sometimes they simply make a date to have me over for dinner. The best part of it is their sincerity.

When I left Toronto to attend Dalhousie, I had no idea what I was getting into. The Atlantic Jewish communities are filled with the kindest and warmest people that I have ever met. They represent what the word "community" means in its truest form; they take care of each other.

The families here have made my time away from home much easier than I ever anticipated and I speak for many when I say that.

I would personally like to extend a warm welcome to all the new students coming to school this year in the Maritimes; we have a great program in store for you, so please come out and participate. There is a lot to offer in this Jewish community, and I hope that you come out and participate.

If you are in doubt of where to go, you can e-mail the Atlantic Provinces Jewish Students' Federation at APJSF@hotmail.com or just attend synagogue. You will be surprised at how welcome you will feel.

Until next month, I hope that you all have a nice transition into the upcoming New Year, and I look forward to providing you with a window into a Jewish student's life in the Atlantic region.

There's more to Winnipeg than the weather

What do Canadians think of first when they hear the name Winnipeg?

"It's so cold there! Does it snow during the summer too?"

Well, maybe not all Canadians have this naive perspective of Winnipeg, but many do. I am here to dispel some of the myths about Winnipeg and to show Canadian Jews that Canada's central city is simply like everywhere else. More importantly, I hope to provide the readers a glimpse of what Jewish life is like in Winnipeg.

Bryan Borzykowski in Winnipeg

Since I'll be writing about my experiences once a month for the next year or two, it would only be fair to tell the readers a little about myself.

I am in my third year at the University of Winnipeg, music is an integral part of my life, and so is my summer camp, Camp Massad. I am a product of the Jewish education system, graduating from Joseph Wolinsky Collegiate in 1998, and I have been and am presently active in various Jewish organizations.

Well, that's me in a paragraph. I'm sure more will be revealed as the months progress. Where to begin?

Winnipeg's Jewish community is a positive environment. Most of my interaction with the Jewish community has been through the school system, in particular Joseph Wolinsky Collegiate.

Joseph Wolinsky embodies many of the qualities that a school should have. It offers a high quality of education, that has been noticed by various universities, and it produces students with a strong work ethic.

The personal attention at JW cannot be matched by any high school and the combination of a Hebrew and English curriculum makes five classes in university a breeze.

Throughout high school we learn Tanach, Hebrew, Jewish law and Jewish history and then culminate our Jewish high school experience with a six-week trip to Israel.

The Jewish youth of Winnipeg is one of the community's great strengths. Besides the Jewish school system, the B'nai Brith Youth Organization is a major influence in integrating teenagers into the community. Among its other achievements, BBYO creates an environment where Jewish youth can interact. This is especially important because many of BBYO's members have never been through the Jewish school system.

For university students, the Jewish Students Association enables Jewish students to participate in activities together, but unlike BBYO, the students are all university age, which means many of them have been out of the Jewish education system for some time.

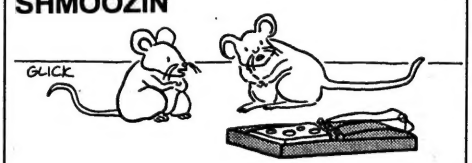
Winnipeg is home to the world renowned Israeli folk dance troupe, the Chai Folk Ensemble. Chai provides an outlet for Jewish teens to dance and sing together. Chai has performed in Mexico and Israel and has put on various shows in Winnipeg, which always bring the community together.

In Winnipeg, we also have the Winnipeg Jewish Theatre, which performs plays related to Jewish themes. Joseph Wolinsky Collegiate also puts on plays every two years for the whole community.

Our Jewish community is very active. It can be a place that youth can involve themselves with other Jewish students or it can be explored as a creative outlet, in and of itself. In either case, the community is a supportive and comfortable place.

I hope that I have given the readers a small introduction to Jewish life in Winnipeg, but there is a lot more to divulge, so stay tuned to my monthly column and keep on reading.

SHMOOZIN



"For a plain slice of cheese, it's not worth it. If it was a nice piece of kishke, now that would at least be something to think about."

Germany's fascination with Jews

Zimmes, a three-year-old, hole-in-the-wall restaurant in a secluded nook of Cologne, serves a definite need. Specializing in non-kosher, Jewish-style Eastern European and Israeli food, it is a modest establishment with six tables and some 20 chairs, filled with the soothing melodies of Israeli folk songs from a more innocent era. It caters to a niche market drawn to Jewish cuisine and fascinated by Jewish culture, music, religion and history.

Sheldon Kirshner in Germany

"Jewishness is hip in Germany today," said Michael Barg, the non-Jewish owner of Zimmes, found at 22 Rathenauplatz. The square is named after Walther Rathenau, Germany's first and only Jewish foreign minister. He was gunned down in Berlin in 1922 by an anti-Semitic zealot who despised the Weimar Republic.

Fifty-five years after the collapse of a Nazi regime which set out to eradicate the Jews of Germany and the rest of Europe, it is strange, if not somewhat surrealistic, to discover that things Jewish appeal to a segment of Germany's 82 million-strong population.

"Pick up any German newspaper and you'll likely find a story about a Jewish topic," said an American Jew who has lived in Germany for the past several years and prefers to remain anonymous.

"It may be about the Holocaust memorial the federal government is planning to build in Berlin. It could be about Berlin's Jewish Museum. It may be a book review, or a report from Israel. It's really extraordinary, considering that most Germans have never met, and probably never will meet, a Jew."

Despite the fact that precious few Germans encounter Jews on a personal basis, Eva Soderman, a spokesperson for the Jewish Museum in Berlin, feels that there is a "great curiosity" about them.

Susan Stern, a resident of Germany for the last three decades, warns that the proliferation of stories about Jews in the media creates a misleading impression among the vast majority of Germans. "They think that there are millions of Jews in Germany," said Stern, a writer. "They haven't really figured out who Jews are."

Georg Heuberger, the director of Frankfurt's Jewish Museum, whose Polish-born Jewish parents settled in Germany after World War II, believes that this fascination transcends the press. "You see it in books, movies, television programs and scholarly conferences," he observed.

Annette Haller, a specialist in early modern German Jewish history, disclosed that German scholars annually produce 100 to 150 doctoral dissertations on Jewish themes.

Monika Hebbinghaus, a 28-year-old freelance broadcast journalist who lives in Cologne and holds a diploma in Jewish studies from Oxford University, is familiar with this broad trend. Her boyfriend, Gregor, is currently writing a PhD on 19th-century German Jewish academics.

She describes it as an intellectually fashionable and politically correct tendency. But is it merely a fad? "We'll see," she said non-committally.

Haller, the managing director of Cologne's Germanica Judaica, a library stocked with 60,000 books on Jewish themes, said that German publishers release upwards of 1,000 titles on Jewish topics in any given year.

The profit motive is important, of course, but at least two other variables must be factored into the equation – an attraction to the exotic and a sense of guilt over the Nazis' treatment of Jews.

A Jewish restaurant in eastern Berlin.

Heuberger argues that Protestant and Roman Catholic theologians who sought a dialogue with Jews played a vital role in this phenomenon.

In his opinion, the main "consumers" of Jewish culture in contemporary Germany were born after the war. And their interest in it is does not stem from guilt, he said, referring to the dark period from 1933 to 1945.

This fascination, in essence, may be a kind of philo-Semitism. "Some people claim that philo-Semitism is the flip side of anti-Semitism," said the American observer. "I don't agree. Philo-Semitism is good."

Heuberger concurs. "A knowledge of Judaism and of Jews can only be beneficial. It is an antidote to intolerance. We live in the shadow of the past."

Haller, however, does not think that philo-Semitism is necessarily conducive to fostering "normal" Jewish-German relations. "There is still a lot of unease in the relationship, such as when a German discovers that the person he or she is speaking to is a Jew. Germans don't know Jews and their customs."

In one last telling point, she noted: "As long as there are police patrols in front of synagogues in Germany, I say there cannot be normal relations between Germans and Jews. Yet, when I look at the younger generation, I am optimistic."

Jewish studies in Germany

German universities have discovered Jewish studies. Throughout Germany, chairs in Jewish history, culture and religion have sprouted, particularly in the past decade. By one estimate, 12 universities currently offer Jewish studies programs up to the PhD level. Most students pursuing them are non-Jews.

According to Michael Brenner, a 36-year-old scholar at Munich's Ludwig Maximilians University, Jewish studies chairs have been established in cities ranging from Berlin, Duisberg and Heidelberg to Cologne, Frankfurt and Leipzig.

In his estimation, there are upwards of 20 such chairs, about half of whom are held by gentiles.

Brenner, a Jew born in the Bavarian town of Weiden, studied in Heidelberg, Jerusalem and New York City, taught at Brandeis University and Indiana University, and joined Ludwig Maximilians in 1997.

Among his publications are *The Renaissance of Jewish Culture in Weimar Germany* and *After the Holocaust: Rebuilding Jewish Lives in Post-War Germany*.

Martin Buber taught religion at Frankfurt University prior to the rise of Adolf Hitler. Yet Jewish studies, as opposed to rabbinics, were unknown in Germany before World War II, Brenner said.

Germany's first chairs in Jewish studies, in the 1960s, were primarily created to meet the needs of theology students, he added.

Brenner, whose father is a Polish Jew and whose mother is a German Jew from Dresden, said that he would have happily remained in the United States had Ludwig Maximilians University not offered him a position at its new Institute for Jewish History and Culture.

He is reasonably at home in Germany, but would feel more comfortable in a multi-cultural Germany integrated into a united Europe.

Michael Brenner
[Sheldon Kirshner photos]

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Jewish Life

A trip with Einstein's brain

***Driving Mr. Albert: A Trip Across America With Einstein's Brain* by Michael Paterniti, Random House, $28.95**

In April 1955, pathologist Thomas Harvey performed an autopsy on Albert Einstein's body in Princeton, N.J. Without authorization, he removed the Nobel laureate's brain, dissected it into many pieces, and preserved them at his home for 40 years in a jar filled with formaldehyde.

From time to time, Harvey distributed bits and pieces of the brain to eager researchers, including Dr. Sandra Witelson at McMaster University. When Harvey visited Hamilton some years ago, Witelson helped organize his mass of articles about the brain into a scrapbook.

Harvey, who admired Witelson's work, referred to her as "a real firecracker" and predicted that her pioneering research would be significant and far-reaching. Indeed, her article in *The Lancet* on the brain indicated variations that explained Einstein's mathematical ability and spatial reasoning, and the interconnection of neurons that may have allowed the scientist's brain to work more effectively.

Recently, at the age of 84, Harvey decided – for reasons that remain obscure – to visit Einstein's granddaughter in Berkely, Calif. A young, enterprising journalist named Michael Paterniti who was visiting Harvey at the time, volunteered to serve as chauffeur for the long and tedious car trip from New Jersey to the Pacific coast.

Books
Bernard Baskin

What an opportunity this was for an astonishing story – a journey cross-country with the brain of the most famous scientist of the 20th century sloshing about in a tupperware bowl, packed inside a duffel bag, in the trunk of a rented Buick Skylark.

Harvey's personality proved to be quite a riddle. During the 11-day trip his young companion found him resilient, tenacious and obstinate, refusing to allow him even a quick look at the cars' precious cargo.

Paterniti writes, "This hits me hard. I've driven 2,000 miles – no, I've chauffeured for 2,000 miles, I've made arrangements at hotels and motels, I've escorted the good doctor through restaurants and museums, I've watched over him like a bodyguard as we've made our way toward Evelyn Einstein – and not been allowed so much as a peek at the brain. Meanwhile, my friends doing nothing but being their friendly selves, got to see it within a few hours of meeting the old man."

Paterniti relates how he accompanied Harvey on a museum tour in Los Alomas, shared in his reunion with the famous author, William Burroughs in Kansas, and was at his side when he addressed a group of high school students in San Jose. His meeting with Einstein's granddaughter turned out to be flat and without drama.

This slender volume (a shorter version appeared as a magazine article in *Harper's* magazine) is replete with information about Einstein's life and achievements. It includes the author's comments and observations on his experiences during the trip – from motels visited, to food ingested, to the magic of the road and the particular American ethos.

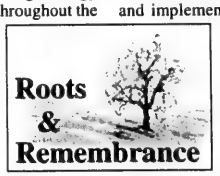
At times Paterniti can be somewhat flippant and irreverent and not quick to treat Harvey with proper regard. He is, however, a splendid writer whose multi-dimensional prose encompasses telling detail, colourful anecdote and philosophical musings.

Part travelogue, part biography and part meditation, *Driving Mr. Albert* must be regarded as one of the most bizarre road trips in modern literature.

Genealogy project wins award

By ZE'EV GLICENSTEIN

In an ideal world, – the practice of researching one's family tree and learning about Jewish family heritage – is not something that should be confined to persons of middle years and older. Rather, the tools of genealogy should be disseminated throughout the Jewish schools, to give young people the opportunity to enrich their identities with knowledge of family history.



Several years ago, the Jewish Genealogical Society of Canada (Toronto division) presented this argument to the action committee for Jewish continuity of the UJA FEDERATION of Greater Toronto. Recognizing an opportunity to strengthen Jewish identity among the young, the federation agreed to fund the society's Jewish Youth Genealogy Project.

This summer in Salt Lake City, the International Association of Jewish Genealogical Societies (IAJGS) presented an award to the Jewish Genealogical Society of Canada (Toronto division) for its innovative youth project.

The Society – and, in essence, the Federation that backed it – were honoured by the world body for "creat[ing] the potential to expose over 40,000 children annually to Jewish genealogy and their heritage as part of the family tree of the Jewish people."

The award citation read: "You have raised funds, developed an introductory guide and introduced it into Jewish schools throughout the Toronto area. The conceptualization and implementation of this outstanding project has the potential to create the Jewish genealogists of the future, raise public awareness of Jewish genealogy, and sets an example for all Jewish genealogical societies of the world."

Volunteers of the Toronto society assembled a 70-page genealogical guide, or "binder", which contains various articles on the basics of genealogical research, Holocaust research, local "landsmanschaft" societies, how to read the Hebrew on ketubot (marriage contracts) and tombstones, and how to obtain various documents from the government.

The binder also includes articles on Canadian censuses, Jewish immigration to Canada, Jews in the Canadian military, and how to store and preserve old documents. There is also a basic bibliography and a summary of items in the society's library. At least 100 copies were distributed to Jewish schools and synagogues throughout the Greater Toronto area.

The IAJGS consists of more than 60 societies worldwide, most of them in the United States. "Many people have phoned us, requesting a copy of the binder," says Henry Wellisch, former president of the Toronto society. "However, it's specifically focused on Canadian research. For Americans, it would have to be extensively adapted."

Wellisch also notes that the binder, which was completed several years ago, has one significant omission: it contains no information about the Internet, which has become a predominant source for genealogical research.

Gary Stein, a vice-president of the Toronto society and the only Canadian on the IAJGS board of directors, was obliged to disqualify himself when the board was considering the merits of the Toronto project. "The awards committee was just blown away by the whole idea of this," he says. "Targeting a program at youth is a great concept, because genealogy is something people usually get into when they're older."

President Gert Rogers, who accepted the award on behalf of the society, thanked Howard Markus, who headed the project, the federation's action committee for Jewish continuity, and the volunteers who contributed to the guide's success: Glen Ecker, Valerie Fox, Larry Gaum, Judi Ghert, Dulcey Hoffman, Rolf Lederer, Harold Nissenthal, Debbie Pekilis, Stephen Speisman, Leslie Train, and Henry Wellisch.

Jewish Life

More Jewish calendar sites

By MARK MIETKIEWICZ

We are now well into the month of Elul, the last month of the year preceding Rosh Hashanah. This is traditionally a time to take stock of our conduct during the past year, look at our goals for the coming one, and of course, pick up a new Jewish calendar. You *can* get a calendar the old fashioned way by walking into your nearest Judaica store or bakery. Or you can do it by travelling on the Jewish Highway.

There are two basic kinds of calendar programs on the Internet. Some programs are built right into a World Wide Web page. Typically, you type in the information you want, hit enter and you get your response. There are also some calendar programs you can download onto your computer and use whenever you want. These programs are usually more sophisticated and may or may not be free.

The Orthodox Union gives you an annotated guide to the year to come **[http://www.ou.org/calendar/5761/]**. The listing for each holiday explains its historical significance, work restrictions and whether the observance varies inside and outside Israel. You can combine that calendar information with the chart at the B'nai Brith site which gives the dates for all those major holidays until 2006 **[http://bnaibrith.org/caln.html]**.

The Ezras Torah foundation is known for its information-packed calendars. Its calendar is now available online **[http://www.ezrasto rah.org/calendar.htm]**. The benefit of this calendar is the detailed explanation of major holiday-related customs for the coming year and specific notes about possible exceptions. For example, next year when the first day of Sukkot falls on Shabbat, we are reminded not to wave the lulav.

For a different kind of calendar, you may be interested in taking a look at what happened on This Month in Jewish History **[http://www.wzo.org.il/encountr/hst.htm]**. Click on a month and a date to check out what significant Jewish events happened. For example, click on Sept. 9, and you'll learn that on that date in 1609 (18 Elul, 5369), Judah Loew ben Bezalel died. Ben Bezalel is better known as the Maharal of Prague, legendary creator of the Golem, who made a man of clay and put God's name into him, giving him life.

There are many calendar programs you can purchase. Here is a small sample. Joseph Kohn's Hebrew Calendar **[http://www.calendar-maven.com/]** is a sophisticated program for Windows. You can double-check the Jewish date you were born on, look up a yahrzeit date or figure out when a bar or bat mitzvah is going to fall. You can even enter your time zone, latitude, longitude and elevation in order to see accurate candlelighting times! You can also download Kaluach **[http://www.kaluach.org]** and Jewish Calendar **[http://members.aol.com/jgraff/jcal.htm]**.

Ulrich Greve's Jewish Calendar **[http://www.tichnut.de/jewish/]** works with both Windows and Macs as does HaYom On-line Hebrew Calendar **[http://world.std.com/~reinhold/dir/]**.

Do you ever need to check today's Hebrew Date? There are many online pages that will do the trick, such as this one from Prof. Michael Zucker's site **[http://www.ibc.wustl.edu/~zuker/hebdate/]**. How about double checking your Hebrew birthdate or yahrzeit? No problem with the Interactive Perpetual Jewish Calendar **[http://www.jewishpeople.com/cgi-bin/jewish-cal.cgi]**. Just type in the year, click on the English month and your answer appears on the screen. The Perpetual Jewish/Civil Calendar **[http://www.uwm.edu/cgi-bin/corre/calendar]** lets you create two parallel calendars with the Jewish months on the left and the civil months on the right.

Those calendars will all do the job, but my favourites are the calendars created by Havienu L'Shalom in University City, Missouri **[http://www.havienu.org/html/Living/calendars.html]**. You can generate and print a calendar complete with the Omer count, holidays and Shabbat readings. Click on your city's name (or enter your longitude and latitude) and the calendar will even calculate local candlelighting and Havdalah times. Please note there may be some discrepancy between Havienu's candlelighting times and the one supplied by your neighbourhood synagogue.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

The Sephardi factor

By RABBI YECHIEL BEN AYON

For a thousand years, Ashkenazim and Sephardim lived geographically apart.

But Jewish populations have experienced a major shuffle. In our century, with the destruction of European Jewry, the rebirth of the State of Israel and the subsequent mass migration of Jews from Arab lands we find ourselves together.

Is there really any difference between us?

Two recent headline events would seem to say, yes there is: one, the election of Moshe Katsav as president of the State of Israel over the elder statesman, two-time prime minister and Nobel Prize laureate, Shimon Peres; and two, the statement by Rabbi Ovadia Yosef, offering theological rationale for the Holocaust.

All the coverage and commentary surrounding both events took serious notice of the Sephardi factor.

The presidency of Katzav was immediately touted as the shattering of a glass ceiling that had kept the Sephardim at bay. (This is similar to what is being said of the Democratic party's nomination of Joseph Lieberman for the vice-presidency of the United States.)

Glass is, of course, a presence; only you don't see it. Shattering a glass ceiling is to say there is a difference; only it no longer matters – like Joseph Lieberman expressing his Jewishness and continuing to state that it is a non-issue because the level of sophistication of the American people and politics is such that it simply doesn't matter.

Rabbi Ovadia Yosef, former Sephardi chief rabbi, leader of the Shas party and major Middle East power broker, makes a theoretic justification for the existence of a God in light of the Holocaust: All six million martyrs, the innocent, the pious and the children, all were reincarnates and in need of atonement for sins of a previous reincarnation.

The world doesn't understand and howls with indignation. The rabbi then clarifies himself by declaring the "sanctity and purity" of every single martyr, and the world only finds itself further from understanding.

Whatever one wishes to make of these statements, one thing is clear: The theological statements made by this rabbi are heard. They may be scrutinized and criticized, but Rabbi Yosef is today on a level of his own. A level that no other single rabbi, certainly not of Sephardi origin has realized in recent past. Yet another glass ceiling shattered.

Israel is a land where 40 percent of marriages are Ashkenazi to Sephardi, where the economic divide between the two was bridged last year for the first time.

While there is still significant distance that needs to be travelled, it is a place where the cultural baggage amassed in the respective Diasporas of the two groups, meets. It is an arena where they are quickly evolving into a single and fused entity.

At work is social evolution, no different from the merging of customs of Jews of Polish and Hungarian decent when they were no longer in Poland or Hungary.

Ashkenazi and Sephardi differences need to be seen for what they are – geographic and historic influences on things such as culture, language and food. Israel is a land where a knish or a falafel can be had from the same stand. More often than not it will be a pizza stand.

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BACK TO CLASS

Ritalin: Teacher's little helpers?

By ANNA MORGAN
CJN Staff

TORONTO — If Dennis the Menace or Huckleberry Finn were in school today, they would probably be on Ritalin.

Ritalin is a medication often prescribed for children with Attention Deficit Disorder (ADD). *The Health of Canada's Children*, an August report by the Canadian Institute of Child Health, notes that the number of Ritalin pills dispensed in Canada more than doubled between 1994 and 1998.

ADD is a term used to describe children who are inattentive, impulsive and restless, said Dr. Russell Schachar, a clinical psychiatrist at the Hospital for Sick Kids. "And it tends to impact on children, primarily but not exclusively, in the school environment."

In our schools today, those three characteristics do not represent a good learning style, Schachar said.

In an interview, Schachar said that different kinds of learning styles, or disabilities, can adversely impact on children.

"For some children, it's perfectly natural to sit still, pay attention and get 100 percent in school. And for other kids, it's a great struggle.

"But it's important for us as a community to understand, support, care for and nurture all of our children," Schachar said.

The increase in ADD, he said, has a lot to do with the fact that the criteria for this disorder have become broader, and as a result, more children qualify for the diagnosis.

"The other changes which account for a push to make the diagnosis could possibly have to do with changes in school... There are fewer resources available to children with special needs in learning and behaviour, and that would push people – schools, families – more into the hands of professionals outside the school system.

"Though it's clear that medication works in a lot of ways, as an individual within a community, I am equally concerned by the need to provide.excellent schools and excellent social services so that people have other options," Schachar said.

Dr. Gabor Maté, a family physician, argues in his new book, *Scattered Minds*, that parents need to become more aware of how the parent-child relationship works and how it can be used to promote positive development in the face of ADD.

In an interview, Maté said he believes the disorder is caused by a combination of genetic and environmental conditions.

"People with ADD are hypersensitive... it is how they were born... That, primarily, is what is hereditary about ADD."

However, according to Maté, environment also plays a role in the development of the disorder in the first few years of a baby's life.

In his book, Maté tells the story of his own stressful first few years of life growing up in a Jewish family in Budapest during the Nazi occupation.

His mother's stress, Maté writes, prevented the development of positive bonding between infant and mother and impeded the growth of brain circuits. This provided the groundwork for his own ADD.

The children of Holocaust survivors may be especially prone to passing ADD to their own sensitive kids, Maté said.

However, once a diagnosis is made, a change in the stressful relationship between the child and the parents can promote positive neurological growth. But parents need to learn how to build relationships with their children based on an understanding of the symptoms and characteristics of ADD.

Parents and schools need to work together, Maté said.

"In schools today, teacher training has neglected the systematic study of attention deficit disorder.

"Creative minds working in education need to apply themselves, not to trying to fit the students into the schools, but to fashioning the schools around the needs of the children," Maté said.

"The most serious problem with the widespread use of medications... is that very often – probably in the vast majority of cases – they are the only form of intervention consistently pursued. Yet, in themselves, they do not promote long-term positive changes. When children... stop taking them, they find that none of their problems have gone away."

Often, a diagnosis of ADD is based on

Continued on page 15

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Greater Toronto Area

ADD identified as problem

Continued from page 14

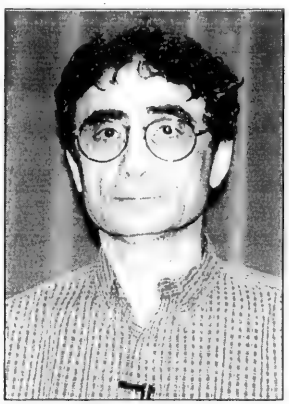
information passed on by teachers and parents. However, the symptoms could be signs of other problems, said Otto Weininger, a professor of child psychology and educational theory at OISE at the University of Toronto.

For example, children who are anxious about their parents' marital problems could exhibit signs of ADD, without actually having the disorder.

In this case, the child would be put on Ritalin. However, if the problems at home continue, the child wouldn't be able to deal with the issues while their behaviour was being controlled by the medication.

"This could lead to much more serious problems down the road."

In all cases, Weininger said, Ritalin should never be prescribed without counselling for the child and the parents.



Dr. Gabor Maté

They need skills, not pills, Schachar said. "Even in those kids where their behaviour has improved with stimulant medication, there is very little evidence, almost no evidence, that they learn better."

The report on Canada's children notes that "Ritalin does not... eliminate the need for responsive, flexible teaching skills that respect the different learning styles of children."

You may need to give pills to help the child be ready for educational intervention, but the intervention has to take place as well, Schachar said.

We also have to look critically at our school system, especially the Hebrew schools, he said. "We have a collective responsibility to solve these issues.

"All too often, we misread these children and use coercive management and parenting strategies on the grounds that you don't think that these children feel anything.

"However, a huge number of these children take everything to heart, he said, and their self-esteem is vulnerable. When negative discipline is used, the problem just gets worse and the cycle escalates.

"It's often difficult for teachers to deliver what they know is best. Some of it has to do with class size. Some of it has to do with the culture and climate that's set up in the schools by the principals, the vice-principals, the department heads and the boards.

"Some of it is, sadly, a reflection of what we as a community believe – because we are the boards of these schools. We hire the principals and the vice-principals. We set the tone of the schools.

"We have to value every single child," he said. "While this view is true in the broad community, it's completely, incontestably, true in the Jewish community. That's our cultural and spiritual and religious belief.

"There's no place in schools of any kind, least of all in the Jewish school system, for raising your voice, rudeness, sending a child out of the classroom, or forcing a child to tears. There's no excuse for that. It should not be allowed.

"But it does happen in all schools: That sentiment, wherever it resides – from the janitorial staff to the classroom teacher to the management of the school – it needs to be identified and changed."

Conference on money, morality set for Beth Jacob

By LEILA SPEISMAN
Staff Reporter

TORONTO — When three of Aaron Feuerstein's factories were destroyed in a fire, he continued to pay his employees, even though he had no legal obligation to do so.

Feuerstein is chair and CEO of Malden Mills in Lawrence, Mass., which makes Polartec, a synthetic fleece used to make outerwear. His generous act cost him over $10 million.

He will be one of three speakers at Money, Morality and the Marketplace, a program on business ethics to be held at 7:30 p.m. on Sept. 17 at Beth Jacob V'Anshe Drildz synagogue on Overbrook in Downsview.

Rabbi Aaron Levine and Professor Halina Bitensky of Yeshiva University in New York, will speak on Taxes and Truth Telling; how one can use the Torah to navigate the complex ethical issues faced in business today.

Meir Tamari, founding director of the Business Ethics and Social Responsibility Centre at the Jerusalem College of Technology, and former chief economist in the office of the governor of the Bank of Israel, will speak on Commerce, Competition and Compassion; how an ancient system of law can help shape the new economy.

Moderators and co-chairs of the evening will be Rabbi Jay Kelman, and Mark Schwartz, lecturer of business ethics at The Wharton School of the University of Pennsylvania.

On Sept. 18, there will be a follow-up luncheon, sponsored by York University's Centre for Jewish Studies and UJA FEDERATION.

For more information, call 416-633-5770.

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Jewish Free Loan Cassa to mark 75th anniversary

By CYNTHIA GASNER
Special to The CJN

TORONTO — Rose Ziner says her life has been filled with miracles.

As a result, she has become a philanthropist and committed community volunteer. She will be honoured at the 75th anniversary celebration of the Toronto Jewish Free Loan Cassa, which has provided interest-free loans to thousands of families.

On Sept 20, at the Adath Israel Synagogue, the organization known as Cassa will hold A Rose With a Heart gala dinner to mark the three-quarters of a century that the organization has made significant changes in the lives of their clients.

Cassa will be "honouring Rose Ziner for a lifetime of commitment to our agency and to the Jewish community at large," says Cassa president Cathie Smith Friedman.

Rose Ziner

Ziner, a past president of Cassa, knows well the hardships that come with deprivation, abuse and imprisonment. Her personal experiences have enhanced her desire to help others wherever she can.

Born into an Orthodox family in Budapest, Hungary, as a young student she wanted to be a doctor. When Hitler's decrees closed the door to Jewish students, she went to work in a lumber company.

At the company, she met a major lumber supplier, John Ziner, who later became her business partner and then her husband.

During World War II, she refused to wear the Jewish Star which created serious problems.

But this was when the miracles began, she says. She saved her father by brazenly walking through two cordons of Nazis, one German the other Hungarian.

She was arrested for not having the proper papers. At the police station, a Hungarian policeman who knew her created a story claiming that she was a notorious spy. He said he had to take her to the Gestapo headquarters, but he then took her to his home, and later, to a safe hiding place.

Nevertheless, at a later date, she was caught and incarcerated in Kistarcsa. In jail, destiny brought Rose and John, who had also been imprisoned, together again, but she was shifted to other detention areas.

In 1945, after the war, Rose and John established a successful lumber business in Hungary. They married in 1948.

The following year, they were arrested again, this time by the Russian and Hungarian Communists who had taken over Hungary.

John had been accused of spying for the Americans. Rose was offered a position as mayor of a small city if she would betray John. When she refused, they both ended up in jail and they were to be sent to a gulag, but they bribed their way out.

After their release, they obtained false passports, and went to Vienna, Switzerland and Trieste. In 1951, they were accepted as immigrants to Canada.

"We came to Toronto because the person ahead of us in line was going to Toronto," Rose says.

Rose was employed as a domestic and a nurse's aide at the Jewish Old Folks Home, and she threw herself into work and community projects.

As a volunteer, she worked with new immigrants during the Hungarian revolution, and later became active with the Jewish Immigrant Aid Society, where she served as vice-president; the Jewish National Fund, where she served as chair and is currently honorary chair; and other organizations – Beit Halochem, Yaad Vashem and the Holocaust Remembrance Committee.

Along with her communal involvements, she continues to be an active participant in the family's lumber business, Network Forest Products, now a public company on the NASDAQ exchange.

Three years ago, her husband died. Their son Bobby is the president of the company. Daughter Vivienne is a developer, a partner with her husband Glenmorris Cohen at UrbanQest, Inc.

Like Ziner, Cassa extends a helping hand, Smith Friedman says. "We have provided loans [for purposes] ranging from life threatening to life enhancing circumstances.

"We have so often helped people over life's hurdles, where a personal loan means having the ability to provide food, clothing and shelter, or where interest-free loans have been provided to spouses and children needing to escape from abusive environments."

She adds that new immigrants have been assisted in many ways and educational loans help students to graduate in their chosen fields.

Join us for Shabbat with Mark Meyerson
Shabbat, September 9, 2000
Beth Tzedec Congregation, 1700 Bathurst St., Toronto

Mark Meyerson is the author-editor of *Christians, Muslims and Jews in Medieval and Early Modern Spain.* Over the last decade, digging around in the archives in the kingdom and city of Valencia, he has found much new and exciting material on the Jews and Conversos.

Everyone is welcome to hear him speak. Topics and times:

"Conversos & Marranos: Lessons in Jewish Identity" – Shabbat morning lecture, services begin at 8:45 a.m.

"The Inquisitor and the Doctor" – study luncheon following morning service (to reserve, call 416-781-3511).

Professor Meyerson is the guest speaker for the Dr. Allen A. and Mirial Small Memorial Lecture

Department of History, University of Toronto; specialist in medieval Spanish history.

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Monday, September 11, 2000, 7:30 p.m.

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The scheduled appearance by Rabbi Michael Melchior, MK has unfortunately been cancelled due to ongoing Mid-East Peace Process negotiations. Rabbi Melchior extends his apologies to the Toronto Jewish community.

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Deputy Prime Minister to be honoured by ORT

By CYNTHIA GASNER
Special to The CJN

TORONTO — Deputy Prime Minister of Canada Herb Gray will be the honouree at the 26th Golden Circle Luncheon, ORT Canada, Toronto region.

The luncheon is dedicated to honour individuals who have dedicated their lives to the improvement of the human condition, said Helen Marr, co-chair of the luncheon.

"I am delighted to encourage the work of ORT – the largest non government education training organization in the world," Gray said in a telephone interview from Ottawa.

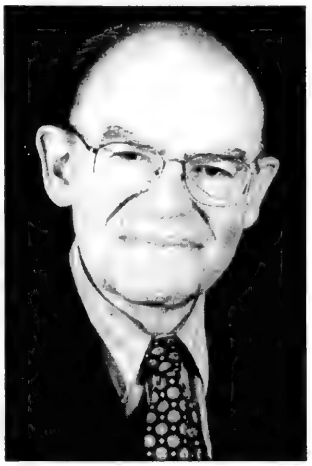
"I am impressed by the way ORT educates and trains both Jewish and non-Jewish students, providing them with skills for today's technological world – the way they give people skills to help themselves to be self-sufficient."

Born and raised in Windsor, Ont., Gray graduated from McGill University and Osgoode Hall Law School. He was first elected to Parliament in 1962 and has been re-elected in all subsequent federal elections to represent his Windsor riding.

As a member of Parliament, he held many positions before being appointed House leader and then solicitor general of Canada in 1993.

On June 11, 1997, he was appointed deputy prime minister and later that year, he was assigned the responsibility of co-ordinating the government's activities to mark the new millennium.

Prior to his election to Parliament, Gray was active in the Windsor community. He attended the Peretz Shula and belonged to B'nai Brith. The family retains a membership in Shaar Hashomayim Synagogue.



Herb Gray

Gray is married to Sharon Sholzberg, a lawyer, and they have two children David and Elizabeth. In Ottawa, they are members of Machzikei Hadas Synagogue.

Gray is being honoured, said Ruth Druxerman, co-chair of the Golden Circle luncheon, for more than 40 years of public service.

Gord Berger, president of Toronto ORT, said that "a major portion of our fund-raising efforts from the Golden Circle Luncheon will go to support our upcoming Youth Technology and Study Skills Program in Toronto."

Berger said that this past year, ORT Toronto established its first program assisting 24 underprivileged children in computer technology. The results of the first year's operation of the program "have been nothing less than remarkable. Grades and behaviour have begun to show marked improvement."

He credited the federal government Millennium Partnership Grant and private and corporate donations, which, this year, will enable 40 children from disadvantaged families in grades 6 and 7 to receive a home computer, weekly after-school instruction, mentoring support and transportation as well as a hot dinner.

Berger added that additional funds received from bequests will be sent to help a school upgrade its computer laboratory in Odessa, in the former Soviet Union.

The luncheon will be held on Oct. 12 at the home of Gerald Schwartz and Heather Reisman.

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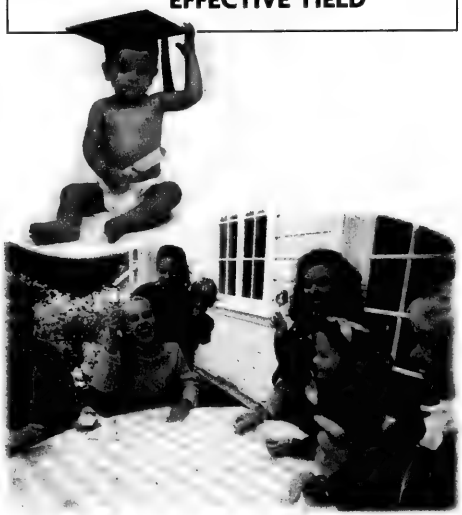

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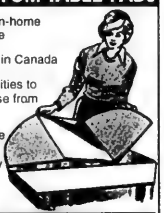

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Elaine Dembe, author of *Use the Good Dishes* .

Finding joy from the little things in life

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Ask Elaine Dembe her philosophy of life and she'll sum it up in four words – use the good dishes.

Dembe, a chiropractor, motivational speaker and author of *Use the Good Dishes* (Macmillan Books Canada), says that not enough people find joy in everyday living.

"We should find joy in the present, but too many of us are in the future or the past. We wait for something to happen before we can be happy, or else we have regrets or 'if only's'.

"If we are constantly waiting for tomorrow or going over things that happened yesterday, then we miss everything that is going on around us. We won't see the sunrise, and we won't see the gold reflected in the office buildings at sunset.

"We also talk and not listen. We may be physically in a room with other people, but we really won't be there."

People have to learn to be good to themselves, says Dembe. "We have to rip the plastic off our couches and feel the fabric. We have to pay attention and be mindful of our senses – what the air feels like or how a flower smells."

As part of her research for the book, she says, she asked hundreds of people what brought them joy. "I was touched by the small things that make people smile. They really do not need a lot to make them happy."

Our lives need to be simplified both physically and emotionally, says Dembe. "We need material things, but how much is enough? Instead of thinking about what we have acquired, we should think about what memories we have made. When we wake up in the morning, we should ask ourselves what we are going to enjoy today."

We may also be burdened by too many people, she says. "As we age, we do not have to take with all our friends; there are some that can be left behind. We have to ask ourselves if our life is enhanced or diminished by certain people. We may discover that some are just too energy draining."

What we have to do is "value the process and not the destination. We learn the most from taking the small steps that take us to a certain point. We should not be in such a hurry to get somewhere. We should enjoy every step along the way, and do some exploring."

It takes courage to extend our boundaries, says Dembe, but we experience joy when we "colour outside the lines – do something we've never done before."

The most joyful people are those who can adapt to new situations, she says. "They accept what cannot be changed, and they are able to find joy by remembering [people they have lost.]

"We need to find meaning and purpose in pain and loss. If we open our hearts, we can be joyful even when we are sad."

Family rituals and traditions are not mindless routines, says Dembe, they give life meaning and harmony; they are life's fabric.

Too many people sleepwalk through life, she says. "It is there for all of us. We have to open our eyes, our hearts, and our minds; then we will be joyful."

5760 – An interesting year

By JEFF ROSEN
News & Internet Editor

Welcome back. I hope everyone enjoyed the summer, didn't work too hard, and is prepared for another year of schedules, commitments and other fun stuff.

Opinion

Hard to realize that another year has rolled by. Fall is just around the corner and soon after that, Rosh Hashanah, Yom Kippur and the other holidays.

Overall, it's been an interesting and busy year, both personally and professionally. In the past few months, I've attended one engagement party and three weddings, all of which I attribute to the excitement surrounding the new millennium.

As most of you who regularly browse the paper's Web site knows, *The CJN* Internet changed this past summer.

While we maintained the "clean" look that we started with over two years ago, we decided to give it a more modern appearance. I would like to think our revised version is even more appealing and will attract even more viewers than before. As well, we are now welcoming all advertisers to come and take part in our site.

When we started this project, we said it would be a work in progress. We stand by that statement. Anything less would result in stagnation and a product that is anything but our best effort.

On the international stage, Israeli Prime Minister Ehud Barak and Palestinian leader Yasser Arafat met, in an attempt to hammer out a final peace deal. Unfortunately, they could not come to an agreement. However, just by agreeing to meet and put key issues on the table, they opened doors that will hopefully bode well for future discussions.

Whatever the outcome, we must remember that, for us as Diaspora Jews, Israel is our spiritual homeland. But, for those living and working in the Holy Land, it is their true home. Whatever solutions are found must be first and foremost agreeable to all residents of the region. If the outcome is one that suits our wants and needs – great! It will be a bonus. However, our needs are not and should not be primary.

Water problems surfaced in Ontario

Elsewhere on the international front – this time closer to home – Americans have launched another presidential race. Will it be Gore or Bush, Lieberman or Cheney? It's fascinating to watch, not only the actual day to day coverage, but the amount of play our media give it. Would Canadian political affairs ever come close to such excitement?

Speaking of the local scene, we've had quite a summer as well. All of a sudden, something we have taken for granted all our lives has been proven unsafe in many areas.

I'm talking about water.

As much as we would like to, we cannot put all the blame on our perfect, tiny Tory government. This problem has probably been building for many years. However, no one did much to solve the problem once it came to light.

Oh yes, I almost forgot. They did hire a new PR director and gave Walkerton a loan to help them solve their problems. Thank goodness, we have Mike and his boys to help us.

Nothing much has happened recently at the federal level, except that Prime Minister Jean Chrétien stopped cycling and kayaking long enough to get a pie thrown in his face.

How did Canadians react to the news? In a typically Canadian way, of course. We laughed about it the first day and forgot it the next.

Now imagine how different the story would have been in another country. Americans would be demanding the death sentence for the pie thrower and debating conspiracy theories from now until the next century: Was it a foreign baked pie? Did the thrower have ties to Cuba? Many questions would remain, even after numerous probes and investigations took place.

In Israel, religious factions would blame secular Jews, secular Jews would blame the religious, while some far right-wing group would debate whether the pie was kosher. Whether it was is irrelevant, of course. Fortunately it was a pie and not a gun or knife.

One can only hope and pray that we can leave such acts of madness behind us as we head into the new year.

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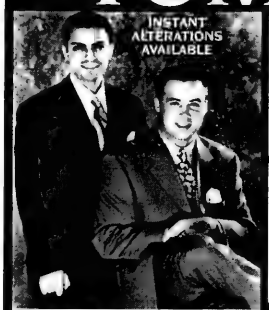

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Holocaust survivor discovers old hiding place

By BEN ROSE
Staff Reporter

TORONTO — A Holocaust survivor went back to Germany last year and found the very barn where he had hidden from the SS in the village of Sayboldsdorf, not far from Munich.

When he was there, Henry Neugebauer of Thornhill also met a German, Lambert Grassman, who is the director of a museum at Vilsbiburg, a few kilometres away.

Grassman apologized for what the Nazis had done, and showed Neugebauer a memorial to the 275 Jews who were shot to death in a forest nearby during a death march of 1,600 Jews from Buchenwald in April 1945, when the Americans were catching up with the German army.

Robin Neugebauer at memorial with Lambert Grassman.

Grassman was only eight at the time, but said he remembers the death march because they went right by his house.

Neugebauer, a survivor of that death march, did not know a memorial had been erected.

Born in Zarki, Poland, near Sosnoweic, Neugebauer was 13 when the Nazis sent his mother to Auschwitz and his two sisters to labour camps. He never saw them again.

Thinking about the death march brings back terrible memories to him, he said. He had been reunited with his older brother Michel at Buchenwald, and Michel was killed by the Nazis on that march, when he could not walk any further. He was thrown onto a wagon that followed the marchers.

> *'The SS men took the wagons into the forest and shot men and women'*

"Every day, the SS took the wagons into a forest and shot the men and women who were pleading for water," Neugebauer said.

They were forced to march 36 hours with only a rest of half an hour from time to time, Neugebauer said.

On the side roads where the Germans took them, they would occasionally get a few potatoes from a farmer. "Some were eating grass they were so hungry. We had a utensil, a spoon that could be bent in such a way as to use it for a knife. Some of the marchers tried to cut meat from dead horses we passed."

At one point, Neugebauer, suffering from stomach cramps, asked two officers if he could relieve himself. Their response was to club him unconscious, and a friend had to rouse him the next day. For the next two days, the Thornhill man was blinded, and still suffers from blurred vision today.

He said he had to go into hiding because he could not walk any further, and he knew the fate that awaited him if was thrown onto the wagon as his brother had been.

"I crept into this barn, and when the SS came close to me, I dislodged a couple of boards and got into another barn."

Though one of the barns has been torn down in the intervening years, during his visit, Neugebauer was able to discover the place where he had hidden.

"I don't know how I managed to survive," he said. "I was just plain lucky…The SS knew, from a count, that I was missing. But they said they could not wait any longer, and went off without me. I learned later that they killed the 275 in a forest near Eich, about 12 kilometres from where I was hiding."

Neugebauer and Grassman continue to correspond, and this year, Neugebauer's daughter, Robin, visited the memorial and also talked to Grassman.

CORRECTION

Last week's campus page article, "Yachdav helps forge bonds with world Jewry," was written by **Lauren Cohen**, Toronto chair of the Toronto Yachdav mission, *not by* Lance Davis as indicated. *The CJN* regrets the error.

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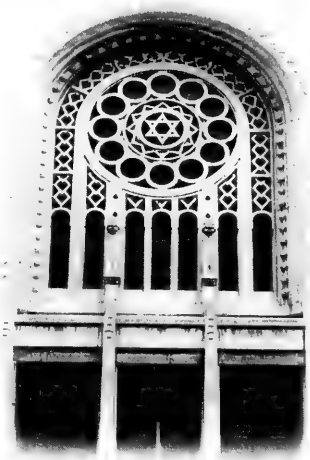

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The colors of paradise

צבע גן העדן הוא שמו של סרט איראני מדהים שראיתי לפני מספר שבועות. הסרט מספר את סיפורו של ילד עיוור כבן שתים עשרה. ממש לא בא לי לקלקל לכם את התוויה הנדירה הזאת ולכן לא אגלה לכם את עיקרי הסיפור. אבל מאחר ואני לא ממש יכול לעמוד בפיתוי, אספר לכם את סצינת הפתיחה: ילד עיוור מחכה על ספסל בפנימייה לעוורים לאביו שיבוא לקחת אותו הביתה לחופשת הקיץ. הוא שומע צפצוף של גוזל ציפור בדשא, ובעזרת הקול הוא מצליח למשש את דרכו, למצוא את הגוזל ולשים אותו בכיס חולצתו. ובעודך חושב שהוא עומד לקחת אותו הביתה, ממשש הילד את דרכו לגזע העץ שממנו נפל הגוזל, ובמאמץ אדיר הוא מצליח לטפס על העץ, למשש את הקן שבו ישבת האם המדאגת ולהחזיר את הגוזל לחיק אימו. הדימוי שיש לאיראן בעולם, של מדינה חומייניסטית אכזרית ובלתי אנושית מאוד מנוגד לאיראן שמצטיירת בסרט- אנשים חמים, מאוד אנושיים ורגישים. הסרט מצטיין ברגישות רבה למצב האנושי, והוא רומז איזה סבל בלתי אנושי עוברים מיליוני איראנים בידי כוהני הדת והחומייניסטים שלהם. כותב הסרט והבמאי שלו הוא מג'יד מג'ידי, שהיה מועמד לאוסקר עם סרטו הקודם" ילדי גן העדן".

ואי אפשר שלא לעשות השוואות: איך זה שמדינה כמו ישראל, עם מוסיקאים וסופרים מעולים, עם במאי תיאטרון ומחזאים יוצאים מן הכלל איננה מצליחה להוציא קולנוע נורמאלי, וכשיש פעם בנאח שנה סרט מעורר כבוד, עומדים מאחריו עולים מרוסיה. ממש נשגב מבינתי.

מלחמות ותגיגות.

ביום העצמאות הוזמנתי לקבלת הפנים של הקונסול הישראלי,על כן התקשטתי בבלייזר. חבר לעבודה, קנדי תוצרת בריטניה שאל מה הסיבה למסיבה, ואחרי ששמע דפק חיוך ידידותי והסביר לי שאנחנו הישראלים שוביניסטים, אוהבי צבא ומדים. כמה ימים אחרי יום העצמאות נערך על דשא הפרלמנט טקס לציון יום ויקטוריה. תותחים רעמו במטחי כבוד, וחבאים במדי האימפריה הצטרפו לחרעשה, תזמורות סקוטיות בתצאיות וגברי עברדה מצמר יבבו שירי לכת בחמת חלילים, ואלפי בוגרי המלחמות צעדו בבלייזרים כחולים עמוסים על חזיחם במדליות ואותות קרב. וכאן נשאלת השאלה מי באמת חוגג מלחמות ונצחונות, והם אפילו לא נלחמו על אדמתם, ביתם וחיי משפחותיהם. יורם פירוצקי

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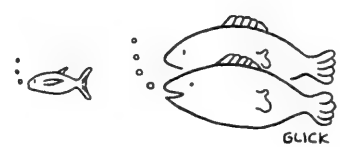

"That should do – all I want right now is a nosh."
From *The CJN* files

Author helps others to document their life stories

By CYNTHIA GASNER
Special to The CJN

TORONTO — In creating life stories of Jews and non-Jews, Leslie Wyle found that some stories are so remarkable that they seem to be invented.

Wyle, 79, an author, editor and public relations consultant has combined her years of experience to assist individuals to prepare their memoirs.

"This," she says, "can be a most meaningful legacy that people can create for the generations to come.

"Each person's needs are different," says Wyle. "With some, it is difficult to actually get them to tell you their story – they find it difficult to talk – particularly Holocaust survivors. It is like opening a floodgate of memories."

Wyle has produced more than 30 life-story books. She says that many of her projects are initiated by children who want to know about their parents and grandparents.

She explains that there are several steps in compiling material for a memoir – pre-arranged taping sessions or obtaining an individual's recorded material, transcription onto a computer disk, preparation of a manuscript, and consulting with a client to check the material for accuracy.

"It has been a most gratifying experience meeting people," Wyle says, "and getting them to tell me their stories. It is true that truth can be stranger than fiction."

Author Lesley Wyle

Wyle was born in Vienna, Austria. As a teenager, she fled to England in 1938 when Germany annexed Austria. She completed her education studying English, French and German. During the war, she worked for the British Broadcasting Corporation monitoring and translating German radio transmissions.

Following the war, she joined the U.S. army of occupation as an allied civilian. She was sent to Munich, Germany, where she worked as a translator and participated in intelligence work connected with the American denazification program.

In 1948, Wyle came to Canada to join her brother, Josef Eisinger, a graduate of the University of Toronto and now a retired research professor of biochemistry, and she went on to become the publisher of a daily newspaper on the electrical industry.

In 1940, she married Paul Wyle, a mechanical engineer and when their daughter Debbie was born, she decided to be a stay-at-home mom.

Later, she returned to Canadian publishing as an editor.

Wyle works with Susan Lands and Dee Simpson at Lifestories Press which has published the life stories of many men and women from diverse backgrounds.

When asked if she has published her own memoirs, she quips, "I should, but I am so busy. Perhaps I will one day."

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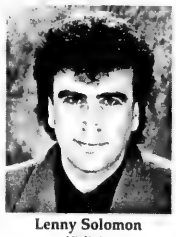

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On Campus

Multi-faith conference gathers campus religious professionals

By ZAC KAYE
Special to The CJN

TORONTO — The first world conference of university and college religious professionals brought more than 550 participants to Vancouver, B.C., in late June.

They came from Australia, New Zealand, the Pacific Islands, India, Africa, Europe, South and Central America and, of course, Canada and the United States.

These campus professionals came together to learn from each other, as well as to further the work of providing for a stronger spiritual and caring setting within the framework of the campus experience.

Through the plenary sessions, participants were able to explore common issues as well as engage in discussion about those areas that divided them.

This was the first time that such a gathering could be described as multi-faith, with many of the world's Christian denominations being represented, together with Jewish, Muslim, Hindu, Sikh, Buddhist, and Baha'i participation.

The Canadian host committee was led by the Vancouver-based, Canadian national Lutheran chaplain, Bill Wiegert.

Wiegert is something of a pioneer and a visionary, who five years ago persuaded, against some stiff opposition, the Canadian Campus Chaplains Association to become a multi-faith organization.

He was the prime mover in enabling the other faith groups represented on campus in Canada to take their place at the Canadian National Religious Professionals on Campus table.

In insisting that the Vancouver conference be multi-faith, Wiegert felt it would better reflect the diversity and changing character of religious life on campus in North America.

The conference's theme was a Phoenix Rising, with the aim of highlighting the role of religious professionals in addressing the thirst for spirituality, wisdom and teaching and learning.

With many opportunities to address the theme through different denominational perspectives, the dialogue centred on how modernity and change, pluralism and fundamentalism are part of a struggle being experienced in almost every faith community.

The organizers took great care to introduce the native spirit into the conference, given its location in British Columbia.

In one particularly beautiful moment at one of the plenary sessions, the Pacific Island campus professionals, together with their Maori colleagues from New Zealand, presented a specially woven rug, expressive of the growth of religion in the South Pacific, to the B.C. native people participants. It will hang in the First Nations House of Learning at UBC.

Despite many such special moments, the small number of Jewish and Muslim participants at the conference felt that many of the Christian participants continued to be circumspect about the multi-faith aspect of the gathering and, indeed, the presence of people of other faith communities.

The Jewish presence made itself especially felt through a creative explanatory Shabbat program, with all the trappings of the Friday night dinner, the songs, the explanations of the various rituals and a wonderful d'var Torah given by Rabbi Lewis Bogage, a Reform rabbi and now a chaplain at DePauw University in Indiana.

At the dinner, the over 500 conference participants were singing and laughing. The event was described by many participants in their evaluation comments as the best event of the conference.

From the opening moments of the conference there was a sense of being part of a special community. In welcoming the conference, the president of UBC spoke warmly of the work being carried out by religious professionals on campus.

Being welcomed does not mean that there are not problems of funding, of empowerment and engagement, of students not being attracted to their faith groups and for many, seeking and finding a greater welcome in the more fundamentalist groups.

How do we relate to the institution? How do we work with student services? How do we deal with apathy? How do we respond to issues of poverty and create, for example, social action initiatives?

These were some of the many common questions that as campus professionals we shared and sought solutions to. There was a tremendous sense of optimism within the gathering and a general willingness to learn from each other and discover what worked.

Jewish speaker, Judith Plaskow, gave a keynote address titled Cultivating a Critical Consciousness: Jewish Feminist Reflections on Wisdom and Spirituality in the University, posing questions as to the accepted norms of the role of women in religious life and the way that Judaism in particular is responding to such challenges.

The Muslim speaker, Sulayman Nyang, a professor of African studies based in Washington, D.C., spoke on religion and the university campus in the age of globalization. He focused on the challenges facing Muslim students on campus as they deal with both the lures of modernity and the respect for conservative ideas.

Nyang described the tensions that exist for Muslim students as they seek to integrate their own religious practices, such as the need for prayer spaces, with that of the pluralistic campus community.

Their biggest struggle, he added, was trying to engage the university in providing prayer spaces and hallal food in the campus cafeterias.

Muslim students often find themselves co-operating with Hillel over these issues in the United States, he said.

Nyang did not minimize the pressures being brought by many conservative Muslim figures on campus to persuade Muslim students that the conservative, fundamentalist approach is the right way, as might be expressed in their attitude towards Jews and maintaining their hostility towards Israel on campus.

The conference participants were challenged by Senator Douglas Roche of the Canadian Senate, in his opening address to the conference, to create just such an open and welcoming environment. It seems that for many of the participants, this is exactly what took place.

It was important for us as Jewish campus professionals to know that there are colleagues of different faiths who seek to remove ignorance from this world and want to work together in creating a genuine pluralistic and open society, beginning within the extremely important arena of the college campus.

Zac Kaye is the executive director of Jewish Campus Services of Greater Toronto.

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Coast to Coast

UJA Campaign 2001 sets goal of $45 million

Continued from page 3

At his first commercial audition in New York, Winkler faced competition from actors who were "about nine feet tall ... and every one of them was named Chad," he recalled.

But it was the actor named Henry who got the job, as he did after his audition for *Happy Days* in 1973.

It was an uphill battle, not only because of undiagnosed dyslexia and a childhood self-image "down around my ankles," but also because his parents, who fled Nazi Germany in 1939, wanted him to follow his father in the family lumber business.

When "El Shleppo here" was accepted to Yale School of Drama, and later, when *Happy Days* was about to begin filming and he had to cancel plans to meet his parents in Europe, Winkler broke the news to his mother on the phone.

"This is very nice... Tell your father," he said, recreating her reaction in a frosty tone, with a German accent.

Winkler spoke more warmly of his late parents as he related the story of their flight from Europe. His father, Harry, encased his family's heirloom jewelry in melted chocolate, so he would appear to be leaving on a business trip with nothing more valuable than a box of sweets.

The actor's father later pawned some of that jewelry to start his business anew in New York. Winkler received his great-grandfather's watch for his bar mitzvah, and in 1994 passed it on to his son Max on his own bar mitzvah.

Happy Days in '73

He also told of his Tante Anna, an aunt who was smuggled out of Germany in a coffin, a spider plant at her feet. He grew up with cuttings of the plant growing in his apartment, and started his own cuttings after his 1978 marriage.

"That spider plant said more to us for half a century than any words could," he said. "It was a symbol of survival, of determination... an expression of the life of Judaism itself."

His talk took a lighter turn when he spoke of his children, and he couldn't repress a grin telling stories of Max, now 17, keeping the hair gel industry solvent, and Zoe, 20, trying to wangle her way out of feeding her bunny when she was younger.

"They call me Mr. Strictie," he said.

"I think being a parent is absolutely the most difficult job on the face of the planet," Winkler added. "You have to be a bodyguard, a teacher, a student, a chef, a disciplinarian, a storyteller, a chauffeur, a psychologist, Darth Vader, adept at Double Dragon Two – and a bank."

Winkler said he is amazed by the disrespect shown to children in the United States. Not enough is spent on health care, prenatal care or day care, he said, "yet we're so willing to build new prisons and kill that child when they are 30."

The current need for immediate gratification outweighs long-term benefits and translates into violent behaviour, destroying not only children but their communities, he said.

"As Jews we have to be a light in the world, an example of tolerance, caring and mutual respect, especially when it is difficult," he said.

"It is as easy to be positive as it is to be negative," he insisted. "We have to be positive, with a sense of humour and a sense of continuum. What I love the most about us as landsmen is our tenacity. For 5,000 years they have tried to eradicate us, and we're still here making unbelievable contributions to the world. It makes me so proud."

Winkler was preceded on stage by Shlomo Gronich and the Sheba Choir (*CJN*, Aug. 24), an Ethiopian Israeli youth choir. Among their selections was a new song written as part of an arts festival that paired prominent Israelis with local artists. Shimon Peres chose Gronich and the choir, Gronich explained, to express his dream of peace.

Other speakers included Israel's Consul General Meir Romem, Women's Campaign and Advocacy chair Dodi Weill, who introduced Winkler; and launch co-chairs Leigh and Jeffrey Wortsman (president and CEO of Danier Leather Inc.), who presented Winkler with a new black leather jacket.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Sept. 11, is deadline for Sept. 21, and Monday, Sept. 18, is deadline for Sept. 28. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Saturday, Sept. 9

OPEN HOUSE

Or Hadash Reform Congregation Open House at 17665 Leslie St., #14, for Jewish singles, couples, families in northern York Region. Board members and teachers on hand to handle Hebrew School enrolment, membership issues, High Holy Day tickets. 905-898-2220.

SPANISH JEWISH HISTORY

Prof. Mark Meyerson of the University of Toronto, author-editor of *Christians, Muslims and Jews in Medieval and Early Modern Spain*, delivers the pulpit lecture, Conversos and Marranos: Lessons in Jewish Identity, at Beth Tzedec Congregation. Shacharit service 8:45 a.m.

Sunday, Sept. 10

INTRIGUE & HUMOUR

Entertainment and Cultural Connection and Shaarei Shomayim Brotherhood present **Michael Klein** on What's a Nice Jewish Businessman Doing in Hong Kong, China, Cuba, Russia, India, Poland, Serbia, Guatemala, Mexico Making Deals and Avoiding the Pangs of Defeat?, 8 p.m., Shaarei Shomayim Synagogue.

HIGH HOLY DAY TUNE-UP

Does Anybody Believe in Sin Anymore?, followed by simultaneous workshops at Beth Tzedec Congregation. Keynote speaker **Prof. Michael Brown**, Centre for Jewish Studies, York University. Workshops: **Rabbi Roy Tanenbaum** and **Cantor Tobi Gabriel**. Breakfast 9:30 a.m., lecture at 10. 781-3511.

BREAKFAST CLUB

Congregation Habonim presents **Vrenia Ivanovsky**, artistic director of Act 2 Studio, Ryerson Polytechnic University, speaking on Shakespeare's *Merchant of Venice*, More Questions Than Answers. 10 a.m., Beth Habonim, 5 Glen Park Ave. Breakfast and lecture $6.

WINGATE BRANCH PARADE

General Wingate Branch, Royal Canadian Legion, Parade and Memorial Service to the Cenotaph, Mount Sinai Cemetery (Wilson Avenue) 10 a.m.

STRESS MANAGEMENT

At Shaarei Tefillah Sisterhood opening general meeting, **Leonard Rubinstein** lectures on stress management and reducing stress in your life. Breakfast 10 a.m.

OSTROVTZER MEMORIAL

Gathering in memory of Holocaust victims in Ostrowiec and vicinity, 11 a.m., Lambton Cemetery, Royal York Road (rain or shine). Speakers are **Stephen Speisman** and **Israel Gurfinkel**. For information **Al Speisman** 785-5688.

JEWISH STORYTELLING

Jewish Storytelling on the Danforth, hosted by **Alec Gelcer**. All welcome to listen or tell, 7:30 p.m., Riverdale Jewish Community Centre, 179a Danforth Ave. 699-8914.

GARAGE SALES

Aquarius chapter of Jewish Women International charity garage sale from 10 a.m., 60 Baycrest Ave.

Orah chapter of JWI fund-raiser garage sale 9 a.m. to 4 p.m., 443 Mullen Dr., Thornhill.

Monday, Sept. 11

AFTERNOON OF MUSIC

Cranbrooke Friendship Club presents An Afternoon of Jewish Music featuring **Miriam Eskin** in a program of Yiddish and Hebrew melodies and Broadway tunes, 12:30 p.m., Winchevsky Centre, 585 Cranbrooke Ave. Preceded by light lunch. 789-5502.

Continued on page 29

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What's New

Continued from page 28

MEDINA THEATRE

Medina Theatre Ensemble annual general meeting and staged reading of scenes from *A Doll's House* by **Henrik Ibsen** and *Come Blow Your Horn* by **Neil Simon**, B'nai Brith Building, 15 Hove St. Readings 8:30 p.m., meeting 7:30 p.m. 785-0363.

DIABETES CHAPTER

Jewish diabetes chapter meeting, 8 p.m., Shaarei Shomayim Synagogue. Topic is Diabetes: Healthy Feet are Happy Feet. Speaker **J.D. Cowen**, chiropodist. **Esther Schwartz** 782-2173 or **Shirley Glatt** 225-1989.

Wednesday, Sept. 13

FALL FASHION SHOW

Jewish Women International of Toronto Fund-raising Fall Fashion Show, Floral Hall, Edwards Gardens, 777 Lawrence Ave. E. Wine and cheese reception 7 p.m., show 8 p.m. $30. 413-4878.

Thursday, Sept. 14

JEWISH SPAIN

Adath Israel Brotherhood presents travel photographer **Robert Shechter** and travel writer **Myriam Shechter** on A Journey Through Jewish Spain – history, culture, art, architecture, 7:30 p.m. at the synagogue. 635-5340.

BAZAAR FOR UNITED WAY

Bathurst Jewish Community Centre and Jewish Family and Child Service bazaar in support of United Way of Greater Toronto, jewelry, gifts, housewares, clothing and more. 9 a.m. to 2 p.m., at the BJCC, 4588 Bathurst St. Interested vendors call 638-7800, ext. 214.

YIDDISH FILM

Lodzer Centre Yiddish film series continues with *East and West* (silent, Poland) 7 p.m., 12 Heaton St.

And What Else Is New

CANTOR KOWARSKY

Beth Tzedec Congregation pays tribute to **Cantor Paul Kowarsky** on his 20th anniversary as its chazzan on Saturday, Sept. 16, 8:45 a.m. Guest **Cantor Benjamin Maissner** of Holy Blossom Temple. Guest speaker **Cantor Jerome Kopmar** of Dayton, Ohio, will deliver the sermon. Congregational kiddush follows services. Dinner and dance Saturday evening (advance reservation only) features **Yitzhak Argaman** and his band and tenor **Mark Dubois**. 781-3511.

KOFFLER GALLERY

Surge, a collaborative project by filmmaker **Barbara Steinberg** and installation/performance artist **Rae Davis**, on view Sept. 14-Oct. 29. Opening reception Thursday, Sept. 14, 7-9 p.m. Artist talks 6 p.m.

Bus tour to North York galleries Sunday, Sept. 24, 1-5:30 p.m. Reserve 636-1880, ext.269.

ROSH HASHANAH BALL

Israel Cancer Research Fund Rosh Hashanah Ball at the Capital Event Theatre, 2492 Yonge St. for those in their 20s-40s, Thursday, Sept. 21, 8:30 p.m. $50 in advance, $65 at door. 487-5246.

YIDDISH FOR CHILDREN

Free Yiddish classes for children, junior kindergarten to Grade 8, start Sunday, Sept. 17, at Beth Tikvah Synagogue. Sponsored by UJA FEDERATION and Toronto District School Board. **Naomi** 635-2883, ext. 150.

MUSICAL SOIRÉE

Dental Volunteers for Israel evening honouring **Dr. Barry Chapnick**, international president, Alpha Omega Dental Fraternity, Sunday, Sept. 17, 7:30 p.m., McDonald's Head Office, McDonald Place. Program features violinist **Catherine Manoukian** and musical director/pianist **Shaya Petroff**. Chair, **Dr. Stan Jacobson**, 781-8607, or treasurer, **Dr. Joseph Benbassat**, 905-737-7300.

HIGH HOLY DAY SERVICES

Shomer Israel Congregation traditional heimish minyan welcomes all non-affiliated for the High Holy Days. **Shraga** 650-9246.

The Yonge Shul High Holy Day services at Yonge and Eglinton, for young Jewish singles, Rosh Hashanah Sept. 30, Oct.1, and Yom Kippur Oct. 8-9. Register 785-1107, ext. 303.

LIBRARY PROGRAM

Literary Book Discussion Club with **Prof. Henry Auster** begins Thursday, Sept. 21 at 2 p.m. at Holy Blossom Temple. First book is *The Victim* by **Saul Bellow**. 789-3291.

PRAY AND LEARN

Elliott Malamet is again leading the Pray and Learn at Shaarei Shomayim Synagogue on Shabbat at 9:30 a. m., beginning Sept. 9. For enquiries about this or High Holy Days, **Aviva** 789-3213, ext. 211.

ISRAELI DANCING

Israeli dancing at the Bathurst Jewish Community Centre.**Teme Kernerman** 636-1880, ext. 472 or Dance Office ext. 359.

Mondays – Beginners class, 8:30-10 p.m. starting Sept. 18.

Tuesdays (all year) – Intermediate 8-9 p.m.; Intermediate/Advanced 9-11 p.m.

FOR "WANNABE" ARTISTS!

Jewish Women International 45+ group's event Monday, Sept. 18, starting with dinner at 6 p.m. and then on to the Academy of Artisans to be taught to paint floor cloths. Pre-paid reservation by Sept. 14. 630-9313.

KABBALAH CENTRE

Kabbalah Centre, 678 Sheppard Ave. W. 631-9395.

Beginner's Course Tuesday, Sept. 12, 7 p.m.; Healing Circle. last Sunday of every month, 7:30-8:30 p.m.; Weekly Energy Boost, Mondays, 8:30 p.m.; Introductory Lecture, Wednesdays, 7 p.m.; Spiritual Workshop, Thursdays, 8-10 p.m.

SINGLES SHABBAT DINNER

Shaarei Shomayim Congregation 40ish plus Jewish Singles Shabbat dinner Friday, Sept. 15, 7:45 p.m. Guest speaker historian/film consultant **Alec Gropper.** Register early. 789-3213

AISH HATORAH

Aish HaTorah, 949 Clark Ave. W., Thornhill. 905-764-1818.

High Holy Day Family Fun Fair, featuring a kids' concert with **Uncle Izzy,** aka **Richie Idels**, from Nafshenu Orchestra, and **Brian Callan**; kids' activities, food, prizes. Sunday, Sept. 10, 2-5 p.m. at Westmount Collegiate Institute, Bathurst and New Westminster. Showtime 3 p.m.

Sounds of the Shofar: Hearing the Essence of the High Holy Days with **Rabbi Mitch Mandel**, Wednesday, Sept. 13, 8 p.m.

FOR SENIORS

Beth Tzedec Senior Haverim presents **Stephen Speisman,** director of Jewish Archives of Ontario, speaking on A Nostalgic Look at Old Toronto. 1:30 p.m.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Registration of new members continues. Sept. 7, concert with choir, accompanied by pianist, members $1, non-members $3; Sept. 14, lecture by **Yaen Vered** on What Is Happening In Israel. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Earl Bales Seniors' Club: Sept. 21, trip to Peterborough Lift Lock; Oct. 31, Kawartha Fall Colour Tour, members $18, non-members $20; dances Sept. 17, Oct. 1; Casino Rama Sept. 13, 18. 395-7881.

Shaarei Shomayim Friendship Club: Painting classes Wednesdays 1-3 p.m. Plans being made for the fall season. **Lena** 785-5773.

LZA Senior's Club luncheon Tuesday, Sept. 12 at 11:30 a.m. Registration for Miami trip 10-11:30 a.m. and 1-2:30 p.m. in the Borochov Cultural Centre, 272 Codsell Ave. **Libby** 782-2059. Dance classes Thursdays at 1:30 p.m. Cultural Club Tuesdays 10 a.m. in the board room. 630-9444.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Literary Tea, *Heritage of Babylon* by **Avner Meiri**, Wednesday, Sept. 13, 1:30 p.m. Register at Ticket Desk.

Judaism Confronts Secularism, **Sidney Soban**, Tuesdays Sept. 12-Nov. 14, 10-11:30 a.m. **Bookie Kwart** ext. 116.

Therapeutic Touch, **Florence Baum** 11:30 a.m. to 1 p.m. **Joan.**

Hearing Aid Checkup, **Barry Katz**, 12:15 p.m. Book appointment ext. 131.

Parkinson's Support Group Tuesday, Sept. 12, 1:15 p.m. **Karen Shuster** leads a Creative Movement class. **Ruth** ext. 105.

Understanding the Interactions Between Pharmaceutical and Natural Supplements with **Elvie Alie**, doctor of naturopathic medicine, Thursday, Sept. 14, 1-4 p.m.

Israeli Club Etrog for Hebrew speaking persons meets Tuesdays at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Sept. 12, movie; Sept. 19, sing-along; Sept. 26, lunch out. **Anna** ext.110.

Sunday movie Sept. 10, *The Godfather* 2 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 705 Spadina Ave. 924-6211.

Registration is now under way for fall programs. Classes start the week of Sept. 24. Pick up the 2000-2001 program book.

Seniors Programs: Thursday, Sept. 14, 2 p.m., Afternoon Tea and Program Fair.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 636-1880.

55 Plus Department of Adult Services offers ballroom dancing, current events, Chai dancers, drama, painting, needlecrafts, bridge, folk-dancing, choir, yoga, line-dancing, Lunch 'n' Learn. Register for fall **Janet** ext. 259.

Jewish Discovery Place Children's Museum has 10 interactive exhibits for parents and children to enjoy together and something special each day. Ext. 456.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

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Coast to Coast

Special needs kids a priority of CJA

By JANICE ARNOLD
Staff Reporter

MONTREAL — Jewish children with Down's syndrome, autism, cerebral palsy and serious learning and behavioural problems have been overlooked by the community, says 2000 Combined Jewish Appeal (CJA) general chair Stephen Reitman.

"For too long, many of our parents have had to go it alone. We have a moral obligation to help these children. That is why I have made it a focus of this campaign," Reitman told the more than 1,000 people at the kick-off held in the Medley, a cavernous night spot on St. Denis Street.

Campaign kick-off

Under the Directed Plus Giving program, CJA donors can specify they want part of their donation to go towards supporting children with special needs, if they give more than the previous year.

With more funding, Reitman said FEDERATION CJA will make more resources available to Jewish day schools to work with special needs kids, as well as for such programs as early-intervention therapy, socialization opportunities and home adaptation.

Reitman announced that psychologist Maxine Sigman, a past federation president, will head a task force to plan how to meet, what he termed, "the daunting challenge" of ensuring that the community better serves such persons.

"Millions of dollars will be needed...It may be a long journey." Some progress is already being made. This fall, 10 intellectually-disabled children aged 6 to 10 will begin attending United Talmud Torah elementary school under the first project of its kind in the Montreal Jewish community.

Summit School, a special education school, will run the program, which is supported by the federation and its agency, the Bronfman Jewish Education Centre.

Parents had petitioned the community to find ways to integrate their special needs children into the Jewish day school system.

Key funding for this program came from the 1999 CJA's Directed Plus, through the category of promoting Jewish education and identity.

The federation has also hired a special needs consultant to train day special education school teachers.

Over the long term, the federation will strive to develop a "centralized, coordinated response" to support those with special needs over their life time. In addition to direct services, the federation will also seek to make the Jewish community "more inclusive and sensitive" to members with disabilities.

Sylvie Amar, mother of a four-year-old boy with pervasive developmental delay (PDD), a mild form of autism, spoke candidly about the frustrations and sense of loneliness of raising a disabled child. What could help is having a place to go to get answers.

She was especially upset when a Jewish day care asked that Jonathan, then 2, leave after one month. Amar found health care professionals unhelpful and other services in Montreal to be scattered and scarce.

"It's necessary for children with PDD to get early intensive therapy at 2 years old, but no one informed me of this then...My son is now getting one hour of occupational therapy a week and I do his speech therapy myself and he is making progress. But how much more could my son have achieved if he had had intensive therapy early?" Amar asks.

Today, Jonathan is able to attend a YM-YWHA nursery with the presence of a "shadow."

The other areas for Directed Plus Giving are assistance locally to the poor, the elderly, Jewish education, youth retention projects, and the Sephardi community, and, in the former Soviet Union, to alleviate poverty among Jews or support their resettlement in Israel.

In 1999, over 2,100 donors chose to direct a total of $1.3 million to one of the specified areas. More than 20 new programs or services were started as a result. The intention of Directed Plus is to give people some say in how the money they give is spent.

Reitman said he is confident the 2000 campaign will surpass its goal of a record $37 million. Last year's CJA raised $35.7 million.

The One Million Dollar Reitman Challenge Fund has been created under which the chair, his family, friends and business associates have agreed to match each dollar of increased gifts by donors, up to a total of $1 million.

Winnipeg gets first Aish HaTorah branch

BY MYRON LOVE
Prairies Correspondent

WINNIPEG — Aish HaTorah has come to Winnipeg, marking the first Canadian branch of the Jewish outreach movement outside of Toronto.

Rabbi Shimon Lesserson, a New York native who has spent the last nine years studying at Aish HaTorah in Jerusalem, will head the branch.

Rabbi Lesserson says he was drawn to Winnipeg by the opportunity to share with a community the benefits he has accrued from becoming connected with Jewish tradition and the Jewish people. "At Aish Hatorah, we felt that we could make a contribution to the community here," he says.

Aish HaTorah was founded about 30 years ago by Rabbi Noah Weinberg who had previously started Ohr Somayach. The movement now has 25 branches worldwide and draws over 100,000 students a year, as well as another 400,000 visitors to its Web site.

Its mission, Rabbi Lesserson says, is to fight assimilation through Jewish education.

Initially, Lesserson is working out of the Herzlia Synagogue in south Winnipeg and teaches part time at the Herzlia-based elementary school. He envisages running programs throughout the city.

"I will be doing some programs before yom tov," he says, "and teaching some classes during the High Holy Days. I am planning my major programs for after yom tov."

He is expecting to be joined by a second Aish HaTorah rabbi by the end of the year.

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The Yonge Shul High Holiday Services at Yonge & Eglinton. The Yonge Shul, now in it's 4th year brings young Jewish people together for an unforgettable holiday experience. Rosh Hashana, Sept. 30, Oct.1 & Yom Kippur, Oct. 8/9. Tickets are $85 before Sept.15 & $110 after. Call 785-1107, ext. 303 to register.

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High school plan praised

By JANICE ARNOLD
Staff Reporter

MONTREAL — The Quebec education ministry has shown a "favourable inclination" towards the opening of a Solomon Schechter high school, says principal Shimshon Hamerman.

"It looks like the government is interested in our project. The ministry wants to see the impact a new high school will have on other schools and will make a decision in the course of this year… on whether it will issue a permit," Hamerman said.

Solomon Schechter, the largest Montreal Jewish elementary day school, has plans to expand to the secondary level by September 2002, Hamerman said.

The impact of another Jewish high school is a concern for existing schools and communal authorities, Hamerman acknowledges, and Solomon Shechter finds itself having to defend its project to both government and FEDERATION CJA.

"We are in discussions with the community. We want to do what is communally responsible," Hamerman said.

Hamerman added the main reason Solomon Schechter wants to open a high school is to keep more students in the Jewish day school system. Currently, about 35 percent of Solomon Schechter's graduates do not go on to a Jewish high school, he said. Most of the graduates go to other private schools.

A survey conducted among a sampling of parents of these graduates indicates that, if there had been a Solomon Schechter high school, many would have sent their children to it, Hamerman said. There is also demand among the parents of the school's current students, he added.

Enrolment in pre-kindergarten through Grade 6 stands this year at 777 students.

The largest number of graduates continue at Bialik High School.

Solomon Schechter, which is associated with the Conservative movement and has its main campus next-door to Congregation Shaare Zion, has become an increasingly popular school over the years.

Hamerman recognizes that it's quite possible a Solomon Schechter high school would not only attract Jewish elementary day school graduates, but other students as well.

Schools that may be affected by the the move include Bialik High School, the Herzliahs in Snowdon and St. Laurent, and possibly Hebrew Academy.

Hamerman argues that Solomon Schechter's first responsibility is to its students and the community's primary concern should be that more Jewish children continue in the Jewish system.

"The number 1 concern of the community should be continuity. To say we should deprive our students because it would have an impact on other schools is an illogical conclusion," Hamerman said.

Solomon Schechter high school would probably be phased in one or two grades at a time, he said. Initially, quarters would be rented to house it. Hamerman attributes Solomon Schechter's growth to its ability to provide a Jewish education that is both traditional and liberal, and has a strong secular curriculum.

He envisages a more "intellectually oriented" school at the secondary level, "one that makes Judaism relevant" to modern, mostly secular youth.

A common wish among many parents is for less Hebrew or Jewish studies, he said, so that more time could be spent on science or sports or the arts, for example. Hamerman said non-Jewish private schools hold a "mystique" for many parents.

"It shouldn't be that way. Our students are accepted at the finest universities."

Hamerman admits that the positive results on the survey may not translate into high enrolment in a new high school.

No 'Jewish agenda'

Scene in Ottawa

By G.K. SIMCOE

This week I continue the discussion regarding the spuriousness of the suggestion that there may be an identifiable "Jewish agenda" to which Jewish members of Parliament are loyal.

Irwin Cotler is a perfect study of the pressures that tear at an MP who is, at the same time, an active Jewish community leader. Appointed by Foreign Affairs Minister Lloyd Axworthy to promote ratification of the International Criminal Court treaty, Cotler's mission has taken him around the world, including to Israel.

When it came time to peddle the treaty to Israel, Cotler was unable to meet Israeli Justice Minister Yossi Beilin at the Ministry of Justice office because it is located in eastern Jerusalem. Beilin met him elsewhere. At a recent meeting in Toronto, Beilin spoke of the anomaly that a good friend could not meet with him in his own office.

Irwin Cotler is an eclectic fellow. He can be the most progressive liberal on some human rights issues but also the most hawkish on issues that challenge the essence of his principles. One of those principles is the inviolability of the security and legitimacy of the Jewish state.

It is safe to assume that for Cotler, Jerusalem is the capital of Israel and should never be redivided. If that is the case, how could he abide by the restrictions of those "striped pants" at Foreign Affairs Canada, prohibiting officials from meeting Israelis in "occupied territory, including east Jerusalem"?

Something has to explain why Cotler was guided by the government's policy, given that he would have known how offensive it is within the Jewish community.

Perhaps he reasoned: "I can stand on principle and disqualify myself from participating in the process. Or, I can accept that not everything can go my way and continue to seek ways to constructively influence the decision-making process." Remember, this is the same MP who attempted to get important changes made to the International Criminal Court legislation treaty. He did not achieve all he wanted, yet he chose to accept the results and hope for new opportunities in the future to improve the legislation.

It is reasonable to conclude that Cotler is in this for the long haul – or at least as long as he believes he has a contribution to make serving the best interests of the Canadian people, which of course includes the common interests of the Jewish people. It is on this basis that he and other Jewish MPs will be judged.

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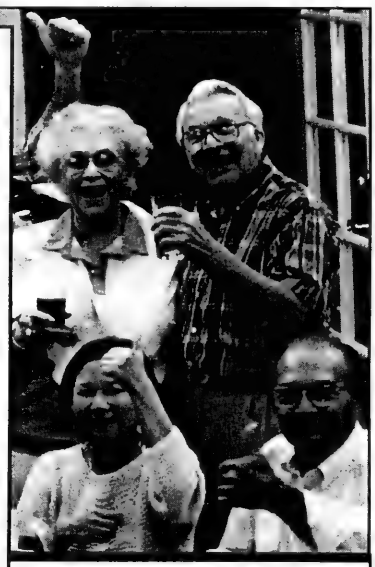

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In support of Stockwell Day

By MICHAEL TAUBE
Special to The CJN

Guest Voice

Canadian Alliance leader Stockwell Day is a decent, intelligent, hard-working individual. These are personal qualities that usually command respect and admiration.

However, Day has been a target for left-wing political commentators to pick apart. He is a religious Christian, both pro-life and pro-family. He believes in lower taxes, less government intrusion, and more citizen responsibility.

Day has also been unfairly accused of holding anti-Semitic beliefs. During the July 5 televised debate for the Alliance leadership race, Jonathan Horler, a volunteer in Tory leader Joe Clark's office, posed the following question to Day: "I'd like you to answer, in one word, if you ever taught at a school, or if you ever said, that Jews were children of the devil."

Day promptly replied that this allegation was "absolutely, categorically, 1,000 percent false."

A prominent Canadian conservative politician with strong religious beliefs has once again been labelled as an intolerant individual. And the critics are off the mark.

There has never been a confirmed report of Day's uttering an anti-Semitic comment. There were Jews that both worked on his leadership campaign and voted for him. And there were Jewish supporters of his leadership bid, including myself.

Day has always had a number of Jewish friends and contacts. Claire Hoy noted in his book, *Stockwell Day: His Life and Politics*, that one of Day's childhood friends was David Berger, Canada's ambassador to Israel. When Ezra Levant and Day's oldest son, Logan, went to Israel two years ago, Day called up Berger to ask if he could keep an eye on them.

Day has been unfairly accused of stating that Jews are the children of the devil to students at Alberta's Bentley Christian Training Centre nearly two decades ago. This allegation came courtesy of former Alberta Tory senator Ron Ghitter, who was making critical comments about what he saw as anti-Semitic teachings in certain Christian schools.

However, Ghitter never directly blamed Day or his school during this one-man crusade. As he noted this April to Gordon Laird in the left-wing newspaper *NOW*, "I would never make that allegation against Stockwell." But Ghitter went on to say that he felt that anti-Semitism was "in the roots of Social Credit – and it is in today's Alliance, though not necessarily in the leaders."

Day has spoken out against this accusation on a few occasions. In 1985, he was quoted as saying, "We refer to Jews as the chosen people. The materials are against anti-Semitism."

Day is the most pro-Jewish political candidate since Brian Mulroney's time. As noted by *National Post* columnist David Frum, of "the five federal party leaders, it is Day who most effectively champions Jewish values and Jewish interests."

Day supports the need for school vouchers, an issue supported by many American Jews, from Milton Friedman to Joseph Lieberman. He supports religious freedom in synagogues, churches and mosques. He believes in the entrepreneurial spirit for large and small-scale businesses. And, like many other religious Christians, he is a strong supporter of the State of Israel.

In a democratic society, people are going to hold different points of view on various issues. As we move to an American-style political environment of dirty tricks and finger pointing, accusations of racism and religious intolerance will become more commonplace.

But one hopes that Canadians will still believe in a small principle called truth, and a little item called proof. For in the case of Stockwell Day, the truth is that there is absolutely no proof of anti-Semitism.

Michael Taube is a public affairs analyst and commentator.

CIC names new officers

OTTAWA — Joseph Wilder, chair of the Canada-Israel Committee, is pleased to announce the following appointments to its officer positions and executive committee:

Vice-chair, Norman Godfrey; vice-chair, Judy Mandleman; treasurer, Michael Frankel; secretary, Sheldon Lerman; executive member at large, Barbara Farber.

Welcomed as new members of the board of directors are: Jason Caron, Montreal; Dr. Ruth Getter, Toronto; Marian Mayman, Ottawa; Lorne Paperny, Calgary; Jim Spatz, Halifax; Joel Weinstein, Winnipeg; and Rochelle Wilner, Toronto. (Michael Frankel, Montreal, and Barbara Farber, Ottawa, are also first-time CIC board members.)

Stephen Victor, chair of the nominating committee and a former CIC chair, noted that the new appointments were made on the basis of geographic representation, experience and professional skill.

In welcoming the new board, Wilder reinforced the CIC's commitment to working closely with communities across the country towards the goal of increasing Canada-Israel co-operation and friendship.

The CIC is the official agency representing the organized Canadian Jewish community on matters regarding Canada-Israel relations.

Coast to Coast

Winnipeg's leading tattoo artist embraces Judaism

BY MYRON LOVE
Prairies Correspondent

WINNIPEG — With his colourful tattoos and forthright manner, Strider Hotzon, Winnipeg's leading practitioner of tattoo art and body piercing, presents a striking figure when he saunters into synagogue.

Hotzon officially converted to Judaism last spring. He says that he is probably one of the most unusual Jewish converts that Winnipeg has ever seen. Although his wife, Shadow, is Jewish by birth, he avers that his decision to convert was for his own "selfish" reasons.

"I did it for me," he says. "We had been married five years before I considered conversion."

Born into a Catholic family in Buffalo, N.Y., Hotzon never took to the Catholic faith. "It didn't feel right," he says of Catholicism.

"I have been talking with God all my life, but in a non-denominational way."

At 13, he left home for good and spent years drifting from place to place living on the streets. He passed through Winnipeg several times before deciding to settle here.

Hotzon has been doing tattoos, an art he learned on the street, for 22 years.

"A fellow tattoo artist and I were responsible for getting the city to change its by-laws and allow tattoo salons to operate openly," he says. "I have the biggest selection of tattoo options in this part of the country. I have always refused to do any anti-Semitic or satanic tattoos."

Before meeting his wife in his tattoo studio ten years ago, Hotzon found Judaism to be interesting and fascinating and studied the religion.

He has a lot of praise for Rabbi Alan Green and Cantor Arky Berkal of the Beth Israel Synagogue (Rabbi Green left the Beth Israel at the end of August for the Shaarey Zedek Synagogue in south Winnipeg) who guided him through his conversion classes and conversion.

"I really can't say enough about them," he says. "I had a thousand questions and they always found the time to answer them.

"The people at the Beth Israel Synagogue blew my mind," he adds. "I wasn't sure how I would be received, but I have been accepted unconditionally by my fellow synagogue members. They have made me feel like one of the family. I have had my share of aliyahs. I have been called up to raise and to dress the Torah. When I am not there for a Shabbat, people miss me. The Beth Israel has been magnificent."

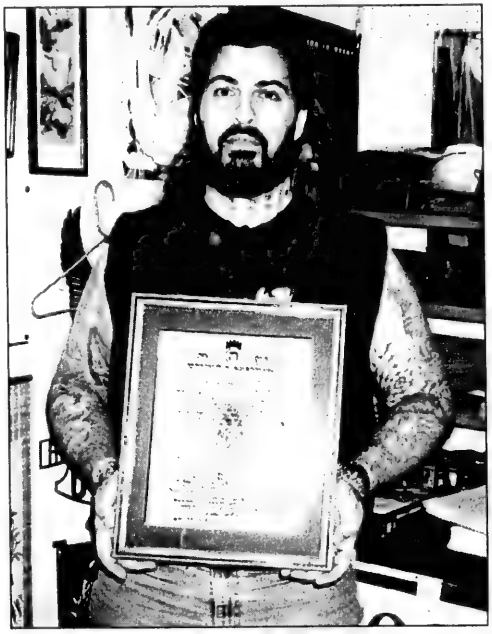
Hotzon notes he encountered a few of his customers in the conversion classes and a few more at shul.

Hotzon has thrown himself into Judaism with eager enthusiasm. He has a mezuzah on his shop door and a Star of David on his chest. He dons tfillin every morning and spends an hour to 90 minutes every morning studying Torah and Tanach. Every Monday morning, he goes to the mikvah at the Asper Jewish Community Campus and of course, he rarely misses a Shabbat service.

"I'm a traditional fellow," he says. "I like the traditions. At home, we observe the festivals and holidays."

Planning ahead, he has bought tallitot, siddurs and Tanachs for his sons, aged four and five, for when they are older.

"I am adamant that when they are older, they will follow the Jewish religion," he says. "I hope that they will see their father as their role model."



Strider Hotzon

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Winnipeg grandmother jumps for charity

BY MYRON LOVE
Prairies Correspondent

WINNIPEG — Ruthy Gale and Joel Dudeck jumped for charity.

From an altitude of 3,000 feet, the first cousins by marriage both jumped out of an airplane over Gimli's airport on Aug. 7 at 11:00 o'clock in the morning.

They jumped to raise money for the Village Clinic, where Gale has been a long time volunteer. The clinic helps out HIV patients in financial need.

Dudeck has jumped once before – 14 years ago to celebrate his 40th birthday.

"It's not something you do every day," he says. "It was for a good cause though so Ruthy and I agreed to do it together."

Dudeck describes the experience as both exhilarating and frightening.

Despite practising on a simulator until they could almost do it by rote, he notes, it was still a little frightening stepping out into the air 3,000 feet above the earth.

"We all have to die some time," he says, "but not every one chooses to really live."

Ruthy Gale is an individual who chooses to really live. Dudeck describes the mother of four (her Toronto-based son, David, is one of the creators and the host of a new 13-part cooking show called *Loving Spoonfuls*) and grandmother of six as a "terrific lady and role model."

Skyjumping is something Gale says she has wanted to do for a long time. In years past, she has embarked on such challenging outdoor experiences as trophy fishing, rock climbing, whitewater rafting and canoeing and camping in the wilds of northwestern Ontario.

Ruthy Gale and Joel Dudeck.

To prepare for the jump, she and Dudeck spent an evening at the Winnipeg Skydiving Centre's school in Gimli, a resort community about 100 km north of Winnipeg on the southwestern shore of Lake Winnipeg. They also spent some hours on the simulator the morning of the jump. In an e-mail to family members afterward, she described the experience.

"It was a fantastic and most unusual feeling to fly down in absolute silence," she wrote. "Chutes fly at 15 mph so you can either let it fly you down or you can enjoy the scenery as you fly it down.

"Since this was my first jump, the instructor encouraged me to make two left turns so that I could take in the whole 360 degree view ... a couple of times. I saw Lake Winnipeg to the east. From 3000 feet, the lake is a vast sea. There were fields in all directions; groups of cows looked like tiny toys; the highways were narrow ribbons and the people were so small that I really couldn't see them until I had flown a bit lower.

"The one thing that no amount of practice could prepare us for was the actual feeling of the wind as we stepped out of the plane and onto the step. You are trying to get your foot onto a pretty narrow piece of metal while the wind is whipping your leg backward. It feels the same with your hands when moving out to grab the strut. That was probably the most difficult time but I figured that the worst thing that could happen would be that I would fall.

"Since I had a parachute securely attached to my body and my intention was to fly it down, I wasn't worried."

Gale says she might skydive again if she feels like it. She would also still like to try ocean kayaking.

"There are still places to go and things to do," she says.

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Coast to Coast

Deciphering Rabbi Ovadia Yosef's words on the Holocaust

By RABBI
J. IMMANUEL SCHOCHET
Special to The CJN

Feature

There is hardly a more sensitive subject than the Holocaust. Whatever is said of it arouses strong reactions. We saw this once more with the recent brief reference to it by former Sephardi chief rabbi of Israel, Ovadia Yosef, in the course of a lengthy discourse.

Rabbi Yosef, universally recognized as one of the great rabbinic scholars of our time, suggested that the six million martyrs were murdered because they were reincarnations of sinners. His words created a worldwide furore, extensively covered by both the Jewish and general media.

A torrent of condemnations descended upon the rabbi's head, albeit mostly from secular and anti-religious circles. Very few criticisms were reasonable and to the point.

When Rabbi Yosef said the next day that all martyrs are holy people, the critics reacted again. They claimed the victory of a retraction. In fact, the rabbi merely stated an explicit Halachah: Any Jew killed because of his religion, though he may have been the worst sinner, is holy and is vouchsafed a share in the world to come. The new status, therefore, does not deny earlier conditions.

Some mocked Rabbi Yosef's reference to reincarnation. They dismissed it as a non-Jewish, superstitious belief. To be sure, a few Jewish medieval philosophers, especially those of the Aristotelian school, rejected the concept of reincarnation. Maimonides makes no reference to it at all. Nonetheless, it has become a generally accepted doctrine in Jewish theology.

Rabbi J. Immanuel Schochet

Early references to it appear in the ancient *Sefer Habahir*, also known as the midrash of R. Nechunya ben Hakanah, tracing it to the Bible itself. The *Zohar* is replete with detailed expositions of this doctrine, explaining its reasons and workings. Practically all medieval authorities, who were also kabbalists, accept and use it to resolve many theological problems. It appears even in halachic works, such as the responsa and commentaries of R. Yechezkel Landau (known as *Noda Biyehudah*).

Rabbi Yosef's premise of sinners suffering, and thereby atoning for their misdeeds, in later incarnations, appears explicitly in *Sefer Habahir* (par. 195) and the *Zohar* (especially vol. 11:91b). Thus he reiterates a sound principle. Even so, I would apply to Rabbi Yosef the talmudic expression that "an error proceeded from the ruler."

Rabbi Yosef, like all religious people, is troubled by the dilemma of theodicy, the justification of God in the face of apparent injustice. The simplest solution has always been to invoke the biblical principle of retribution: good is rewarded and evil is punished. Thus it is quite easy to blame all suffering on known or unknown sins.

The problem, though, is that this unqualified approach is untenable. The biblical prophets, including Moses, questioned God as to why we see "the righteous suffer and the wicked prosper." The answer was not disclosed to them. Indeed, the Book of Job, devoted to this subject, rejects the simplistic answer.

A much more reasonable approach is to suspend human judgment and to resign ourselves to self-admitted, albeit frustrating, ignorance. As God said to Moses, no mortal can grasp the Infinite; thus it is impossible to understand the inscrutable ways of Divine Providence. To quote Maimonides, the valuations that come into play in Divine justice are known to omniscient God alone.

The religious person has no doubts that the Almighty is just and righteous in all He does or allows to happen, though we do not necessarily understand how that is so. That is where faith comes in. This implies no less that humans cannot, and may not, automatically assume that all suffering is to be attributed to the principle of retribution, as punishment for sin! Indeed, the Kabbalah states clearly that reincarnation is not necessarily rooted in personal sin, thus allowing for the reincarnation of souls of even true tzaddikim.

Moreover, the Torah contains 365 biblical prohibitions. One of these is *ona'at devarim*, to wrong or hurt another by words. The Talmud defines this prohibition to include saying to someone who is suffering that his tragedy must be traced to his sins and is a well deserved punishment. One may do so with oneself, and indeed ought to engage in serious soul-searching when afflicted, but never with another.

To attribute, the Holocaust to sin, then, is to violate both the letter and the spirit of Jewish law and tradition. With all due respect, Rabbi Yosef (and others who have taken a similar approach) erred most grievously. No mortal can ever explain the Holocaust, nor should one dare any attempt to do so. God alone knows the reason, and only a true prophet to whom He will reveal the mystery of this most horrible event may ever pronounce on it.

Most of the reactions condemning Rabbi Yosef in the vilest terms were no less objectionable. One may safely assume that those critics lashed out against him for purely political reasons. They looked for ways to attack him because he is the spiritual leader of the Shas party, intensely disliked by them for jumping Prime Minister Ehud Barak's ship.

Rabbi Ovadia Yosef

Especially disturbing was the ludicrous accusation that Rabbi Yosef blamed the victims of the Holocaust and vindicated their murderers. This argument is so absurd that it exposes the would-be critics' intellectual dishonesty and outright maliciousness. For even on the dubious assumption that a victim may have deserved what happened to him, this can never excuse the acts of his attacker. The attacker has no way of knowing who deserves what, nor has he been prophetically appointed by God to be His deputy and executioner. He acts purely for his own perverted reasons. Thus he is a crude criminal, fully culpable for his deeds, both morally and legally.

Israel's harsh enslavement and suffering in Egypt vividly illustrates the above: The Egyptian exile had been preordained in the days of Abraham before the victims existed. Thus they suffered for no sins on their part. Moreover, the Egyptians were held fully accountable for afflicting Israel, and duly punished for it. The same is seen also in the later case of the "Ten Martyrs," which may indeed be regarded paradigmatic to the Holocaust.

Rabbi Yosef did indeed err. But, emotional reactions, not to mention crude and unwarranted vilification, were not a proper response, even with so painful a subject as the enigma of the Holocaust.

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Coast to Coast

Voyage of discovery: The camera is a pill

Continued from page 1

which in turn sends them to a device, no bigger than a walkman, strapped to the patient's body.

The capsule is moved through the gut by peristalsis, the same process the body uses to transport food. The capsule is excreted naturally and the following day the patient returns the recorder to the doctor where the data collected is transferred to a special computer work station equipped with the company's special software.

Given – which stands for Gastrointestinal Video Endoscopy – revealed their wonder capsule at a digestive disease convention in San Diego in May of this year. The doctors learned that now there was a diagnostic tool that would allow complete examination of the small intestine without pain or discomfort. Furthermore, the limitations of conventional endoscopy, which only allows for the first one-third of the bowel to be examined, no longer applied.

The company, which was established in 1998 in the northern Israeli town of Yokneam, has applied and received patents all over the world.

The concept is based on Israeli military missile technology. So far $6 million has been invested in the project which now looks like one of Israel's biggest medical success stories. Modern technology will enable the capsules to sell at about $300 (US) each; this compares with about $1,100 to $1,500 for each endoscopy examination. Each computer work station will sell at about $30,000.

Following the FDA approval, trials will begin with patients in New York and London. Prof. Blair Lewis of Mount Sinai School of Medicine in New York will serve as the principal investigator of the trial and Prof. Paul Swain of the Royal London Hospital will lead the London trials.

TAV loses court bid

MONTREAL — The Torah and Vocational Institute (TAV) has lost its court bid to force the Université du Québec à Montréal (UQÀM) to continue a program that provided chassidim with an opportunity to pursue a university degree in an environment in which they felt comfortable.

Quebec Superior Court Justice Jean-Jacques Croteau rejected TAV's request for a permanent injunction against UQAM, which last April cancelled the program that offered courses in computer science and administration. TAV argued that it signed an agreement with UQAM in April, 1999, that was valid for three years. Courses began in September, 1999.

Croteau ruled that TAV, a private non-profit educational institution, has not suffered irreparable damage and that UQAM has an autonomy which should not be breached by a court "unless there is evidence of bad faith or justice denied." At the time of the cancellation, UQAM agreed to continue giving courses to the close to 550 students already registered to allow them to finish their bachelor's degrees or certifications. But it will not accept any new admissions and its professors will no longer teach at the classes for the Orthodox, which are segregated by gender.

About 170 of the students are in the segregated classes, and TAV academic director Eli Meroz said it is highly unlikely they would continue to study in mixed classrooms.

In its motion, TAV claimed UQAM terminated the agreement "on the basis of pure discrimination and intolerance, without right and without any default on the part of TAV..."

The UQAM senate decided to pull out of the program after the professors' union complained that too many courses were taught in English and that the segregation of men and women was not in keeping with the university's mission.

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See Page 55

Prospects for imminent peace look bleak

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — President Bill Clinton was scheduled to meet Prime Minister Ehud Barak and Palestinian Authority Chairman Yasser Arafat this week, but sources in Jerusalem have told *Ha'aretz* that no breakthrough is expected. "None of the channels explored indicate progress," the sources said.

The leaders were to convene in New York for the United Nations Millennium Summit. Before the summit, a consolidated effort was to be made to bridge the differences.

Barak was said to be pessimistic about the prospects for progress because of Arafat's recent comments. In all of his public addresses since Camp David, Arafat has insisted on full Palestinian sovereignty over East Jerusalem and the holy Christian and Muslim sites. Arafat does not accept the Israeli portrayal of the planned meetings as a crucial point; he is still trying to buy time.

The recent talks held by Israeli and Palestinian officials also seem to be heading nowhere. The Israeli side blames the PA for backing out of previous commitments they had made on security issues, while the Palestinians claim Israel has backed down from promises on Jerusalem and the refugees.

"Apparently each side attributes to the other, undertakings that the other never made," an Israeli source told *Ha'aretz*. Another source said: 'It is hard to talk of backtracking, because in the [Camp David] summit both parties shied away from explicit commitments, but it is obvious that neither is enthusiastic about moving ahead."

However, if an agreement is not reached, the consequences would be dire, Barak has warned.

'Consequences could be dire'

In a meeting with Labor Party activists in Tel Aviv recently, Barak said he was not certain that his government could prevent the apparently imminent failure of the talks, "but it is inconceivable for any government to stop short of doing whatever it can to prevent it." If an agreement is not reached, "at least the whole world will be on our side," he added.

"My government took on the toughest issues, no wonder we are being criticized...We could have joined with the Likud and gone for a completely different agenda ... but that would have meant dropping the prospect of a peace agreement."

In a meeting with U.S. peace envoy Dennis Ross, who was briefing Barak on Clinton's meeting with Egyptian President Hosni Mubarak, Barak said, "I value Egypt's contribution, but we need to get an agreement with Arafat, not Egypt."

Israel would not consider the Egyptian offer to distinguish between "custodian" and "residual" sovereignty, giving the Palestinians custody of the Temple Mount and residual sovereignty over the Western Wall.

Egyptian Foreign Minister Amr Moussa suggested that a "special status" be defined for the entire Old City of Jerusalem, including the Temple Mount, to rule out the need for divided sovereignty.

Meanwhile, in Jerusalem, Mayor Ehud Olmert met recently with about 100 Jews from the Jewish and Muslim quarters, who asked him to organize resistance to the government's concessions on the Old City and the Temple Mount. Olmert said he was devoted to this cause and would not give up.

Olmert called for the ousting of Barak's government, "which has managed to turn the discussion of concessions in Jerusalem into something legitimate, fashionable and even high-brow."

Olmert declared he would not assist in establishing any new coalition government unless the coalition would undertake to retract Barak's current policy. However, "the damage that occurred on the Jerusalem issue in the last few weeks will be very hard to repair," he lamented.

Barak has breached his explicit promise to keep the city together, Olmert charged. "Barak gave this promise before the elections and again before Camp David. But now he is the first Israeli prime minister to negotiate dividing Jerusalem, not only the remote areas, but the heart and soul – the Old City and the Temple Mount."

Brig.-Gen. quits over failed IDF operation

Three soldiers killed by friendly fire

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Brig.-Gen. Shlomo Oren, 44, commander of the Judea and Samaria division of the IDF took responsibility for the recent failed operation at Assira Shimaliya, and requested to be relieved from his command.

IDF Chief of Staff Shaul Mofaz has not yet accepted the resignation nor responded to it.

The investigation into the operation, in which three soldiers were killed by friendly fire and a fourth injured, is ongoing. The results were expected to be made public this week.

"Oren made the moral and brave move, but the picture was also clear to him. Clearly, this was a failed operation. He, as a commander, takes responsibility for this," a senior military source said.

Mofaz participated in a debriefing of the operation with senior IDF officers. At the end of the meeting, Mofaz decided that there remained some questions and ordered the continuation of the investigation by the General Staff, headed by Maj.-Gen. Shai Avital.

According to defence sources, Mofaz is likely to accept Oren's resignation but may ask him to remain in his post until next month because of concerns over trouble in the territories.

Oren, speaking with brigade officers under his command, said "I was at the head of the operation. There were errors and some of them led to the deaths of the soldiers. As a result of my understanding of the responsibility of a commanding officer, I decided to resign. No one told me to step out. I took the decision as a result of long thought and soul searching."

Senior officers at Central Command told *Ha'aretz* yesterday that they hope that Oren will rescind his decision. According to them, "the impact may be very damaging if the commander of the division leaves at such a critical stage. Oren proved himself during the Nakba events. His replacement in such a complex post will require long-term preparation for which there may not be enough time."

The officers also added that "his leaving is not the right move. It is a problematic decision because it is important for the country that he remain at this sensitive post in the territories in the coming months, perhaps more important than the impact of his resignation in setting new norms of taking responsibility."

A diplomatic storm revolved around Oren during the Nakba events in May when the Palestinians accused him of threatening to bombard the headquarters of Palestinian Authority Chairman Yasser Arafat. Oren denied the accusations and said that the comments were made in a much milder tone, following an incident in which Palestinians shot at Israeli soldiers in Ramallah.

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Israeli Supreme Court rules on Falash Mura

CJN News Services

JERUSALEM — In a groundbreaking judgment, Israel's Supreme Court has affirmed the right of 26,000 Falash Mura to have their aliyah eligibility determined according to law.

The Falash Mura are viewed as Jews who converted to Christianity. They have thus met much opposition to their requests for immigration.

Montreal Liberal member of Parliament and human rights advocate Irwin Cotler, who has acted as counsel on behalf of the Falash Mura for many years, and who argued the case before the Supreme Court, called the judgment a "significant breakthrough" in resolving the status of the Falash Mura, still languishing in Ethiopian compounds and villages.

"The Supreme Court has ordered the Israeli government – specifically the ministry of the interior – to put the necessary mechanism in place in Ethiopia so as to process the aliyah applications of the Falash Mura with all deliberate speed," Cotler said in a statement.

The court also declared that it would "supervise" the process, and instructed the government to report back, within 90 days, on its compliance with the court's decision.

Cotler told the court that the "right to procedural due process" is tantamount to "the right to life itself."

He submitted evidence that 450 Falash Mura in the Ethiopian town of Gondar died between June, 1998 and November, 1999, about 85 percent of them children. Most of them were arguably eligible to immigrate to Israel either under the Law of Return or the Law of Entry.

"Both the halachic and legal interpretations support the aliyah of the Falash Mura under the Law of Return," Cotler stated. "In particular, the Falash Mura have undergone a 'return to Judaism'; have demonstrated their intent to live as Jews; and have had their Jewish ancestry and identification as Jews supported and sanctioned by their own religious leadership."

> *'The right to life itself'*

Cotler told the court that many of the Falash Mura would also qualify for aliyah under the family reunification provisions of the Law of Entry, as 65 percent of them have a first-degree relative in Israel.

Last week, the daily newspaper *Ha'aretz* reported there has been a 600 percent increase in the number of Falash Mura from Gondar requesting to immigrate to Israel. The monthly average for the last two years has stood at around 100. In July, 700 applied to immigrate.

Interior Ministry sources say that the rise in the number of applications does not mean there has been a change in Israel's immigration policy toward the Falash Mura. They say that policy remains as was: the applicant must meet the requirements laid out under the right of return.

Sources in the Israeli embassy in Addis Ababa say that along with an increase in the number of would-be immigrants, there will be a rise in the number of Falash Mura turned down.

Following the Falash Mura's initial application to the Supreme Court, and Interior Minister Natan Sharansky's visit to Ethiopia four months ago, the application process was sped up. But bureaucratic red tape remains: applications cannot be filed in the capital city, increasing the tension among the tens of thousands waiting.

In addition, 600 Falash Mura who received interior ministry approval months ago are not being allowed to immigrate because the absorption ministry is not ready to receive them.

Cotler noted that an irony of the court victory was that the action was initiated against Sharansky, whom Cotler had represented during Sharansky's years in the Soviet gulag.

Cotler said he and others will be watching the government's compliance with the ruling. "We will not relent until the Falash Mura will be able to join their brothers and sisters in Israel."

Polish church asks for forgiveness for anti-Semitism

By RUTH E. GRUBER
Jewish Telegraphic Agency

ROME — In a letter read aloud throughout Poland during Sunday Mass two weeks ago, leaders of the Polish Roman Catholic church asked for forgiveness for the church's toleration of anti-Semitism and for other religious discrimination by Polish Catholics.

The soul-searching, five-part letter was recently issued by Polish bishops as part of the Church's Millennium Holy Year agenda of self-examination, apology and penitence for past sins.

The letter is seen as going further than an apology issued by the Polish church in 1991, because it acknowledges that during the Shoah some Poles were guilty of indifference and of enmity toward Jews.

The letter, which calls anti-Semitism and "anti-Christian attitudes" sins and criticizes the behaviour of some Poles during the Holocaust, also admits that Catholic anti-Semitism still exists.

"We want to express the value of the presence of Judaism in Polish history and of the coexistence between Christians and Jews," Bishop Jozef Zyczynski of Lublin said in an interview with the Rome newspaper *La Repubblica*.

In admitting sins committed by Polish Catholics during the Holocaust, he said, "we wanted to recall that there was indifference regarding the fate of people who were suffering deeply. And we suffer because of that now. We don't want simply to identify historical motives, but to open the way and the possibility for new relations between Jews and Christians."

He said the church in Lublin was organizing follow-up events, including one in which Lublin's Catholic University will grant an honorary doctorate to Rome's chief rabbi, Elio Toaff.

The bishops' letter asks for "forgiveness for the attitude of those among us who have disdained persons of other denominations or have tolerated anti-Semitism."

It notes that the Holocaust, while carried out by the Germans, was mainly implemented on German-occupied Polish soil.

In the spirit of Holy Year penitence, it says, "we must realize that along with noble efforts by Poles to rescue many Jewish lives, there are also our sins from that period: indifference or enmity towards Jews.

"Everything must be done to rebuild and deepen Christian solidarity with the people of Israel so that never and nowhere can a similar tragedy happen again," it says.

It says that it is necessary to overcome all expressions of "anti-Jewishness, anti-Judaism (animosity stemming from wrong interpretations of Church teachings), and anti-Semitism (hatred based on nationalistic or racial motives) that existed and still exist among Christians."

But, it notes, "we expect that anti-Polonism will be fought with equal determination."

"This is an important new step by the Polish Church in the slow process of beginning to approach the reality of anti-Semitism," said Stanislaw Krajewski, a Polish Jewish leader who has long been active in Catholic-Jewish dialogue.

"This will make easier the attempts to face shameful events, like postwar pogroms and the killings of Jews by Poles during World War II," said Krajewski, who is the Warsaw consultant for the American Jewish Committee.

Nonetheless, Krajewski said that while the condemnation of anti-Semitism as a sin was "very clear," he felt it a "pity" that anti-Christian attitudes are labelled in the same way, "because the consequences of the two have been incomparable."

Jordanian PM blasts opponents of relations with Israel

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Jordanian Prime Minister Ali Abu al-Ragheb accused opponents of peace in his country of inflicting economic damage on Jordan.

In a meeting with the professional unions in Amman last week, al-Ragheb said that even though his government would not force anyone to work with Israelis, he reminded those who are opposed to normalization that "our duty is to defend our country's laws and sovereignty and to make sure that it is a safe place for investors."

The professional unions established a supra-committee to fight all forms of normalization of ties with Israel following the signing of the Israeli-Jordanian peace agreement in 1994. The panel was also charged with ensuring that the unions' members did not establish links with Israel.

In the last two years, Jordanians who have had business relations with Israel have been threatened. Official newspapers have even published the names of businessmen and Jordanians who have ties with Israel.

An Israeli citizen, Nasat Shabita, was arrested last year in Jordan for forging documents and was sentenced to a year's imprisonment. Throughout his trial, Shabita did not receive legal representation because members of the Jordanian bar association are prohibited from representing Israelis.

Al-Ragheb said that "the government will protect all those who establish ties with Israel since they are operating within the law." He told union members "to re-evaluate your stance on the issue," adding that he hoped that there would be "no confrontation between the government and the unions."

This seems to be the most decisive response by Jordanian authorities to the anti-normalization camp in recent years.

Scholar wins battle over Dead Sea Scrolls

By MOSHE REINFELD
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A Ben-Gurion University professor last week won his eight-year-long fight to receive recognition for deciphering sections of the Dead Sea Scrolls that were published in the United States without giving him credit.

In 1992, Prof. Elisha Qimron petitioned the Jerusalem District Court to stop the distribution of the book, *A Facsimile Edition of the Dead Sea Scrolls*, published in the United States. It contained excerpts from the Community Rule Scroll, which Qimron had deciphered but did not receive any credit for. He also sought compensation for infringement of copyright and infringement of the "moral right" that his name should appear. Judge Dalia Dorner, who today serves on the Supreme Court, found in Qimron's favour and ordered the defendants to pay NIS 100,000 in compensation.

The defendants, publisher Hershel Shanks and editors Dr. James Robinson and Dr. Robert Eisenman, appealed to the Supreme Court. The appeal took seven years, ending in victory for Qimron.

Justices Aharon Barak, Yaacov Turkel and Dorit Beinisch supported Dorner's ruling that Shanks, Eisenman and Robinson breached Qimron's copyright. They ordered all copies of the offending book to be turned over to Qimron, as well as the printing plates.

The Week in Israel

August 28

• The chief rabbis of Israel, Great Britain and Russia joined religious leaders from around the world in an international summit aimed at building world peace.

August 29

• Israeli soldiers wounded two Lebanese civilians along the Israel-Lebanon border. The shootings came after the two Lebanese threw rocks across the barbed-wire fence separating the two countries.

August 30

• Scientists at Hebrew University in Jerusalem will soon be able to genetically engineer trees that can withstand barren, desert conditions. The university says the engineering is necessary due to forecasts of global warming and the increasing number of deserts on the earth's surface.

• A U.S.-Israeli laser weapon system designed to simultaneously shoot down multiple rockets was successfully tested in New Mexico.

August 31

• Former Shas leader Aryeh Deri bid farewell to 10,000 of his supporters who filled Jerusalem's Binyanei Ha'uma convention centre last night. Deri was scheduled to begin serving his prison sentence on Sunday.

• Ehud Olmert voiced support for the idea of declaring the area around the Temple Mount to be under "divine sovereignty" as long as Israeli police have the right to enter the area.

September 1

• CIA director George Tenet arrived in the Middle East for talks with Israeli Prime Minister Ehud Barak and PA chairman Yasser Arafat.

Files from JTA and Ha'aretz

Israel & the Jewish World

The True Spirit of Zionism

By RABBI MICHAEL MELCHIOR

Analysis

Whether the Camp David peace negotiations will mark a new Palestinian-Israeli deadlock or a turning point that will eventually lead to permanent peace still remains to be seen. But whatever happens on the diplomatic front, Israel's internal strength – the other side of the same coin – will play an equally decisive role in determining the quality of her future.

And yet, according to some, there is grave cause for concern. Israeli society is going soft from the inside, according to Yoram Hazony, president of the Shalem Centre, a right-of-centre think-tank, and an advisor to Benyamin Netanyahu from the days before he became prime minister. Israel's very existence is threatened today, Hazony suggests, not by Syrian missiles or Islamic fundamentalism, but by Israeli professors and journalists who are undermining the patriotism of the Israeli public and weakening their faith in the Zionist cause.

Hazony's culprit is post-Zionism, a dogmatic stance that believes the time is ripe for a reassessment of the ideology that created the Jewish State and sustained its morale during the first half-century of its fight for survival. Belief in Zionism gave Israeli soldiers the courage to fight, and families the strength to send their children off to war.

But according to Hazony, a new and dangerous intellectual wave is sweeping the country. Historians who question the basic justice of the Zionist enterprise and are obsessed with debunking the national myths that give Israeli society its cohesion have succeeded in damaging Israel's image in the eyes of its own citizens and supporters.

Moreover, with the open collusion of the Ministry of Education, these professors have transformed the curriculum in Israeli schools. History was once a course of study designed to create a deep identification with the Zionist enterprise and the Jewish people, Hazony says. Today, a curriculum with a universalistic perspective aimed at distancing children from their nation and people has, insidiously, taken its place.

Hazony's alarming assessments have received a great deal of attention in the American media, especially within the American Jewish community. For those of us who care about Israel, I have some good news: the sky is definitely not falling. Hazony exaggerates the influence of the post-Zionist historians. Key portions of these historians' arguments have been effectively refuted, both in the academic world and in most of Israel's major newspapers, including the left-of-centre *Ha'aretz*. Meanwhile, the post-Zionist historians themselves have softened and revised some of their views in their more recent publications.

Some of the issues raised by the post-Zionist historians – Israel's role in creating the Palestinian refugee problem, or the mistreatment of Arab citizens of Israel during the 1950s – do contain more than a grain of truth, as Hazony himself admits. But Israel's willingness to engage in self-criticism is largely a sign of health, not of weakness. Israeli intellectuals can sometimes go overboard in self-flagellation, but the vast majority of Israel's citizens are savvy enough to know the difference between the overall justice of the Zionist cause and incidents of injustice and cruelty that sometimes accompanied our fight for survival.

Moreover, anyone who would take the time to check Israeli classrooms would quickly discover that there is no conspiracy being promulgated by the Israeli Ministry of Education to turn our children away from identification with the Jewish people and the Zionist cause. The Ministry of Education calls Hazony's accusations "a pack of lies," and while that may be overstating the case, Hazony, in order to bolster his alarmist argument, clearly took passages out of context and ignored vast amounts of material that our children do learn.

More importantly, I think Hazony misses what Zionism has been all about from the very beginning. Zionism is, first of all, a pragmatic movement that has compromised with reality over and over again in order to create the conditions in which the Jewish people can thrive. Our ability to accept and embrace reality is the reason that we have been able to spend the last 50 years building our state, while the Palestinians "who never missed an opportunity to miss an opportunity" for compromise have spent those same years in refugee camps or under military occupation. (I hope I'm proven wrong, but Yasser Arafat's behaviour at the recent Camp David summit may have been responsible for one more missed opportunity.)

To be a pragmatist, one has to read reality correctly, and I am convinced that an accurate reading of reality reveals something quite a bit different than Hazony's portrayal. The reason many Israelis have wearied of certain kinds of Zionist rhetoric is not that a few intellectuals have questioned events that happened 50 years ago. It is that this kind of rhetoric has often been used to sustain an untenable situation which Hazony and his allies on the right would like to extend indefinitely.

Most Israelis know that Zionism is about the Jewish people governing ourselves and creating our own future, and that ruling over three million Palestinians is just not part of that equation. When Zionism is distorted into the kind of nationalism that cannot read reality clearly, its message will inevitably begin to fall on deaf ears.

The same thing is true of Judaism. Over and over again, I have found secular Israelis, on the left no less than on the right, hungry for Jewish learning and eager to incorporate Judaism into their daily lives. That is, of course, if they are not being forced to do so by government legislation. The animosity towards religion expressed so vehemently by some Israelis is not aimed at Jewish tradition at all, but at the notion that only certain groups, backed by powerful politicians, have the right to define how Judaism should be practised by everybody.

I do agree with Hazony in one important way. The spirit of Zionism is desperately needed if Israel is to overcome the inner rifts and external enmities that threaten its well-being. But the Zionism that is needed is not a rigid and strident ideology. It is a Zionism with the strength and flexibility to respond to reality in a way that will enable us to renew ourselves as a united people, politically, spiritually and culturally. That is the kind of Zionism that got us on the map in the first place.

Rabbi Melchior is minister of Israeli society and the world Jewish community.

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Israel's Phalcon won't fly in China

By SHELDON KIRSHNER

Prime Minister Ehud Barak was recently called upon to settle a touchy problem relating to Israel's strategic relationship with the United States. Would he succumb to American pressure and scuttle the sale of the $250 million U.S. Phalcon airborne radar system to China?

Mideast Analysis

On July 12, a day into his Camp David talks with President Bill Clinton and Palestinian Chairman Yasser Arafat, Barak announced the cancellation of the Phalcon deal. In a letter to Chinese President Jiang Zemin, Barak expressed "sorrow" for his decision and voiced the hope that Israel's budding friendship with China would not be affected.

It remains to be seen what impact, if any, the cancellation will have on Israel's relations with China. But Israel is taking no chances. Last month, Israel offered China an experimental desert farm as compensation. The Phalcon fiasco, however, may yet erode Israel's credibility as a leading arms exporter.

Barak, in weighing the Phalcon sale, had to take several important factors into consideration. Since China had an option to buy seven additional Phalcons, the contract was potentially worth a whopping $2 billion, a tremendous boost for the Israeli arms industry in general and for Israel Aircraft Industries (IAI) in particular. On the other hand, how could Israel flout the U.S., its chief ally, and benefactor of military and economic aid valued at $2.8 billion annually?

Barak knew that the Clinton administration – the most pro-Israel in American history – was opposed to the sale, finalized by Benjamin Netanyahu and Yitzhak Mordechai in 1998. Indeed, the American ambassador in Tel Aviv had given Israel a note to that effect.

American objections were two-fold. The U.S. – the world's biggest arms exporter – was concerned that the Phalcon, mounted on a Russian-made cargo plane, would enhance China's military capabilities against Taiwan and thus harm U.S. interests in the Far East.

U.S. arms manufacturers had a say in the matter, too. Since 1989, American companies have been forbidden to sell radar to China. But these firms are anxious to sell their wares to countries other than China, and if the U.S. government can impose sales restrictions on Israel, American giants like Boeing and Bell will have an enormous competitive advantage over their Israeli counterparts. They were miffed, for example, when Israel won a tender for the sale of the Phalcon to Chile.

IAI, with 14,000 skilled workers on its payroll and a major force in the Israeli economy, urged Barak to honour the Phalcon deal. IAI was backed to the hilt by the ministry of defence, which feared that a cancellation would damage Israel's growing ties with China and have a chilling effect on future buyers of Israeli military equipment.

The foreign ministry, on the other hand, warned Barak that the Phalcon sale would jeopardize Israel's pivotal ties with the U.S. Five senior senators had informed Barak of its negative consequences, and an influential American congressman, Sonny Callahan, had threatened to withhold $250 million in assistance to Israel. In yet another ominous sign, several congressmen had sharply criticized Israel.

Even Ora Namir, Israel's former ambassador to China and a strong advocate of closer ties with Beijing, advised Barak to jettison the sale. She argued that Phalcon components might fall into the hands of Iran, a hostile country which buys Chinese military hardware.

For the record, the Phalcon affair was not an isolated incident.

In the 1980s, Washington forced the cancellation of the Lavi jet project and compelled Israel to cancel the sale of Kfir jets to Ecuador. Last year, the U.S. persuaded Poland, a recently-admitted member of the North Atlantic Treaty Organization, to pull the rug from under an Israeli upgrade of its fleet of combat helicopters.

And now, in the latest twist, the U.S. is pressuring Israel not to sell the Phalcon to India, an increasingly lucrative market for Israel.

The lesson is clear. A small client state like Israel cannot defy a superpower like the United States, especially when vital corporate interests are at stake.

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Beauty Shop

By Carol Wise

Bold, bright colours will dominate the autumn palettes. Burgundy/plum is the forerunner with mineral tones a close second. Smoky shades of coal will paint the eyelids while metallic frosts highlight. Platinum shimmered lips will shine with mouth-drenching gloss. The season invites you to be totally luxe.

Begin serious cleansing regimes as the humidity from the summer months tends to clog pores. A facial is definitely in order – at home or by a professional. The colder temperatures and heating systems will make your skin feel dry. Start to apply more richly formulated moisture creams to keep your skin supple.

Keep up your diet and exercise routines. This is the time of the year that we generally let them go. Remember, winter holidays are around the corner, an extra five pounds is not something you want to take along. Take care of your body and it will take care of you. Your physical appearance is a direct reflection of the healthy choices you make.

CAROL'S TIPS

Skin Care: Lancome presents *Vinefit*, a delicious, energizing breakfast for your skin. Its incredible sensation of freshness will awaken your skin to a new and youthful appearance.

One touch is all it takes to believe the value of *Idealist* from Estee Lauder. This new state-of-the-art Lauder formula provides a state-of-perfection for your skin.

Line Eraser from L'Oreal is a pure retinol concentration that promises to minimize lines in four short weeks.

Cold Cream Cleanser from MAC is wonderful. It's rich and very luxurious. Also from MAC is a great new eye cream that is light in texture and is true to its name, *Fast Response*.

Operation Wrinkles 2000 from Dior brings us *Phenomen - A Jour* anti-wrinkle day cream and *Phenomen - A Yeux* delicate eye cream. Both contain an advanced retinol formula that will give your skin exceptional results.

Elizabeth Arden introduces three fabulous masks: *Deep Cleansing for Oily Skin*, *Hydrating for Dry Skin* and *Clear the Way for Normal Skin* – all fabulous!

Basic cleanser and toners are now available in 400 ml value sizes (uncartoned) at Arden counters. Specifically designed for time challenged men and women, Shiseido pampers our needs with 100 percent cotton *Pureness Gentle Cleansing Sheets*. A quick wipe and all impurities are gone and the best is – no rinsing required.

Also from Shiseido is a great new protective lip conditioner to help preserve the youthful appearance of your lips while protecting them with an SPF of 10. It's packaged in a convenient lipstick tube and made my lips feel ever so soft.

CHANEL

Foundation: Clinique's clarifying oil-control gel makeup is cooling, and gives a moderate coverage. The powdery-matte finish stays on for a proven eight hours without fading or shine.

Teint Fluide Universal is new from Chanel. It is satiny in texture and provides an even coverage. It contains a vitamin cocktail to protect and add brightness to your face. *Teint Cristallin Stick*, also new from Chanel, is a great traveller providing great coverage and perfect touch ups – don't miss their new matifying papers – instant refresh!

Try Lise Watier's *Base Miracle*, an amazing gel that will help minimize the appearance of enlarged pores. Also from the Watier collection is a five-way concealer designed to correct and conceal all skin irregularities. This magical compact is perfect for sleep deprived night owls.

For a gorgeous glow and bronzing effect take a look at *Hyper Real Foundation* from MAC. *Line Smoothing Concealer* from Clinique helps to smooth and conceal lines around the mouth and lip area.

Continued on page 42

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Fall Fashion

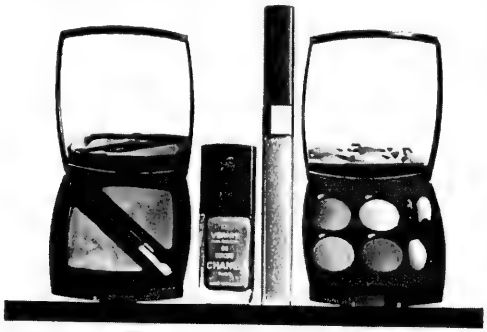
BEAUTY SHOP
By CAROL WISE

Continued from page 41

Sweet Cheeks: Chanel's star product this season is *Platinum Face Powder*. Add a silvery sheen to your cheekbones, shoulders, or dust some high on your cheekbones to attract the light.

Express Blush from Maybeline is a very portable stick that glides on easily and offers a long-lasting natural look.

Hilites from Faces is a sheer creamy colour that imparts a subtle glimmer to cheeks, eyes, lips and body. It is perfect for those nights out on the town.



CHANEL

Lancaster's *Cheek Glow* is a fabulous new cream blush. It's available in the colour nude, which perfectly compliments all skin tones.

L'Oreal's Ripe Collection reveals *Translucide Gel Blush* – a gorgeous radiant formula that gleams like the outdoors. *Pink Cashmere Blush* from Arden is simply exquisite.

Do take a look at *Potion Magique* from Lancomes' Instinct grouping. When applied, this reddish plum colour appears like the red has flowed back into your cheeks.

Eye Candy: L'Oreal treats us with *Featherlash*. This creamy mascara not only makes our lashes look lush, but conditions them with glycerin and vitamin E.

For intense eyes try Maybelines' *Shadow Duo* in Berry Chic or Green Glam. Chanel's *Duo Spectral* is a fascinating creation composed of a gentle cream eye shadow that brightens the eye and a lip-gloss that brightens the lips. This gorgeous compact is included in the "Platinum Kit".

To continue this diamond look, paint your nails with *Mercure* and top up your lips with *Galaxie* – this look is truly, radiance in motion.

If that isn't enough, Chanel spoils us this season with new mascara – *Extreme Cils*. It is a volumizing formula and will give you a perfectly controlled application.

Light up your eyes with Lancaster's *Light Enhance Eye Shadow*. It's available in four new shades. Take a look at the orange – it will stir the embers in your eyes and maybe...

Estee Lauder brings us *Go Wink Liquid Eyeshadow* in high-sheen metallic shades. The colour is long lasting and waterproof – perfect for the bridal day.

Dior brings us a five colour compact called *chiffon petals* that is feminine and another perfect traveller.

Kissable Lips: Tubes of deep mouth-drenching, cocoa-toned lipsticks from Clinique are ever so sumptuous. Check out their fuchsia nail polish called *Hotsy Totsy*.

Sparkle your lips with Lancasters' *Gold lip gloss*; wear it alone or top up your favourite shade.

Goddess on the Go from Quo includes three stacked containers featuring lip gloss, eye shadow and cream blush. You can mix and match, using each product on your eyes, lips or cheeks. Quo products are available at all Shoppers Drug Marts.

Compose brown, burgundy and sequined sheer gloss to create your own mystique with Lancome's beautiful intuition trio from their Instinct Collection.

Hair: Danielle, from Salon Daniel (79 Yorkville Ave.) tells us that structure is back, no more messy hair. This will compliment the huge comeback of the suit. Long bangs will also return along with finger waves from the 40s.

"However, the twist is that the waves will have straight ends and will be popular with short, medium or long hair," says the stylish designer.

Continued on page 43

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Beauty Shop

By Carol Wise

Continued from page 42

Check out Cliniques' *Simple Hair Care System*. The focus is on cleansing, conditioning and styling. The line includes a curl enhancer, a volumizing spray, and two specialized hair-straightening products. Say goodbye to bad hair days with Redkens' Airtight Lock-out finishing spray. It shields hair from humidity, UV rays, pollution and smoke, just to name a few.

Fragrance: News from Dior – *J'Adore* received the most prestigious women's fragrance Fifi Award of the year. *Eau Savage* received the Fifi Award for the best classic men's fragrance as well as The Bottle of the Century in the men's category – congratulations Dior! Watch out for J'adore bath products coming this fall. This fabulous scent will make your bathroom a very popular place.

Perry Ellis presents its new fragrance, *Portfolio for Women*. Its unique composition and its floral accords produce a beautiful freshness. The bottle is gorgeous and the liquid is pink – oh so feminine.

Mania, isn't that a sexy name? This new scent from Giorgio Armani is totally seductive and a little mysterious. Do wear it one night with your special guy.

Some new treasures from Lalique include *Les Sirenes*, a signed and numbered limited edition flacon for the year 2001. And for your special guy, Lalique unveils a new fragrance, a new story and its name – *Le Faune de Lalique pour Homme*. Both exquisite and available in Toronto at the Lalique Boutique at 131 Bloor St., W.

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Fall Fashion

Here, a team of advisers helps you find the item

By BARBARA KINGSTONE
Special to The CJN

It can't be too easy for men who have never liked to shop and suddenly find themselves in the new climate of dressing down.

Once it was easy enough to get the perfectly cut suit, made to measure or off the rack, have the salesperson match a shirt and a tie and voilà, instant outfit. These days, it's an entirely new ball game. What goes with khaki? Do I wear a polo neck or a mock turtleneck? Will I look too casual?

But never fear, help is available. Le Club European Menswear, located at 424 Eglinton Ave. W., isn't just another shop. In its 1,300 hundred square feet, there's a team who will quietly suggest items and ensembles that fit in with lifestyle needs.

The team is made up of the two owners, husband and wife Marc and Nadia Saref, as well as staff members Lily and Rita. The latter have been trained by the Moroccan-born Nadia, a certified wardrobe consultant, and Nadia has made sure her assistants know about fabrics, maintenance, fit and styling. "People appreciate this real attention," Nadia says.

This chic mother of two has a definite focus on how to help the somewhat hesitant shopper, and she'll also make suggestions to those in the know.

"My staff has been trained by me, so it doesn't matter who serves the customer. The outcome is the same. Besides we don't have staff turnover. Continuity makes it better for the clients."

Le Club opened in 1982, but "I realized more and more that there was a need for professional advice," says Nadia. "The difference between this store and other menswear stores is our special service."

'Most men need a woman's touch'

As for competition with other stores, she says, "We're smaller and our overhead isn't as high. We're less expensive and give customer service. It's important to have consistency and we have that with our staff."

The shop is well thought out. There's a skylight in the back room and mirrors outside the entrance so the true colours can be seen. This caring attitude is extended to the merchandise.

For both the bar mitzvah boy and his father, there's a treasure trove of great looking items. On the racks are suits, jackets and youthful looking ties and shirts ("Burnt orange is cool," says Nadia), which can be worn either for the informality of today's dressing-down dictate or up a few notches to more formal attire.

"We had the demand from the parents for more formal wear for their sons," she says. "It's a time for change and choices. Could be that the young boy is being invited to bat and bar mitzvahs, and jeans aren't correct."

One of the outstanding suits for teens is a four-button grey stretch with slimmer pants.

On the other side of the shop, there are Italian imports and private label outfits for dad. A must this season is the knit black blazer. It's the new soft casual, yet still with enough pizzazz to take the computer nerd to the banker's and the corporate gang to their clubs.

Known for her co-ordination skills, Nadia shows her stuff by adding wool pants and a few shirts to achieve an array of different looks. First she tries the monochrome charcoal on charcoal and then introduces contrasting ties. These are combined with a soft yellow shirt and a burgundy shirt. Three ties, three shirts, three looks.

"When a man comes in, we don't say too much. We let him tell us what sort of clothes he needs. He may be conservative or casual. Anyway, I get my lead from him," Lily says.

"For the new casual, we find that accessories are major," Nadia adds. She takes a few leather belts from the hanger. All have interesting silver buckles, one matte, the others shiny. "A flat, simple belt won't do it. Everything is important, even glasses and shoes. This is modern."

"Most men need a woman's touch," Lily says, but when asked about men and women shopping together, she says there's 50-50 breakdown of men coming in alone and those who come with a wife or girlfriend.

"We have the knowledge, and the results are that customers return. The consumer appreciates that we give him so many options."

All the stock, even the Italian imports, are bought in Canada or at the top men's show in Las Vegas.

"For fall, there's still the three-button suit and we still have the four-button. The charcoals are still in – lots of charcoal superimposed with black and medium grey. There are grey flannels and I introduced salt and pepper in the sweaters. Ties are almost four inches wide. Monochromes are still very important as are interesting patterns," Nadia says.

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Fall Fashion

Dealing with those darned socks!

By SHERYL HALPERN
Special to The CJN

Forget that children's socks, tights and stockings are usually found rolled up under beds, in the corners of bedrooms, and in mildewy piles on the bathroom floor. They still need them for warmth and comfort, and for school and after-school, and you still have to buy them.

Maybe if the legwear is cool enough, they'll wear it and take care of it. Maybe.

Deciding what to buy this year begins with a trip to the dreaded sock drawers. Get rid of the unwearables – socks with holes, socks without partners, stained or beyond dirty socks stuffed back in there by kids who shall be nameless.

You can buy six-packs

Check through the nylon legwear too, and get rid of pantyhose with runs and tights that might be, well, too tight. If the socks have clearly been there for a while, have their owner try them on and show you they fit.

Now you can sock-hop – as long as you know what the kids need. Do they need ankle socks or knee socks for school and sports? What about pantyhose, tights and leggings for classes, playdates and parties?

Make a list, leave everyone at home, and head for the stores. Yes, you can go to a specialty sock boutique (for special-occasion legwear), but department and discount stores are good, too. There is also that camping-gear shop where you bought those socks that actually survived camp.

Socks are easiest to buy – they're unisex, and there are no difficult-to-find sizes. You can buy six-packs of ankle-length tube or sport socks (white's right for everyone), or get packs with reinforced soles or a variety of colours. You can also get packs of knee socks in tones that work for school and shul.

Before you go overboard, though, have everyone try on a pair with school shoes and good shoes.

"Too thick" socks get pushed to the back of the sock drawer. Get a few thin pairs for good wear and warmer weather.

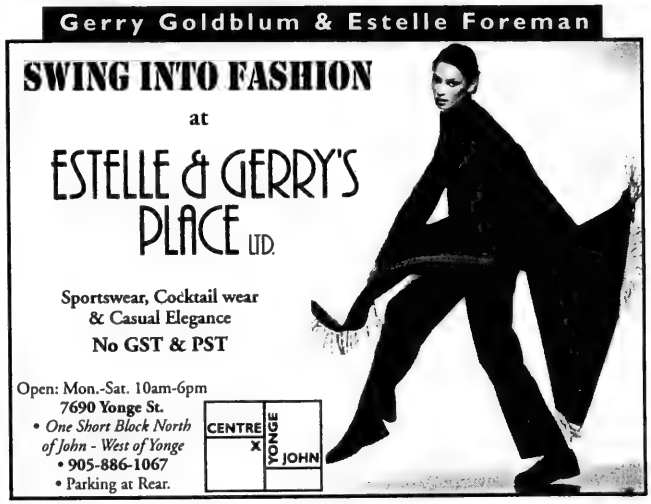
This year's shades for ankle and knee socks include the standard neutrals (navy, black, grey and white, cream) along with blues, purples, muted greens and bright reds. Cotton and cotton mixes are standard (and wash best), but you might want some wool socks for winter wear and some really heavy ones for skiing and skating.

Stay away from nylon socks – unless they have a trendy design or lace trim that's perfect with a party dress.

For girls, there are durable, opaque tights in the same colours (and ballet-pink), and pantyhose in nylon and cotton-nylon blends in go-with-everything white or beige. If your school uniform code allows it, though, get leggings to wear under tunics and skirts; they're warmer than tights, and rarely run.

Try-ons are a must, too – the first day of school (or the first day of Rosh Hashanah) is no time to find out that the tights are too short in the leg, or that the pantyhose is hard to pull up.

If you want socks to make it back to the sock drawer, label them – with indelible ink on the soles if they're light-toned, or labels sewn into the cuffs if they're dark-toned. Label leggings and ballet tights at the waistband. Then relax – you've really socked it to them.



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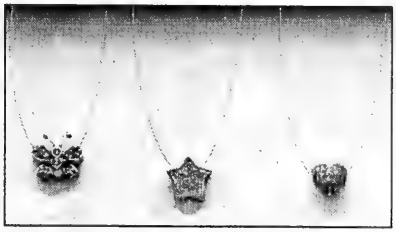

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Fashion Tips for Contact Lens Wearers

Most fashionable women spend extra time applying makeup when they are getting dressed up for a formal party. Whether you are planning to do your own makeup or hire a professional makeup artist, anyone who wears contact lenses should take extra care with makeup selection and application, say the American and Canadian Optometric Association affiliates.

Tearing and irritation, while a minor annoyance, could lead to more serious problems during or after the wedding or formal function. When shopping for makeup, choose a water-based, hypoallergenic liquid foundation, instead of cream, to prevent leaving a film on your lenses. You should avoid lash-extending mascara, which has fibres that can irritate the eyes, and waterproof mascara, which cannot be removed easily with water and may stain soft contact lenses.

Avoid using hand creams or lotions before handling your contacts because they can leave a film on your lenses. Use an oil-free moisturizer. Keep false-eyelash cement, nail polish and remover, perfume and cologne away from lenses. These products can damage the lens plastic.

Hair spray should be used before putting in contacts. If used while they are in the eyes, close eyes during spraying and keep them closed for a few seconds afterward. Put in soft contact lenses before applying makeup. Rigid gas-permeable (RGP) lenses should go in after makeup is applied.

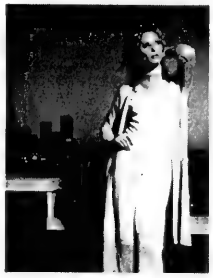
Finally, entrust someone with your contact lens case. Resist the urge to quickly moisten your lenses with saliva or bottled water should they become dry or uncomfortable. Both may contain bacteria that could lead to an infection.

Follow these tips, and your eyes will be as lovely as you are for that special occasion. For more information about contact lens selection and care surf the net at www.aoanet.org.

A SPANNER GALLERY

Cachet—Merino wool acrylic lined crocet tank dress.

Right, Sport II— Poly acrylic reversible sherpa-fleece jacket



Right, Cascad—Rayon cotton sheer metallic-trimmed V-neck tank dress.

Know your kids' habits

By SHERYL HALPERN
Special to The CJN

In an ideal world, you'd order school uniforms at the end of the summer, they'd fit perfectly and your children would love wearing them. (Actually, in an ideal world, the school would send you all the uniforms you needed, neatly pressed and wrapped in tissue paper.)

However, in *this* world, you've just finished doing all that vacation and end-of-camp laundry, and you've got to shop. Do you go for one-stop shopping or bargain-hunt? Do you bring the kids along? (They won't want to come – that's guaranteed.) How much new clothing do you buy?

First, pick up the school's guidebook and read the rules on uniforms. What will your child be wearing, day to day? When do students have to start wearing uniforms – right away, or midway through September? Are there any "casual dress" days?

Find out where to buy the uniforms. What will your kids be putting on each day of a typical week? How many gym days are there? Is there a special uniform for certain extracurricular activities like choir? You can probably manage with two pairs of pants or tunics and one gym outfit, unless you have back-to-back gym days.

Know your kids' habits. Buy an extra skirt or pair of jogging pants if your children are dirt magnets or daredevils, so that when something comes home with a spectacular stain or rip, you won't have to look up the number of the uniform store or do a midnight wash.

Think about weather changes, too. You're probably buying quite a bit for late fall and winter, but what about Indian summer and that blistering-hot weather that comes, for some reason, in May and mid-June? Buy more than one pair of shorts, or you'll be spending a lot of time in the laundry room.

Talk to your kids and ask them what they want to wear? Find out if they prefer cardigans or pullovers, joggers or trousers, skirts or tunics, and, if there's a choice, the red or blue sweatshirts. If you don't, some clothes may spend most of the year in the closet – or get "lost" at school.

Does the school crest have to be on every item? If you don't have to buy tops with crests on them, you're in luck. Go to department or discount stores and get your turtlenecks, blouses or short-sleeved and long-sleeved shirts at lower prices.

About five or six long-sleeved tops and two or three short-sleeved ones per child should do it. Get good quality tops, but look for buy-in-bulk or two-for-one deals. Buy your socks and tights at sales, too. If you can, get them on special in packages.

Now that you've got your list, it's time to shop – and bring your kids (yes, you *have* to drag them along.) Don't trust the store's sizing. Make each child try on the pants or sweaters he or she will be wearing – and make sure each piece has "room to grow." If something is snug, go one size up – from a medium to a large, say. The larger size will probably fit perfectly, come February.

Now that you've struggled home with all those bags, the fun really begins because you have to label everything. (If you don't, all those outfits will spend time in the lost and found.) Make it easy on yourself and use indelible-ink markers – or iron-on nametapes.

In an ideal world, of course, everything would be labelled for you and children would never lose sweatshirts or joggers. Dream on – and have a good school year.

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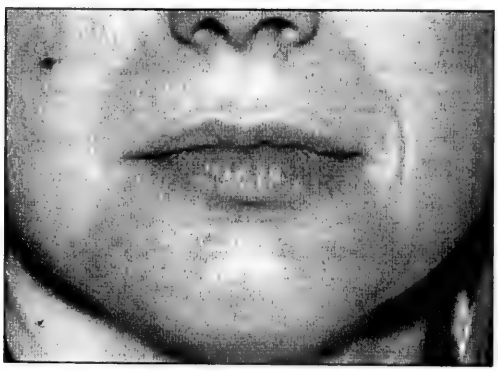
Fall Fashion

Say goodbye, without surgery, to facial lines

By CAROL WISE
Special to The CJN

Imagine being able to minimize the lines in your face in the time it takes to tie your runners. Does this sound like mythology to you? Well, it's now possible, and the best part is that there is no pain and no cutting.



Before treatment

A small, fine needle transmits a fine injectable substance into the lines and like magic they disappear.

These incredible injections can also enhance your lips. A downside, however, is that most don't last longer than four to six months.

Today, injectables have become so easily accessible that they are no longer just a cover girl choice. Women and men from all walks of life are visiting their doctors to request subtle and not-so subtle changes.

New techniques and fillers are being developed all over the world. The west and east coasts here are about the same, but internationally, it seems France is the leader with a substance known as polylactic acid.

I recently visited the Toronto office of Dr. Steven Mullholland (Spamedici). He showed me some before and after photos of people who had injectables done to minimize their lines and enhance their lips. I thought they were absolutely fabulous!

"Injectables are a great solution for women and men wanting their lips enhanced or lines minimized. However, they don't replace the traditional surgical procedures like face or brow lifts, and sometimes both procedures are implemented for optimum results," Mullholland says.

Collagen is one of the most popular injectables, but more natural substances are often used. Hylaform and Restylane are similar in that they are both gels being derived from hyaluronic acid, a humectant that keeps skin moist and supple, that occurs naturally in our body.

Dr. Francis Beninger says both these gels provide excellent results, are referred to as a "fill in" and last about four to six months.

There seems to be some controversy over the use of fat injections. The process involves removing fat from one part of the body and injecting it into another. Some surgeons say that you don't put fat where you've never had it; they claim it just doesn't work. Nonetheless, Mullholland, who studied this procedure in New York, says that if the process is carried out by a skilled surgeon, the micro-fat technique can be successful and will last as long as one year or more.

Polylactic acid injections are most popular in Paris. They last two to three years and are particularly good for older women who have bone loss or tooth recession. Polylactic acid is injected inside the mouth to project the lips forward. It is possible that this procedure might find its way to Toronto, but not likely in the near future, Mullholland says.

Artecoll is another injectable that lasts and has great results. Artecoll consists of homogeneous polymethylmethacrylate (PMMA) microspheres evenly suspended in a solution of partly denatured collagen. Following the injection, the body will degrade the collagen vehicle within one to three months. The microspheres will be totally encapsulated by a fine fibrous capsule and the process will be complete after two to four months.

Mullholland cautions, however, that it often takes two or three injections for complete results and that an allergy test is essential.

After treatment

The injectable Botox is another story. This substance is a botulinum toxin, which is a protein derived from bacteria, Beninger explains. It sounds awful, but the results are spectacular. He says it actually paralyzes the surrounding muscles around the unwanted lines so that when you frown your skin doesn't move. It is great for the forehead and for laugh lines. I saw photos and the results are like a mini-facelift.

There are so many different ways to regain the appearance of youth that it is hard to decide which is best for your specific need. You should meet with your doctor of choice and look at his work. It is as important to like him as it is to like his work and methods. Technique is as important as the substance. After all, a paintbrush doesn't make you Andy Warhol.

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Baycrest seniors help needy newborns at Mount Sinai

TORONTO — They work their magic with colourful balls of acrylic.

They are proud grandmothers and great-grandmothers who are affiliated with Baycrest Centre for Geriatric Care, either as Terrace residents or Wagman members. During the past year, this group of 27 has crocheted and knitted enough baby clothes and blankets to fill several boxes that are destined for newborn babies at Mount Sinai Hospital.

But these aren't just any babies. These are newborns whose parents are in financial hardship. The handmade items are part of layette gift packages that go to these families to ensure their babies are off to a good start.

Babies First Comforts is a seven-year-old project of the Mount Sinai Hospital Auxiliary. With Mount Sinai poised to become the largest birthing centre for Toronto, it expects to handle upwards of 6,000 births annually. Unfortunately, some of the mothers will not have the means to provide clothes for their baby. So, last year, the hospital approached Baycrest's Women's Auxiliary to participate in this special initiative.

"This is a tremendous effort of so many caring people to give these babies a start in life," says Honey Sherman, who co-chairs the project with Penny Etlin.

Back at the Wagman Centre, on a Wednesday afternoon, five women are knitting up a storm. They talk and laugh together like old friends. Their hands work the yarn effortlessly and the little clothes begin to take shape.

Twenty-seven women affiliated with Baycrest Centre are knitting and crocheting baby clothes for needy newborns at Mount Sinai Hospital. Among the women are Dvora Shur-Ami (left) and Ida Karoly, in left photo, and Stela Rotman (foreground) and Carmen Nordio, in right photo.

Ida Karoly has three great-grandchildren and knows all about making booties, bonnets, sweaters and blankets for little babies. Spending a few hours a week knitting infant clothes for needy families makes her feel good, she says. The others in the group smile and nod in agreement.

Gail Goldenberg, who runs the Wagman Centre art program, says the project with Mount Sinai has been a highlight of her six years with Baycrest. "We feel honoured to be part of this," she says. "The women who are making these tiny clothes feel they are able to give back to the Baycrest community which has given so much to them."

In July, Goldenberg and her group of volunteers were invited to Mount Sinai Hospital for a special luncheon to honour their tremendous dedication to Babies First Comforts. They visited the Neonatal Intensive Care Unit, an experience that was both inspiring and tearful.

"These women have just opened their hearts, it's a win-win situation," says Joy Gales, project liaison who is a vice-president for Baycrest's Women's Auxiliary and a member of the Board of Mount Sinai Hospital Auxiliary.

Auxiliary president Hinda Silber calls the partnership with Baycrest a "wonderful link of our two institutions, with older people helping the younger ones."

Babies First Comforts needs more knitters, crocheters and quilters. If you would like to volunteer, call the Mount Sinai Hospital Auxiliary, 586-8290, or Gail Goldenberg at Baycrest Centre for Geriatric Care, 785-2500, ext. 2939.

About Nutrition

By LISA WEINBERG
Special to The CJN

Q. I love chopped liver and make it often with chicken livers. I have just been told that my cholesterol is high. Do I have to cut out chopped liver. Is liver really high in cholesterol.

A. Liver is high in cholesterol – dietary cholesterol. Cholesterol is stored in the liver in our bodies, as well as in animals' bodies, so it is very concentrated there.

However, dietary fat, the fat that we eat in our diet tends to have a greater effect on our serum C blood cholesterol levels than dietary cholesterol (cholesterol in food) does.

Your main focus should be on reducing saturated fat. But it would also be wise to reduce the amount of chopped liver you consume and the frequency with which you eat it, to assist in lowering and normalizing your cholesterol levels.

Q. Is it true that antidepressants can cause weight gain?

A. It is a fact that antidepressants typically cause an increase in appetite and the increase in appetite could lead to an increase in actual weight.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions, please send them to The CJN.

Dentistry Clinic open to community

Baycrest's expertise in dental care for seniors is now available to adults living in the community. Every Tuesday, between 8:30 a.m. and 4:30 p.m. Dr. David Matear, chief of Dentistry, and his staff, provide examinations, preventive care, dentures, root canal, oral surgery, periodontal therapy and cosmetic dentistry. Fees are based on the Ontario Dental Association (ODA) guide and Dr. Matear is offering a 15% discount on all services. No referral is necessary. For an appointment call the clinic secretary at (416) 785-2500, ext. 2600.

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The Alphabet Talks...

By LEILA SPEISMAN
Staff Reporter

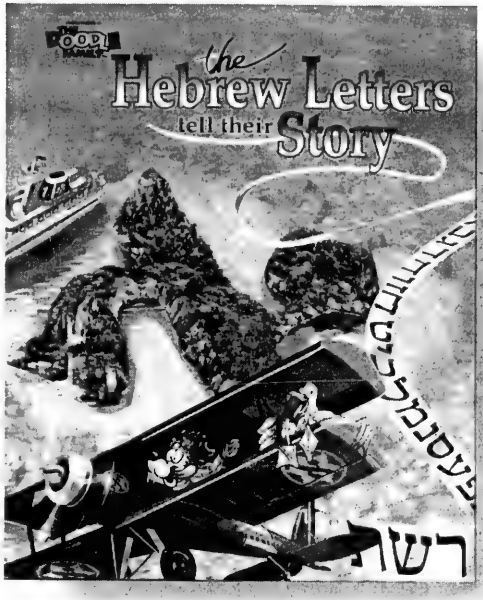
By the time you read this book review, you will have been back to school for several days. We at *The Canadian Jewish News* hope that you all have the best year ever.

I am going to tell you about a terrific book that could be a real help learning the Hebrew alphabet. Even better, you will have a great time going through it.

The book is *The Hebrew Letters Tell their Story*, by Reuder, who also did some of the art work, along with Jack Knight and Burt Griswold (Pitspopany Press, 1999). It is one of The Doodle Family series, and you will recognize some of the characters from other books in the series, including *The Doodle Family Haggadah.*

What Reuder has done is to write funny poems, using words that, in Hebrew, start with each letter. For instance, in He's playing guitar/While eating ice cream,/This camel's a star,/And I think he's a scream!" the Hebrew word for camel, *gamal,* and for ice cream, *gleedah*, both start with the letter gimmel.

So do surfboard, *gahlshahn* and rain, *geshem.*



Other poems talk about a butterfly, *pahr-pahr*, submarine, *tzolehlelet*, and space ship, *chalelet*.

The action takes place, as it only seems right, on the slightly wacky Island of Alef.

Some of the pictures that I especially liked were the monkey pulling a parrot out of a hat, a frog with glasses teaching a class, and a dog in a spacesuit.

In the back of the book is a chart with all the letters that were used in the book, the words that the letters start with, and a guide to how the words are pronounced.

The idea is for the reader to put together the Hebrew words with the picture, and the pronunciation.

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J	H	A	B	K	I	A	L	X	C
B	A	W	E	E	Z	N	E	J	E
X	L	N	O	S	N	I	P	U	M
C	L	I	H	S	U	D	D	I	K
F	A	Y	C	H	A	H	T	E	I
S	H	K	L	F	Z	Z	A	R	K
I	M	I	T	Z	V	Q	M	E	Y
S	R	R	F	A	J	O	S	I	R
E	A	S	H	A	L	L	E	Y	A
N	B	E	X	A	F	K	N	J	B
E	J	C	H	E	B	R	E	W	B
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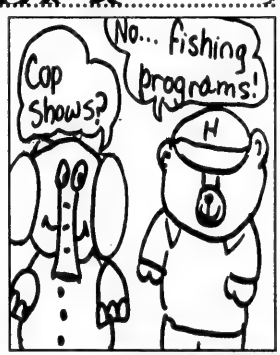

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Arts & Travel

Eye on Arts

By Bill Gladstone

YIDDISHLAND CAFE PRESENTS EVENING 'AT THE REBBE'S TABLE'

The Workmen's Circle presents a Yiddishland Cafe evening, "At the Rebbe's Table: Stories and Songs" on chassidic themes. Performers are Nathan Garnick (readings in English and Yiddish), David Wall (songs), Martin van de Ven (clarinet) and Sasha Luminsky (accordion). 471 Lawrence Ave., W. Sunday Sept. 17, 7:30 p.m. Tickets are $15 at the door and $12 in advance, available at Lasting Impressions One Hour Photo in Bathurst Manor Plaza, 416-635-0720 or at the Workmen's Circle, weekdays between 10:30 a.m. and 12:30 p.m., 416-787-2081.

***

Music of the Abayudaya: The Abayudaya, a "lost tribe" of Jews in Uganda, recently recorded a CD of their music. The CD features traditional Jewish liturgy and new compositions set to African melodies and rhythms, sung in English, Hebrew, Luganda and Swahili.

According to one American listener, Mac Sintes, the music "has more of a calypso or Caribbean sound" that almost resembles reggae.

"The music is so different, the people so different and far away, and yet those same familiar, much loved words and phrases [are] offered with the same spirit and devotion," Sintes recently commented in the newsletter of Kulanu, an American organization that helps lost Jewish communities.

The CD is titled *Shalom Everybody Everywhere*! It is available for $15 US, plus $3 for shipping and handling, from Kulanu, 1217 Edgevale Rd., Silver Spring, Md. 20910-1612.

***

President Speaks Yiddish: A while ago, American comedian Carl Reiner attended a fund-raising event for the Democratic party at the house of his son, actor-director Rob Reiner, and found that among those in attendance was U.S. President Bill Clinton.

Reiner told Clinton: "Mr. President, you have no idea how much I *shep nachas* from the fact that my son could invite the president (to his house) and have the president accept."

He also told the president that *shep nachas* was a phrase he should learn "because you have a daughter Chelsea. You probably have *shepped nachas* from her already but have not known that you have done that because you have never heard those words."

Reiner asked Clinton if he would like to learn those words, and, upon receiving an affirmative, asked him to repeat the Yiddish phrase. When Clinton did so clear as a bell, Reiner told him: "Mr. President, of all the Christians I have known, that's the best "ch" sound I have heard from a Christian!"

Clinton accepted the compliment graciously.

***

Arts Briefs

• *Joy* is a musical about depression, with book by Maja Ardal, music & lyrics by Joey Miller. Directed by Patricia Vanstone, *Joy* runs Oct. 5 thru 15 at the Workman Theatre Project, 1001 Queen St. W. 416-583-4606.

• The Morris Winchevsky School is launching its 73rd Sunday school season, and welcomes families who are seeking a community that provides a unique contemporary Jewish education within a secular humanist context, with a "Yiddishe ta'am." Meet the teacher & registration night occurs Wed. Sept. 13, 7 to 8 p.m. 585 Cranbrooke Ave. 416-789-5502.

• The Royal Conservatory of Music offers a rich selection of classes for seniors, including Singing from Scratch, Jazz Piano and various music appreciation courses. To request a catalogue, call 416-408-2825 or visit the Web site www.rcmusic.ca/tcs.

Nathan Garnick

ANSWERS TO THIS WEEK'S CROSSWORD PUZZLE.

1 I	2 S	3 A	4 A	5 C			6 M	7 A	8 F	9 I	10 A		11 M	12 O	13 B
14 S	P	I	R	O			15 A	N	E	N	D		16 A	P	E
17 T	U	D	E	L	18 A	N	T	R	A	V	19 E	L	E	R	
20 O	D	E		21 O	L	S	E	N		22 E	L	E	C	T	
			23 I	M	A				24 A	R	M				
25 J	26 A	27 C	O	B	S	28 L	29 A	30 S	T	B	O	31 R	32 N		
33 A	M	I	N	O		34 U	L	N	A	S		35 H	O	36 P	
37 D	O	T	S		38 H	I	T	O	N		39 D	E	L	I	
40 E	R	E		41 V	I	G	O	R		42 B	E	T	T	E	
	43 E	S	44 S	A	Y	I	S	T	45 W	A	L	T	E	R	
			46 P	I	A				47 A	N	T				
48 A	49 L	50 L	E	N		51 O	52 D	53 E	S	A		54 T	55 A	56 P	
57 L	E	A	D	E	58 R	N	E	T	A	N	59 Y	A	H	U	
60 T	O	W		61 S	I	E	N	A		62 A	A	R	O	N	
63 A	N	N		64 T	O	A	S	T		65 S	P	A	Y	S	

Message to CJN Snowbirds

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Arts & Travel

Film Festival to screen 3 Holocaust documentaries

By SHELDON KIRSHNER
Staff Reporter

David Cronenenberg contributed short film to *Preludes*, a 90-minute movie to be shown at the Toronto International Film Festival.

TORONTO — Three major Holocaust documentaries are among the highlights of the 25th annual Toronto International Film Festival, which runs from Sept. 7-18.

Fighter, written and directed by Amir Bar-Lev, turns on an unusual road trip.

Two Holocaust survivors from the former Czechoslovakia, Arnost Lustig and Jan Wiener, revisit their birthplace and recall their youth.

Starting as a historical biography, *Fighter* evolves into a psychological drama played out against an unlikely friendship.

Variety described it as "a powerful, heartfelt and funny documentary."

Into the Arms of Strangers: Stories of the Kindertransport, by Mark Jonathan Harris, tells the stirring story of 10,000 Jewish children from Nazi Germany who found a haven in Britain nine months before the outbreak of World War II in 1939.

The Warner Brothers film, due to open in commercial release after the festival, examines the extraordinary rescue effort and its impact on the lives of the children, who never saw their parents again.

It is narrated by Oscar winner Judi Dench (*Shakespeare In Love*). The mother of the producer, Deborah Oppenheimer, was a *kinder* child.

Preludes will feature film by Cronenberg

Paragraph 175 explores the persecution of homosexual men during the Third Reich. The directors, Rob Epstein and Jeffrey Friedman, made *The Celluloid Closet*, an acclaimed film that examined Hollywood's homophobic approach to homosexuality.

Deriving its name from a section of the 1871 German penal code, *Paragraph 175* weaves together personal testimony, images from personal photo albums and archival material.

According to the directors, it marks the first time that this theme has been explored in movie format.

Meanwhile, the Perspective Canada program features three films of Jewish interest.

In a short documentary, *The Walnut Tree*, Toronto filmmaker Elida Schogt uses her mother's stories and photographs from Holland to develop the theme of memory, the Holocaust and the role of photography in history.

To be screened in a program of experimental films, *The Walnut Tree* will have its world premiere at this year's festival.

Schogt's first and previous film at the festival, *Zyklon Portrait*, won several awards.

Francine Zuckerman's *Passengers*, in which a woman travels with her lover to her father's funeral, is based on a dream and is integrated with autobiographical experiences.

Passengers, she writes in a press note, "examines the issues of life and death, of honesty and truth, of compassion and approval."

"My background as a documentary filmmaker," she adds, "has taught me to delve into the complexities of the human spirit and explore the intricacies of relationships."

Abe's Manhood, by Aubrey Nealon, is described as "a charming mockumentary" which tracks a young man's personal rite of passage to manhood.

It climaxes with a circumcision.

Waiting for Messiah, from Argentine director Daniel Burman, throws together a disparate group of people, Jewish and Christian, as Chanukah and Christmas converge in Buenos Aires.

***

To mark its 25th anniversary, the festival will screen a 90-minute film called *Preludes* on Wednesday, Sept. 13.

It consists of 10 short films expressly created for the festival by 10 of Canada's most celebrated directors, including David Cronenberg and Jeremy Podeswa.

The executive producer is Niv Fichman of Rhombus Media.

Preludes will be broadcast by The Movie Network on Saturday, Sept. 16 at 8 p.m.

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Musician is upbeat about the Canadian jazz scene

By KATHRYN KATES
Special to The CJN

TORONTO — At eight years old, Winnipeg-born jazz pianist Bernie Senensky had more talent in his little fingers than most budding musicians dream of having in a lifetime.

With practice, Senensky, now 55 and living in Toronto, can boast of a stellar career as an internationally renowned player, composer, recording artist and conductor.

Senensky began his piano training studying the classics with Clara Pearlman. After a few years, the jazz bug hit him.

"I got interested in playing jazz when I heard the Henry Mancini's music from the TV series, *Peter Gunn*. The show was about a private eye by day that was a jazz pianist in a club at night," explains Senensky. "This is what I wanted to do.

"I then took a couple of lessons from Bob Erlandsen, the best jazz piano player in Winnipeg at the time. I was able to learn from his knowledge and work on it. From then on I was self-taught."

When Senensky, married to Israeli vocalist Ahuva Shai and father of two sons, Doron, 25, and Adam, 20, isn't touring the world with his own jazz group, you can find him sharing the stage with music legends.

These musicians include guitarists Bucky Pizzarelli and Joe Pass, trumpeters Dizzy Gillespie and Art Farmer, saxophonists Pharoh Sanders, Cilfford Jordon and Canadian Moe Koffman, with whom Senensky has both played and recorded over the last 20 years.

Since 1975, the musician has released 12 of his own albums. His latest entitled *New Horizons* garnered him his third Juno nomination.

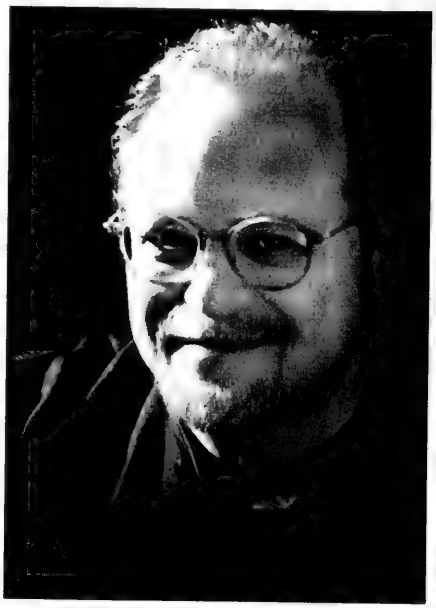
Senensky has future plans to release two more CDs recorded at jazz festivals last year. He can be found on a number of other artists' recordings and has become a staple on many of guitarist Munoz's albums.

In October, he will be off to a New York recording studio once again, to lend his talents to Munoz and saxophonist Dave Leibman.

On film, Senensky arranged, composed, conducted and performed the musical score for the documentary *The Vegetarian World* narrated by William Shatner.

Senensky recently received, for the second time in four years, the Jazz Report Magazine Award for Best Acoustic Pianist of 1999. He won both the Jazz Report and Socan's Best Jazz Composition of 1999 for his song *Blues For Clifford*.

"I wrote this tune honouring tenor saxophonist Clifford Jordon after he died," says Senensky.



Bernie Senensky

The pianist was the only Canadian guest on *Oscar Peterson Presents*, a CTV television series, and appeared on the prestigious Marian McPartland public radio show *Piano Jazz*.

Writes the score for new documentary

"I like performing in concert because people are there to listen. Clubs are sometimes noisy, although the atmosphere is usually more casual, so there is more chance of exciting things happening on stage because the musicians are more relaxed. Each venue has its own merits," he says.

Senensky feels the Canadian jazz scene is very healthy and is encouraged by the many young performers coming up that really know how to play.

In Hanover, Germany this summer, the pianist performed as a member of the 15-piece group called World on a String, in celebration of Canada Day. The group is now fielding offers from agents in Europe and the States.

Senensky along with Solomon and Israeli violinist Moshe Hammer perform concerts as The Galaxy Trio. The group has recorded a self-titled album and tours extensively in North America. Next spring, there are plans for the trio to celebrate Canada in concert at our embassy in Japan.

"We play mostly for classical audiences, which is exciting for me because I have a chance to play legit classical music. Our program combines standard jazz tunes with pieces written by modern composers. We play one of my tunes called Father Fugue, it is a classical piece with some jazz solos."

Senensky hopes to fly to Poland in November for a concert with his own jazz band. The pianist's next club date is on Sept. 8 and 9 at Manhattans in Guelph. Special guest, trumpeter Sam Noto, will join Senensky's trio.

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Discovering Amsterdam

By ANNA MORGAN
CJN Staff

AMSTERDAM — The Dutch take pride in their love of art and architecture.

There are over 200 etchings in the Rembrandt house on Jodenbreestraat and the Van Gogh Museum on Paulus. Potterstraat lays claim to the most comprehensive collection of that artist's works under one roof.

The Rijksmueum on Stadhouderskade houses the largest collection of art and history in the Netherlands, including Rembrandt's most famous painting of all – the *Night watch*.

But Amsterdam is also known, by some, as a place of tolerance. Today, the liberal drug and sex laws are reminders of the 1960s – an era when hippies filled the streets.

Long walks are needed to appreciate the beauty of the cobblestoned city, filled with long thin gabled homes and beautiful houseboats moored along the banks of the many canals.

We begin our tour in the centre of the city at Dam Square which is filled with all sorts of entertainment, from shopping arcades housed in medieval-style castles to street mimists and puppeteers.

Tourists can watch the street shows of medieval knights in armour or sit back in one of the many cafés and watch a parade of tattooed and pierced passers-by, with this season's assorted neon-coloured, jelled and spiked hair styles.

From the city centre, our walk continues through a spectacular floating flower market. Buckets of bright tulips, ubiquitous sunflowers and pastel hydrangea flow in the sun-lit canal beside the cobblestoned street.

A stroll along the city's canals takes us over the Blue Bridge at Waterlooplein and into Amsterdam's Jewish quarter, where the history of the Jewish community is reflected in the many synagogues.

The Portuguese Synagogue, which was formally opened on Aug. 2, 1675, is a large and elegant building with tall columns dividing long thin windows. When it was built, it was the largest synagogue in the world, and inside, the beauty of the reconstructed interior reflects the prosperity of the Jews at that time.

Fleeing the persecution of the Inquisition, Spanish and Portuguese Jews made their way to Amsterdam sometime in the 15th century. The Sephardim in Amsterdam were wealthy merchants and active in artistic and intellectual circles. The pride of their achievements was reflected not only by the splendour of their buildings, but by their very signatures which they followed with a *samech* and a *tet*, signifying Sephardi Tahor (pure Sephardi).

Evidence of their presence can be seen throughout the Jewish quarter. At 69 St. Antoniesbreestraat, there is a public library called the De Pinto House. The restored ceiling paintings only hint at the wealth of the Portuguese Jewish merchant who once lived there.

The philosopher Baruch de Spinoza was born and grew up in Amsterdam after his family fled Portugal.

Even today there are still Portuguese names around in the city, reminders of its Jewish Portuguese heritage.

Directly across from the Portuguese synagogue stands the Jewish Historical Museum on Jonas Daniel Meijerplein. Linked together by glass and steel galleries, four former Ashkenazi synagogues display four centuries of Jewish history in the Netherlands.

The museum describes the arrival of Ashkenazi Jews in Amsterdam as they fled pogroms in Poland and Germany.

By the 19th century, the community became active in the diamond industry as cutters. While some Jews became quite wealthy during this time in Holland, many were poor and in the back alleys and sweat shops of the Jewish quarter, the first trade unions in Holland were formed.

This was also a time of Jewish involvement in the Netherlands and the museum describes Jews serving on municipal councils and becoming active in almost every facet of Dutch cultural life as writers, artists and musicians.

Today, the second floor of one of the buildings in the museum is an interactive children's centre. Children are encouraged to write Hebrew letters, listen to Jewish music from around the world, as well as play in a kosher kitchen. While we were there, the children prepared and ate matzah with the help of a museum assistant.

The museum attempts to describe Jewish traditions and beliefs through the display of art exhibits, ceremonial objects and everyday items. The history of several Jewish merchants and workers is portrayed alongside Torah covers, kiddush cups and tallitot in an effort to portray every facet of Jewish life in the Netherlands.

The museum also records the destruction of the Jewish community in Holland. In glass cases, displays record the historical events which sent 100,000 Dutch Jews (80,000 from Amsterdam) to their deaths in the Holocaust.

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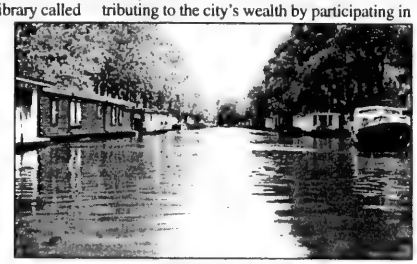
A closer inspection of the city reveals that Amsterdam also has a sinister underside below the beauty of its art and architecture.

You can stroll into the West Indian Company which was founded in 1621.

While Dutch explorers were brutally colonizing America and Africa, the WIC was contributing to the city's wealth by participating in the slave trade which operated between Africa and South America. It is estimated that 10 million slaves were sold by the Dutch.



Houseboats alongside the canals.

The cobblestoned road takes us on to the Anne Frank House.

There is a perpetual line outside the Anne Frank House at 263 Prinsengracht. At the entrance, display cases attempt to explain the history and meaning of the events which led to the hiding of the two Jewish families and dentist during the German occupation of Holland.

A narrow, steep staircase takes you up to empty rooms which contain only a few artifacts – Anne's descriptions from her diary are presented so that the rooms can be recreated in our minds.

Anne's hopes and feelings about Amsterdam and the Dutch people she thought she knew so well are displayed in the writings behind glass cases.

The last room in the house has a video of an eyewitness who saw Anne during her final days in Auschwitz. The video describes Anne's despair as she finally gives up hope.

***

On the way back to our hotel, we decided to take one of the canal boats that provide a guided tour as they travel along the waterways. It's hard to see the beauty of the city as we think about Anne's betrayal by the Dutch.

As we float past Anne Frank's house, our city tour guide tells us that the Dutch houseboats aren't connected to the city's services. Apparently, the sewage flows right into the canals.

But the Dutch people don't mind, our guide says, because the boats look so beautiful moored on the banks of their city's canals.

Dedication of the Sephardi synagogue, 1675. An engraving by Bernard Picart in 1721.

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Business Profile

Merrill Lynch economist takes global perspective

By PAUL LUNGEN
Staff Reporter

TORONTO — For someone who practises the "dismal science," David Rosenberg has a pretty lively sense of humour and a keen sense of irony.

With his tongue planted firmly in his cheek, Rosenberg contends his "claim to fame" was embarking on a career as a Bay Street economist on the same day the market crashed, Black Monday, Oct. 19, 1987.

He followed up that career move with two additional milestones that a superstitious type might have seen as harbingers of disaster. In 1994, he joined BMO Nesbitt Burns right around the time the Mexican peso was devalued and in April of this year, he moved over to Merrill Lynch Canada, just when NASDAQ suffered its worst decline ever, a 10-percent drop in one day.

Short of walking under ladders or getting a black cat to break a mirror on Friday the 13th, Rosenberg's career path appears to have defiantly tempted fate. But well-trained economists and market-watchers know to buy low and sell high. So, from an intermediate-level economist at the Bank of Nova Scotia (BNS), Rosenberg has become a nationally-recognized chief economist for Merrill Lynch Canada, a prestigious international brokerage house.

Those who follow the Canadian economic and business scene readily recognize Rosenberg's name. He's an articulate and knowledgeable analyst, an expert on economic trends and one of a handful of media-savvy commentators who can provide incisive and contextual commentaries on the state of the Canadian economy.

Rosenberg appeared several times on the now defunct CBC show, *Face Off*, he's been a guest on numerous daytime TV news shows and he appears monthly on *Money Talks*, a CFRB radio program whose name is pretty much self-explanatory. He's also regularly quoted in the business press on public policy issues, tax cut proposals, regulation, interest rates and the overall state of the economy.

He has built a career that, in some respects, has paralleled the phenomenal growth of the North American markets since that 1987 low.

Rosenberg, who assumed his duties at Merrill Lynch after six years at BMO Nesbitt Burns, believes his latest career move has put him in an economist's Eden.

"For an aspiring economist and strategist, Merrill Lynch is nothing short of a massive global research library," he said. "To have access to research in 35 countries is absolutely overwhelming and it makes my job a lot easier."

The rewards for an economist may be great, but so too are the demands. Rosenberg's job would exhaust most individuals.

His day starts early – he's embarrassed to say precisely how early except to point out he's one of the few drivers on the Don Valley Parkway when he heads into work in the morning. His first task is to complete a three-page morning market memo which he e-mails to clients by 7:30 a.m.

Shortly afterwards he presents a daily briefing to the company's equity and fixed income sales forces in which he looks at "something coming down the pike," such as reports on central banks or an analysis of key economic data.

From there, his day really kicks into gear. He works on reports and economic analyses for Canadian and global clients. Most often he's involved in equity and stock market research and he studies interest rates, bond yields, the state of the dollar and various sectors of the economy.

David Rosenberg – proponent of globalization

Unlike previous positions he's held, his job at Merrill Lynch "is much more global in nature. I'm a Canadian ambassador for Merrill Lynch's global clients. It's a new dynamic."

Although a senior executive in a major firm, Rosenberg, 39, relies on the same credo drummed into the most junior employee in the financial services industry – know your client.

"You take the economics and make it relevant for investors," he said. "For instance, what do forecasts mean for yield curves and stock markets? I tell the younger folk in the business, be relevant. Never put out a report without a conclusion that's going to help investors make a decision."

One of Rosenberg's reports could focus on a provincial government budget, another might examine the state of the Japanese economy.

"One of the beauties of being a Canadian-based economist is that when close to 40 percent of GDP is exported and the capital market is so intertwined with the United States, you are propelled to be a global economist."

Rosenberg's first job after graduating with an MA in economics from the University of Toronto was with Clayton Research, a small Toronto firm that specialized in real estate.

The experience there was quite valuable, he recalls, since it gave him a good introduction into client service and on the multiplier effect of the housing industry through the economy.

From there he moved to the Canada Mortgage and Housing Corporation (CMHC) in Ottawa. At the time, the Mulroney Tories were reviewing all federal programs, including housing, and he was asked to prepare a report on the future of the corporation.

"That's when one of my first frustrations with government took place, with subcommittees of subcommittees and endless meetings."

In the end, he prepared a report "that is essentially collecting dust, since the recommendations we were making could've cost a lot of civil service jobs."

After three years with CMHC, Rosenberg took a pay cut and a demotion to move to Toronto. "I really wanted to get a job on Bay Street," he said. "This was a time when government was breaking barriers between the banks, investment companies, and trusts. A big bang was starting and I wanted to be part of a changing landscape."

Unfortunately, the "big bang" on his first day of work at the Bank of Nova Scotia was Black Monday. The trading floor at the TSE was chaotic. "The closest I've seen to that bedlam was on a trip to Israel at the Jerusalem bus station," he said.

Rosenberg later completed a report examining whether the stock market collapse caused a recession. He concluded it did not, but both were symptomatic of tight monetary policy. Rosenberg believes that "no matter how great the macro-economic backdrop, ultimately it's liquidity that's the lifeblood of markets."

From the BNS, Rosenberg moved to Nesbitt, where he served as senior economist and vice-president.

"It was a terrific experience in terms of honing my public speaking skills and client contact," he said.

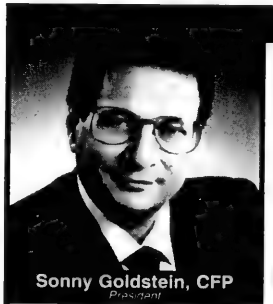
At Nesbitt he was heavily involved in putting economic forecasting, exchange rates and macro economics into a market and investment context.

Rosenberg remains a proponent of global economic development. He believes "the arguments of economic nationalists are becoming obsolete." Canada is a trading nation with large balance of payment surpluses, he points out. Furthermore, "there is so much cross-border merger activity, and it's accelerating.

"The whole process towards globalization is a gut-wrenching process," he acknowledges. "It leaves a lot of losers in its track and it creates uncertainty. At the same time, there's no question that at the aggregate level, globalization has enhanced living standards. It hasn't benefitted everybody, but it has benefitted the majority."

After scanning data and figures, the highlight of his day is "making it home and the kids run to the door after 12 hours in the office and two hours on the Don Valley parking lot."

A father of three boys, Rosenberg is married to Rachael Zbar. His family's immediate roots trace back to Winnipeg, where his father, Harry, and mother, Faigel Gorelick, met. His uncle is renowned Yiddishist Noah Wittman.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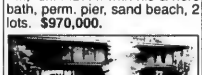

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Shenstone Rd., Bathurst/Steeles
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30 CONDOMINIUM FOR SALE

Bath/Steeles, Lux. Townsgate condo. 2 bd., 2 bth. Prv. sale. $229K. Miriam 905-882-9251.

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HOUSES FOR SALE

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260 BUSINESS PERSONALS

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330 OBITUARIES

SHOUB, Mac - on Aug. 15, 2000, late of 1 Palace Pier Crt., #4405.

BOAM, Jeffrey- on Aug. 16, 2000, late of 2124 Woodsmere Crt.

MOSHER, Sara - on Aug. 17, 2000, late of 7 Rubicon Crt .

BELFER, Estelle - on Aug. 18, 2000, late of 1555 Finch Ave. E., #306.

BROMBERG, NATHAN - on Aug. 18, 2000, late of 1 Clark Ave. W., #803.

FINKLESTEIN, Esther - on Aug. 18, 2000, late of 105 Rowena Dr., #1119.

HENIG, Harry - on Aug. 18, 2000, late of 100 Canyon Ave., #1103.

JOSEPH, Cari - on Aug. 19, 2000, late of 55 Skymark Dr., #2101.

TEITLEBAUM, Sara - on Aug. 19, 2000, late of 3560 Bathurst St.

DAVIS, Lily - on Aug. 20, 2000, late of 42 Baycrest Ave.

SAGORSKY, Geoff - on Aug. 22, 2000, late of 34 Mintwood Dr.

SCHNEIDER, Hyman - on Aug. 22, 2000, late of 3705 Bathurst St., #210.

ROSENSWEIG, Annette - on Aug. 24, 2000, late of 5935 Bathurst St.

BENJAMIN'S PARK MEMORIAL CHAPEL

NAIMAN, Sara Sue - on Aug. 24, 2000, late of 3303 Don Mills Rd.

HARRIS, Ruth - on Aug. 25, 2000.

SZEFTEL, Ita - on Aug. 25, 2000, late of 306 Finch Ave. E.

FRIEDMAN, Jacob - on Aug. 26, 2000, late of 131 Torresdale Ave.

PORJES, Leslie - on Aug. 26, 2000, lae of 18 Lower Village Gate.

RYBAK, Ruth - on Aug. 26, 2000, late of 508A Coldstream Ave.

STEINBERG, Harry - on Aug 26, 2000, late of 306 Finch Ave. E.

LEVENSTADT, David - on Aug. 27, 2000, late of 40 Fifeshire Rd.

AVENUS, Myer - on Aug. 28, 2000, late of 429 Walmer Rd.

Steeles Memorial Chapel

SHULMAN, Morton - on Aug. 18, 2000, late of 66 Russell Hill Rd.

SELIGMAN, Edith - on Aug. 23, 2000, late of 3560 Bathurst St.

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335 UNVEILINGS

The unveiling of a monument to the memory of the late

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beloved husband, father, grandfather & great-grandfather

will take place

Saturday, September 10th at 11:00 a.m.

Bathurst Lawn Memorial Park

Shaarei Tefillah Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

HELEN ESTHER EISEN ז"ל

(S. Lipson & S. Creed)

will take place

Sunday, September 10th at 2:00 p.m.

Pardes Shalom Cemetery

Community Section Phase III - Section AAA

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

GOLDIE FISHMAN ז"ל

will take place

Sunday, September 10th at 1:00 p.m.

Bathurst Lawn Memorial Park

Bathurst S. of Steeles

Beth Torah Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

ANNE DODICK ז"ל

will take place

Sunday, Sept. 10th, 1:00 p.m.

Lambton Cemetery

(Royal York Rd., S. of Eglinton)

Ostrovtzer Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

HETTY GOODMAN-EASTER ז"ל

will take place

Sunday, Sept. 10th, 11:00 a.m.

Bathurst Lawn Memorial Park

Adath Israel Section

Relatives and friends are invited to attend

335 UNVEILINGS

The unveiling of a monument to the memory of the late

LOUIS HOLTZMAN ז"ל

will take place

Sunday, Sept. 10th, 11:00 a.m.

Bathurst Lawn Memorial Park

Chenstochover Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

MARVIN GOLDFINGER ז"ל

will take place

Sunday, Sept. 10th, 10:00 a.m.

Pardes Shalom Cemetery

Row F - Plot 41

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

JOSEPH GOLDFLUSS ז"ל

will take place

Sunday, Sept. 10th, 10:00 a.m.

Bathurst Lawn Memorial Park

Stashover Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

ANNIE GREENSPAN ז"ל

will take place

Sunday, Sept. 17th, 11:00 a.m.

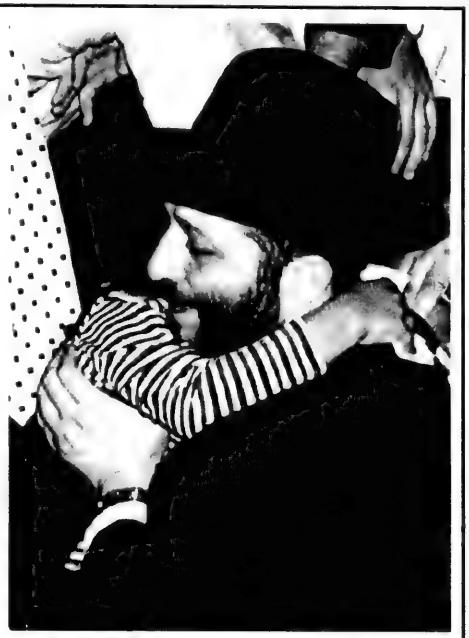
Bathurst Lawn Memorial Park

Bathurst So. of Steeles

Stashiver Young Men's Section

Relatives and friends are invited to attend

Israel & the Jewish World



EMOTIONAL FAREWELL: Aryeh Deri hugs his 10-year-old daughter Hadassah at a rally last week in Jerusalem which was held to support him and give him strength prior to the commencement of his prison sentence for fraud. [Israel photo]

335 UNVEILINGS

The unveiling of a monument to the memory of the late

GLORIA ROSALYN HARRIS ז"ל

will take place

Sunday, Sept. 10th, 2:00 p.m.

Pardes Shalom Cemetery

Adath Israel Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

CHARLOTTE KLEIN ז"ל

will take place

Sunday, Sept. 10th, 11:30 a.m.

Mount Sinai Memorial Park

986 Wilson Ave.

Shaarei Shomayim Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

ANNE LER ז"ל

will take place

Sunday, Sept. 10th, 2:00 p.m.

Lambton Cemetery

(Royal York Rd. between Eglinton & Dundas)

Sons of Abraham Section

Relatives and friends are invited to attend

335 UNVEILINGS

The unveiling of a monument to the memory of the late

MURRAY PERELMAN ז"ל

will take place

Sunday, Sept. 10th, 1:00 p.m.

Bathurst Lawn Memorial Park

Eastern Children of Israel Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

HENRYQ (HENRY) TYLMAN ז"ל

will take place

Sunday, Sept. 10th, 10:30 a.m.

Bathurst Lawn Memorial Park

Shaarei Zion Lubavitch Section

Relatives and friends are invited to attend

336 CARD OF THANKS

From the Family of the late

DR. MELANIE SINGER ז"ל

We thank and gratefully appreciate our family, friends and member of the Community for their incredible support, kindness and sympathies and for honouring Melanie with very meaningful cards and donations.

Arielle, Michael, Corinne and Roy Goldberger

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ARE YOU OUT THERE
Female, seeks non smoking male in his 40's, who's intelligent, secure, active, and has a sense of humour **AD#1037**

DOG LOVER
Divorced Jewish female, 36 yrs, 5' 4", slim, optimistic, insightful, idealistic, social, conscious, appealing, both inside, inside and out, seeks male, 34-48 yrs, who's stable, must be humourous, has eclectic interests, in terms of films and music, enjoys exercise and loves dogs **AD#1489**

HONEST A MUST
Single female, 42 yrs, 5' 4", (Shomer Shabbos) blue eyes, brown hair, voluptuous sensual, good natured, intelligent, fun loving, enjoys travel, the theatre, long walks, long walks boating Seeks male, emotionally and financially stable, over 5'9", for possible long term relationship **AD#1136**

MUST LOVE KIDS
Fun loving Jewish mother of 2, 34 yrs, traditional but not religious, tall, attractive, rubenesque, good cook and friend, seeks male, fun, compassionate, romantic, and must love kids, to start life over again **AD#1340**

WINTER GETAWAYS
European senior lady, flexible, compassionate, and fit, seeks similar male, to share winter vacations, preferrably in Israel **AD#1610**

SOULMATE SEARCHING
Separated Jewish female, 49 yrs, petite, 5' 2", blue eyes, auburn hair, enjoys travelling, bridge, the theatre, long walks, good conversation, seeks male with similar interests and qualities **AD#1587**

KIDS R NOT US!
Single female, 37 yrs, independent, slim, attractive, ambitious, funny, articulate, ethically and professionally driven, seeks male, humanitarian, avid reader, like minded, with no particular urge to multiply **AD#1026**

FRIENDS 1ST
Widow Jewish female, 55 yrs, 5' 4", enjoys life to the fullest, seeks male, 58-60 yrs, fun to be with positive secure with traditional values **AD#1400**

LOVES LIFE
Single female, 42 yrs, warm, sensual, redhead, enjoys healthy life style, long walks, cuddling by the fire, hiking, cross country skiing, seeks male, non smoker, university educated, good sense of humour, intelligent, enjoys the outdoors **AD#1458**

SEEKING SOULMATE
Single Jewish female, 50 yrs, free spirited, wide variety of interests, seeks male, good sense of humour, enjoys life and self confident **AD#1456**

PET LOVER
Single Jewish female, slim, attractive, 5' 1", brown hair, brown eyes, friendly, outgoing, university educated, professionally, employed, enjoys movies, the theatre, travel, spending time with her dog, seeks male, Jewish, single, 35-41 yrs, with similar interests and qualities **AD#1183**

LOOKING FOR YOU
Single female, 5' 8", creative, active, adventurous, youthful, elegant, feminist, seeks emotionally available male, 50-58 yrs, a mensch to enjoy the arts, nature and much more **AD#1218**

EASY ON THE EYES
Professional Jewish female, 5' 7", blue eyes, intelligent, sensitive, selective, sensuous, keeps fit/active, non smoker, social drinker, carries no personal baggage, enjoys theatre, travel, and lives life to the fullest, seeking male who shares emotions, to share life together **AD#1500**

COSMIC LOVE
Jewish female, 5' 6", slim, fit, pretty, intelligent, spiritual, creative, holistic, loving, friendly, dancer, artist, writer, therapist, deep, humourous, joyful, seeks fit, romantic male, 33-53 yrs, who's in an ecstatic natural state of joy and love, and wishes to share it with someone. **AD#1414**

ROMANTIC AT HEART
Single mom, Russian origin, one 15 yr old son, professional, enjoys art, movies, music, nature and travel, positive, creative, attractive, sincere, seeks male, intelligent, sincere, creative, responsible, loving for long term relationship **AD#1431**

SEEKING SOULMATE
Single female, intelligent, attractive, creative, red hair, loves the outdoors, canoeing, art galleries, travel, Latin and Ballroom dancing, seeks male, 35-50 yrs, non smoker, good sense of humour, university educated, emotionally secure **AD#1219**

A LOT TO OFFER
Separated female, attractive, young, 46 year old teacher, has 2 teenagers, caring, intelligent, athletic, good natured, fun, enjoys tennis, working out, movies, theatre, dancing, dining, walks and quiet evenings, seeks male, 40-50 yrs, with similar interests **AD#1430**

POSSIBLE RELATIONSHIP
Attractive youthful single Jewish lady, 62 yrs, 5' 5", fit, fun loving, warm cultured, well travelled, sports enthusiast, enjoys music, movies, seeks gentleman, 57-70 yrs, tall, slim, non smoker, sense of humour, emotionally/financially stable, with similar interests, for friendship or future relationship **AD#1602**

COMMUNICATION IS KEY
Separated female, 41 yrs, 5' 1", light brown hair, brown eyes, pretty, young looking, honest, nice, humourous, enjoys travelling, outdoors, walks, swimming, sports, movies, music, theatre, bowling, mini golfing, believes communication, friendship and trust are important in a relationship Seeking male with similar interests **AD#1465**

FRIENDS FIRST
Divorced female, warm, loving, 2 small children, seeks male, family oriented, down to earth, good sense of humour, loves children, for friends first relationship **AD#1056**

TRADITIONAL VALUES
Single Jewish female, 65 yrs, sincere, compassionate, traditional, enjoys music the theatre, dining and dancing, long walks, seeks male, elegant, classy, for loving monogamous relationship **AD#1104**

FRIENDSHIP FIRST
Single Jewish mom, 42 yrs, 5', petite, professional, non smoker, active, caring, sincere, fun loving, humourous, enjoy arts, dancing, dining, outdoor activities, walks, canoeing, hiking, seeking male, 37-48 yrs, fit, intelligent, caring, sincere, stable, good natured, non smoker, similar interests **AD#1258**

COMMITMENT
Professional Jewish female, 49, passionate, caring, enjoy teaching school and aerobics, movies, dining out, theatre, seeking Jewish male, 49-62 yrs, who's caring, fit and affectionate, for a committed relationship **AD#1262**

GOOD FRIENDSHIP
Attractive professional female, 50's, young looking, slim, warm hearted, humourous, independent, enjoy theatre, ballet, dining, shopping, quiet evenings, walks, travelling, cooking, playing bridge, scrabble, seeking white Jewish gentleman, tall, slim, independent, established, warm, caring, no head games, for good friendship **AD#1336**

LET'S TALK
Female, seeks male, emotionally stable, with sense of humour, who enjoys travelling and the theatre **AD#1213**

FRIENDS AND COMPANION
Single Jewish retired professional female, intelligent, honest, kind and loving, with variety of interests, seeks male, 63-75 yrs for friendship and companionship **AD#1277**

FUTURE DEVELOPMENTS
Divorced Jewish female, 35 yrs, with children, intelligent, attractive, fun loving adventurous, financially stable, enjoys walking, travel, dining and dancing, seeks male 35-50 yrs, traditional values loves children for friends 1st relationship **AD#1134**

PRETTY PETITE
Single female, semi-retired, pretty, petite, independent, good sense of humour, intelligent, seeks male, 65 yrs, for friends first relationship, leading to future possible commitment **AD#1153**

FRIENDSHIP
Attractive single mom, honest, kind, sweet, works a lot, enjoys all sports, movies, dining out and quiet times, seeking preferably a single dad, employed, honest, kind and fun, for friendship **AD#1157**

BE MY SUNSHINE
Attractive single Jewish female, 5' 5", straight brown hair, brown/hazel eyes, fit, non smoker, kind, good natured, emotionally stable, seeking single traditional Jewish gentleman, 45-50 yrs, around 6', established, handsome, exciting, honest, funny, caring, non smoker, children welcome, to share life **AD#1045**

TRADITIONAL VALUES
Single female, 5' 8", blonde, slim, fit, attractive, vivacious, outgoing, friendly, enjoys dancing, being outside, seeking male, tall, slim, fit, Jewish/family values, attends Synagogue, friendly, outgoing, down to earth, enjoys relaxing, hanging out, doing fun things, who's respectful and caring **AD#1257**

MEANINGFUL RELATIONSHIP
Female, 62 yrs but looks 50, European background, owns business, exceptionally attractive, elegant and sophisticated, seeks gentleman, 65-70 yrs, who's also sophisticated in all aspects, professional or businessman, who knows how to treat a lady for a meaningful relationship **AD#1272**

LET'S GET TOGETHER
Divorced Jewish female, 44 yrs, 5' 9", smoker, seeks male for dining and dancing, and outdoor activities **AD#1454**

FRIENDSHIP FIRST
Widowed female, 66 yrs, young, seeks gentleman mensch, 65-72 yrs, who's young in spirit, clean looking, enjoys movies, watching TV, quiet evenings and appreciates a real nice lady **AD#1421**

SERIOUS COMMITMENT
Down to earth and outgoing female, 38 yrs, seeks down to earth and outgoing male, 38-48 yrs, who enjoys dancing, dining out, movies, and different interests, to eventually develop a strong serious relationship **AD#1555**

ROMANTIC PARTNER
Single female, young 50'ish, attractive, 5' 9", professional, warm, caring, fun, loves the outdoors, music, seeks tall Jewish male, adventurous, intellectual, with good sense of humour **AD#1378**

PASSION FOR LIFE
Divorced Jewish professional female, 5' 4", slim, pretty, shapely, caring, warm, own home, enjoys theatre, movies, dancing, cottages, and winter south, seeking established, sincere male, 60+, non smoker ,who loves life, laughter and enjoys all that life has to offer **AD#1312**

JEWISH VALUES
Single Jewish female, 31 yrs, 5' 8", attractive, fit slim, never married, seeking tall Jewish male, keeping kosher, funny intelligent, articulate, good communication skills, who enjoys outdoors, family events, meeting people, will accept/respect me and value out times together **AD#1248**

LET'S SETTLE DOWN
Single female, lives in Toronto, outdoorsy, sports, oriented, workout, enjoys cottage/country life, boating, sailing, dining, out, family and horse back riding, seeking male, to meet, talk, get to know, to settle down, and have a family **AD#1495**

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TIRED OF BEING ALONE?
Widowed male, 54 yrs, 5' 7", very fit, handsome, 5' 7", attorney, kabalist, cultured, scholar, author, poet, world, explorer, public speaker, financial whiz, seeks female, to be my soulmate, for everlasting relationship **AD#1592**

SERIOUS RELATIONSHIP
Self employed, male, 40 yrs, 5' 10", 170 lbs, short hair, lives in Thornhill, enjoys movies, dancing, dining out, comedy shows and more, seeks female, 30-37 yrs, who's interested in a serious relationship **AD#1057**

CARING RELATIONSHIP
Professional male, 67 yrs, active, easy going, enjoys the outdoors, fishing, gardening, cooking, classical, music and reading, seeks attractive, slim female, who's down to earth, unpretentious, non smoker, with similar interests, for reciprocal caring relationship **AD#1404**

LET'S GET TOGETHER
Single male, seeks female, down to earth, easy going, for possible long term relationship **AD#1462**

CANDLE LIGHT AND WINE
Single male, professional, employed, enjoys sports, dining and dancing, fine wine, seeks female, intelligent, outgoing for loving relationship **AD#1162**

LOVE TO TRAVEL
Young, 60 year old male, educated, semi-retiree, healthy, active and secure, seeks slender female, for permanent relationship, who has no commitment, that would interfere with winters in the sun or European adventures **AD#1380**

FRIENDSHIP FIRST
Handsome professionally employed male, 46 yrs, university educated, ambitious, romantic, affectionate with cute smile, enjoys music, concerts, dancing, movies, sporting events, scenic drives, walks, nice parks, seeking attractive young lady, 32-42 yrs, for casual dating leading to lasting relationship **AD#1012**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, 5' 8", husky build enjoys the theatre, movies, dining and dancing, travel, music, long walks, good conversation, seeks female, 28-39 yrs, single mom's okay too! with similar qualities **AD#1567**

OLD FASHIONED VALUES
Single male, 47 yrs, conservative looking, good sense of humour, enjoys dancing, old movies, country drives, seeks female, late 40's, to early 50's, does not have to be slim, single mom's okay, very down to earth **AD#1327**

MUST WANT FAMILY
Divorced Jewish male, 53 yrs, good brain, good heart, good looking, former, real estate broker, now writing a book, have no children, but would like to, seeking female who can and wants to start her own family, the old fashioned way **AD#1573**

NO STRINGS
Single male, late 50's, physician, enjoys music, reading, working out, seeks female, 30-40 yrs, attractive, quiet, cultured, for long term mutually satisfying relationship with no strings attached **AD#1005**

FOREVER YOUNG
Single male, 6' , handsome, energetic, easy goin, athletic, enjoys dining and dancing, athletic events, seeks female, single or single Mom's, slender, attractive, 38-52 yrs, 5' 4" or taller for possible relationship **AD#1164**

COMPANION FOR LIFE
Single male, happy, very fit, caring, successful professional male, enjoy travel, and all the arts, seeking an attractive, 40'ish, female, who has done her homework, emotionally and physically for a life time companion. **AD#1617**

READY AND WAITING
Divorced male, Jewish, Toronto born, no children, generous, speaks 2 languages, writer, seeks female, young with similar interests, and qualities, who is ready to start a family **AD#1266**

WHAT A CATCH
Single male, Jewish, 34 yrs, 5' 10", 165 lbs, slim fit, handsome, humourous, warm, down to earth, honest, sexy, sincere, financially, secure, romantic, enjoys dining and dancing, romantic evenings, seeks female Jewish, petite romantic, warm loving, for possible long term relationship **AD#1025**

BEST IS YET TO COME
Single male, 54 yrs, onginal fiddler on the roof, nice, kind, traditional values, educated, successful, good sense of humour, handsome athletic, enjoys outdoor activities, travel, dining and dancing, seeks female with similar interests and qualities **AD#1088**

SERIOUS INTENTIONS
Single male, 46 yrs, professional, 5' 8", medium build, down to earth, sincere, easy going, seeks female, 35-45 yrs, intelligent, sincere, honest, good sense of humour, no head games please, for possible long term relationship **AD#1476**

GREAT RELATIONSHIP
Attractive retired male, 76 yrs, widow for 2 years, seeks non smoking, nice young female, for great relationship **AD#1047**

ENVIRONMENT FRIENDLY
Single male, 5' 9½", 150 lbs, small-medium build, blue eyes, in reasonable physical condition, an amateur musician, with strong interest in music, conservation, environment, nature and social sciences, seeking female with small-medium build and similar interests **AD#1204**

A GREAT CATCH
Single male, 34 yrs, 5' 7", 175 lbs, blonde hair, blue eyes, attractive, fit, workout, educated, multilingual, employed on internet, in Canada and abroad, enjoys studying, writing, reading, travelling, outdoor activities, anything cultural/historical, seeking female 20-30 yrs, attractive, smart, stable, ambitious, enjoys travelling, having fun **AD#1460**

LET'S TALK
Single Jewish male, educated professional, tall, witty, smart, loves the arts, theatre, movies, music, dining, dancing, and many other thing, seeking Jewish female, children and pet are okay **AD#1011**

MUST WANT CHILDREN
Divorced male, with no children, working on my first book, speaks English, Yiddish, fairly generous, involved with volunteer work for many years, seeking female, young enough to start a family, and must want to have children, for true happiness **AD#1071**

LIFE AND LAUGHTER
Single Jewish male, a vegetarian, tall, slim, romantic, sensitive, with a sense of humour, seeking female, 43-55 yrs, who's health conscious, and would like to share life and laughter. **AD#1376**

LET'S TALK
Male, 70 yrs, 5' 10", 190 lbs, in good physical condition, seeks communicative female to develop a relationship with **AD#1020**

WAITING FOR YOU
Single male, seeking female, nons moker and non drinker, for serious long term relationship **AD#1200**

HEART TO HEART
Single, unattached and unincumbered, seeking female, who's intelligent, with high integrity, pleasant disposition, without sense of ownership or assumed expectations, for open heart to heart communication **AD#1360**

LET'S TALK
Single male, 34 yrs, not shy, loves exercise and conversations, seeks female with simlar qualities **AD#1334**

ORTHODOX PREFERRED
Single Jewish male, late 40s, 5' 10", great blue eyes, warm, sincere, gentle, compassionate, with a great sense of humour, enjoys theatre, long walks in the park, bowling, tennis, cooking. Seeking single or widowed female, intelligent, 32-45 yrs, with similar personality and interests **AD#1097**

WANT FAMILY LIFE
Single male, Shoma-Shabbas, professional Jewish educator, warm, caring, handsome, and eclectic, seeking Jewish observant, female, who's spiritual, with joie de vive, for love, marriage and children **AD#1245**

SUMMER ROMANCE
Divorced male, Jewish, 37 yrs, handsome, athletic, 5'10", no children, condo owner, enjoys tennis, squash, movies, reading, dining and dancing Seeks female, Jewish, 32-42 yrs, slim, attractive, for possible long term relationship **AD#1160**

LET'S CONNECT
Single male, 36 yrs, 5'7", blonde hair, never been married, fun loving, easy going, happy, with good sense of humour, enjoys sports oriented, activities, and going out to movies. Seeking female of similar age **AD#1422**

LOVING GENTLEMAN
Single male, tall, youthful appearance, active, fit, loving, considerate, non-smoker, non-drinker, seeks amiable female for companionship and friends first relationship **AD#1086**

HEART OF GOLD
Single senior gentleman, tall, youthful active, thoughtful, loving non-smoker, non-drinker, seeks female similar for companionship **AD#1244**

LET'S CONNECT
Single male, non-observant Jewish male, widow, 50 yrs, professional, no kids or other dependents, very fit, works out 4 times a week Seeking female, 45-50 yrs, with very similar attributes, for a relationship **AD#1241**

FUTURE DEVELOPMENTS
Single Jewish male, 39 yrs, professional accountant, enjoys sports, long walks, dining and dancing, keeping fit, movies, reading travel Seeks female, with similar qualities and interests AD#1445

ROMANTIC AT HEART
Divorced male, 44 yrs, Toronto born and raised, 5'10", smoker, lived in Israel for 11 yrs, variety of interests, seeks female, sexy, attractive, adventurous, fun loving, for romantic relationship **AD#1375**

LET'S TALK
Caring nature, semi-retired, 67 yr old, professional male, non-smoker with many interests and hobbies, seeking easy going, down to earth female, who's slim, attractive, and fun to be with **AD#1094**

HOPELESS ROMANTIC
Semi-retired male, 5'11", 165 lbs, slim, blue eyes, healthy, attractive, casual, romantic, enjoys intimate restaurants, sea, sun, walks on the beach sports, swimming, tennis, 60's music and kissing, seeking attractive female, caring, humourous, financially secure, physically and emotionally fit. **AD#1524**

POSSIBLE ROMANCE
Single male, 48 yrs, 5'10", 175 lbs, attractive, friendly, outgoing, romantic, passionate, straight forward, open-minded, employed, enjoy movies, dining, walks in parks, sporting events, golf, cuddling and watching TV Seeking female with similar qualities and interests, for friendship and perhaps romance **AD#1623**

ROMANTIC AT HEART
Separated male 50 yrs, 5'10", 175lbs, physically fit, handsome, romantic, passionate, affectionate, easy going, enjoys movies, dining and dancing, long walks, cuddling, meeting new people Seeks female similar qualities and interests. **AD#1388**

SHARE LIFE'S JOYS
Single male, 46 yrs, non observant Jewish professional, eclectic tastes, enjoys art, music, country roads, the bush, blading, tennis, photography. Seeks female, inquisitive, life loving, socially conscience, open minded to love, laugh and enjoy life with. **AD#1038**

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Toronto rules the pool at JCC Maccabi Games

By PAUL LUNGEN
Staff Reporter

TORONTO — At 16, Larry Hasson is one of the veterans of Toronto's JCC Maccabi team. In three trips to the youth games, he's seen it all – young hotshots trying to make a name for themselves, grizzled old veterans hanging on too long, trying to relive past glories.

Not for him the gentle fade out to the oldtimers' league nor the fond reminiscences of the good old days. Nope. Not when you can leave the games in a blaze of glory. So, with time running out in what was likely his last youth games, the Thornlea Grade 11 student decided to kick it up a notch.

As the anchor man on Toronto's 4 x 50 mixed relay team, swimming freestyle, Hasson was completely focused. He'd pre-visualized the race and knew just what he had to do. When his turn came in the key gold-medal race, he entered the water about a half a body length behind the leader, a peach-fuzzed whippersnapper from Washington, D.C.

Drawing on his wealth of experience, Hasson pulled out all the stops and caught his opponent at the turn. Rebounding off the wall, the two swam neck and neck. Until the last few metres it could've been anybody's race. It could've been, but it wasn't. With only a few metres to go, Hasson pulled ahead and edged out his opponent by a full 0.5 seconds. Toronto gold, Washington silver. Take that back to the Beltway you scallywag.

The medal was the second team relay gold earned by Hasson at the junior games in Staten Island, his sixth medal and the Toronto swim team's 78th medal overall. In all, the 17 Toronto swimmers in Staten Island, one of New York's five boroughs, finished tops in medal count, edging out their Australian competition.

Due to an absence of official results as of this writing, the exact number of gold medals is unclear. They range somewhere between 15 and 20, said Grant Smith, head of the Toronto delegation. Overall, Toronto's 57 athletes in Staten Island came home with about 100 medals.

"We ruled in the pool," Smith said. "In previous games, Australia had no competition in swimming but a lot of our kids achieved their best times ever. We made the Australians realize that Toronto swimmers are a class act."

For Hasson, the final 4 x 50 relay "was my last race of my junior Maccabi career. I wanted to go out with a bang, give it all I could and go nuts."

Although it was the end of the fourth day of competition and he'd already swam in 30 other races, Hasson sucked it up and performed as expected.

"I just pulled it together and I was inspired," he said.

He credits his coaches, Alison Lee and her assistant (and sister) Tracy, with helping motivate the team.

In the race, Hasson recorded his best time ever. It's a good thing he did. "It was the hardest competition I've encountered at the junior games," he said, as he no doubt applied some liniment to his tired, aching muscles.

"Australia was strong and Washington had two good swimmers and Toronto was better than before."

A double gold winner in Detroit two years ago and winner of three silver and two bronze last year, Hasson said he felt he improved his swimming technique during the Staten Island games.

The coaches helped motivate him while showing him how to focus and visualize the race before hitting the water, he said.

Larry Hasson

Hasson, who grew up in Cape Town, South Africa, is a provincial-level swimmer in Toronto who hopes to move to a regional level this year.

Butterfly is his favourite event followed by freestyle. He trains at the Markham Aquatic Club.

While the swimmers carried home a basketful of medals, Toronto's team in Staten Island did well in other events as well, Smith stated. In golf, Shawn Hoffman won a silver medal while Ben Guist also won an individual silver to go with a team silver.

The junior boys basketball team lost to Tenafly, N.J. in the final to finish with a silver while the tennis squad's Sam Jonas won gold. He teamed with Rich Srour to win a doubles gold as well.

On the track, Carolyn Barth won three medals (silver and bronze) while Mark Daniels earned a silver in the 110-metre hurdles, finishing second by 1/100th of a second.

The boys soccer team finished fourth.

While sports is the key factor in any JCC Maccabi event, the opening and closing ceremonies were also highlights. The opening event was held in a 6,000-seat theatre in Madison Square Garden while the closing ceremonies were held at the Statue of Liberty.

In Cincinnati, one of five venues to host JCC Maccabi Games this summer, the surroundings may have been more mundane but the competition was equally intense.

Forty-three Toronto athletes participated in the Cincinnati games, mostly in team sports, Smith stated. They were joined by Canadians from Windsor, Hamilton and Calgary while Australians, Israelis and Brits furnished the overseas contingent. Mexico and Venezuela participated in Staten Island.

Toronto picked up three medals in all, a gold in girls basketball, a silver in boys basketball and a silver in boys beach volleyball.

The girls, coached by Ella Ashkinazi and Dena Weinroth, went undefeated through the six-game tournament and repeated as gold medalists. "There weren't many close games," Smith said. "Our girls were confident and well-prepared."

Sporting several rep players who play all year round and "who take basketball seriously," the Toronto team was never challenged, Ashkinazi said.

Miami came closest in a round-robin game, but Toronto won that one by 12. The Toronto girls used a fast breaking offence, good ball control and accurate, long-distance shooting from the field to overwhelm the opposition, Ashkinazi, who coaches at CHAT, said. The three playoff games versus Norfolk, Va., Upper West Side, N.Y. and South Jersey were all run-aways, she added.

The team included: Sabine Goldberg of London, Shauna Eisenberg of Hamilton, and Shayna Partridge, Leah Draper, Shannon Betcherman, Adina Herbert, Lesley Suchter, Amanda Rogers, Annalise Beube and Amy Wilchesky, all of the Toronto area.

The boys lost in the final – by about 10 points – to Orange County, Calif. "Our boys team played above expectations," but lost to a strong American squad, Smith said.

In beach volleyball, Toronto fell three games to two to a team from Rochester, N.Y. The boys baseball team, silver medalists last year, lost in the quarter finals to a strong team from Miami.

With the Olympics just around the corner, organizers of the junior games took the opportunity to educate the young athletes about the Palestinian terror attack that claimed 11 Israeli lives at the 1972 Munich Olympics, Smith said.

Another highlight was the presence of Australian athletes, three years after the bridge collapse at the Maccabiah Games in Israel claimed four lives. "It was good to have them there," Smith said. "The Australians make the games a lot of fun. They're a spirited group that likes competition."

BOWLING LEAGUES

The Maven Bowling League is looking for new members. This is a fun social league made up of singles and couples, male and female, 30s and 40s. Season starts Thursday, Sept. 7, at 7 p.m. at Newtonbrook Bowlerama, Yonge and Cummer. For information, call Ron Caine at 416-229-6600, ext. 261 (day), 905-889-8333 (evenings and weekends).

* * *

Bowlers wanted for seniors weekly five-pin league. Singles or couples welcome. Call Ben at 416-633-2428.

* * *

Mixed seniors bowling league, meeting every other Saturday night, has a few openings for new members. Call Sydney Fox at 416-633-7305.

* * *

Don Mills couples bowling league is starting again in September and is looking for couples who would like to join the group every other Sunday night. This is a fun league only and experience in bowling is not important. Contact Michel Meijer at 416-520-1433.

ספרותנו

מאת: יעל זליגר

אהבת שאול מאת: אלי עמיר,
עם עורב, תשנ"ח/1998

כשבוע לפני שעזבתי הקיץ לביקור בארץ נשאלתי אם יש לי במקרה עותק מספרו הראשון של אלי עמיר: **תרנגול כפרות** (1983). משום כך כנראה החלטתי לעיין שוב בכל ספריו של אלי עמיר ובניהם: **אהבת שאול**. הן **תרנגול כפרות** וכן ספרו השני **מפריח היונים** (1992) זכו לחצלחת גדולה. **תרנגול כפרות** אף הומחז בתיאטרון לילדים, והוסרט לטלוויזיה הישראלית. על פועלו הספרותי זכה אלי עמיר בפרסים רבים. כידוע, במקביל ממלא עמיר תפקידים ציבוריים שונים בתחומי העלייה, קליטה וחינוך.

עם פרסום **אהבת שאול** לפני כשנתיים היו הדעות חלוקות. גם ספר זה, כספריו האחרים היה לרב מכר אלא שהיו שטענו שאף שגם ספריו הקודמים שימשו את הסופר כשופר אידיאולוגי, הפעם ההטפה הפוליטית קלקלה את ההישג הספרותי. לא אז ולא היום אין אני סבורה כך. מכל הבחינות זהו ספר מצויין ששוב נהניתי מקריאתו.

שאול בר אדון, גיבור הרומן, הוא בחור ספרדי "סמייך טייתית" (ספרדי טהור), יליד ירושלים, דור שביעי בארץ. חניך ביתי"ר ותורת זיבוטינסקי, בן לאב שנולד בעיר העתיקה וזהה איש מחתרת, אצי"ל וחסיד נלהב של מנחם בגין.

הסיפור פותח בשנת 1950 כאשר האב מביא את שאול בן העשר לווילה המפוארת של בן סינור ברחוב רחל אמנו בירושלים "לראות פנים אל פנים את מפקדנו ומנהיגנו הגדול מנחם בגין, יאריך ימיו בטוב ושנותיו בנעימים."

בחתימת הרומן, בשנת 1992 נסגר המעגל ווילת בן סינור הופכת לביתו של שאול. בין שני הארועים הללו ועל גבי 341 עמודים, מגולל הסופר בפני קוראיו את מסכת גיוסו עם סיום לימודיו בתיכון ליחידת מודיעין נבחרת (שבה משרתים "שחורים" כמוהו ו"בלונדינים", בני הקיבוצים), את מערכת יחסיו עם אהובתו חיה ("אשכנזיה, פולניה, ניצולת שואה") וסיפור הרעות בינו ובין מפקדו אבשלום קהתי. חיה שוברת את ליבו של שאול ונכנעת ללחץ משפחתה שתובעת שהיא תינשא לאשכנזי וידידו הטוב, אבשי (אבשלום) נהרג במלחמת יום הכיפורים. ובין לבין דן אלי עמיר בשאלת מקומן של המחתרות בהיסטוריה הציונית, במשפט אייכמן, בסוגיית השילומים מגרמניה, ובחשתלשלות הארועים בארץ בעקבות מלחמות ששת הימים ויום כיפור. יש בספר גם הצצה לחיים באמריקה ואזכור מדעי המחשב והתעשיות באמצעות הטכנולוגיה המודרנית. ומעל לכל עמדתו החד משמעית של הסופר בענין הפילוג המאיים על עתידה של החברה הישראלית. רבים המטיפים לאחדות אך רק מעטים מבינים את משמעותה האמיתית; "...חמטיפים לאחדות ישראל פעמים רבות כוונתם לאחדות שהיא תכונתו של האחד שכולם צריכים להיות דומים לו, וממילא אין כוונתם לאחדות ישראל, אלא לאחידות ישראל, לאחידות המוחין של האזרחים, לעדר שהולך אחר הנהגה..." למען אחדות של אמת, שיש בה ריבוי ושוני עובר המספר ממחנה חימין ונותן קולו למדברים בעד מדינה פלשתינאית תוך כדי שמירה על המסורת חייהודית ודבקות בציונות בלי מרכאות.

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SUNFLOWER CREPES

6 eggs
1/2 cup milk
1 pkg. frozen chopped broccoli
1 cup orange cheddar cheese, shredded
1/2 tsp. white pepper
3 tblsp. mayonnaise or ranch dressing
1/4 cup orange juice

Prepare basic crepe recipe above. Arrange crepe in each of an extra large muffin tin making folds in crepe to fit. Combine eggs, mayonnaise and milk. Add pepper, broccoli, and cheese. Pour mixture into crepes filled muffin tins. Bake at 350°F for 15 mins. - cover loosely with foil and bake 15 mins. more. ***Notes:*** Sit the flower crepe atop a bed of greens (spinach leaves, savoy cabbage, etc.). Decorate plate with chopped flower petals and chopped greens. Serves 6.

About Food

Dear Norene

By NORENE GILLETZ

This is a story that happened to my friends, the Bergs, their pig named Bentley, and their buffalo, whose name I cannot recall.

During a tour and lunch at their farm in Maryland, we were introduced to their pig, Bentley. We also met their buffalo, a mean-spirited male who was not overly delighted to meet us.

We were told to keep our distance – the buffalo was only there for breeding purposes. Our hosts were experimenting with raising buffalo because the meat is lean and the cuts are similar to beef. It is considered a kosher cut, is on some restaurant menus and is sold in specialty meat markets in the United States.

During a recent phone conversation, I asked how Bentley and the buffalo were doing.

"We have terrible news," I was told. Apparently, the bison had attacked Bentley and killed him! The shochet was called and the bison is now in their freezer in the form of buffalo hamburgers and hot dogs!

However, I didn't feel it would be "in good taste" to ask about the whereabouts of Bentley's remains. Sometimes, silence is golden. In my mind, I'll always wonder if Bentley's death affected the kosher status of the buffalo!

P.S. My friend said that the buffalo burgers and hot dogs were delicious! Personally, I prefer buffalo wings.

BAKED BUFFALO WINGS

2 dozen chicken wings or drumettes
½ tbsp. olive oil
2 tbsp. lemon juice
Salt & pepper, to taste
½ tsp. each chili powder, paprika & cayenne
2 cloves garlic, crushed
2 tbsp. melted pareve margarine
4 tbsp. hot sauce (e.g., Tabasco, or 2 tbsp. hot sauce plus 2 tbsp. ketchup)
Sauce:
½ cup mayonnaise
½ cup salsa

Cut wings in half at the joints: place in a large bowl. Add oil, lemon juice, seasonings and garlic; mix well. Marinate 30 minutes at room temperature or overnight in the refrigerator. Arrange wings in a single layer on a sprayed foil-lined baking sheet. Bake uncovered in a preheated 375 oven for 25 minutes. Combine melted margarine with hot sauce; pour over wings and mix well. Broil 2 to 3 minutes to crisp up.

Combine mayonnaise with salsa. Serve with wings.

Serves 4 as a main course, 6 to 8 as an appetizer.

Norene Gilletz, a Canadian author of kosher cookbooks, gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at* goodfood@gourmania.com.

The Canadian Jewish news

CROSSWORD PUZZLE

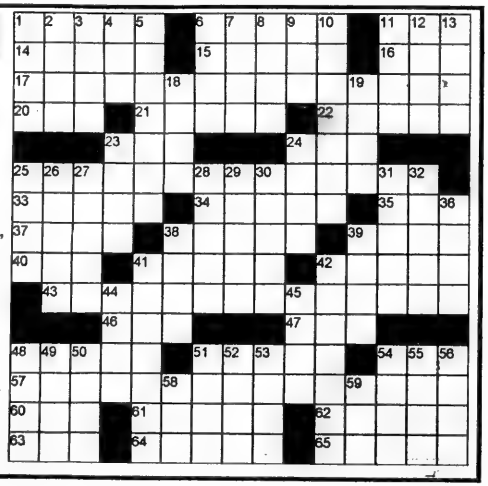
"Right-Hand Men"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across
1 Father of twins
6 Organization Hyman Roth dealt with
11 See 6-across
14 Richard's veep
15 Come to ___ (finish)
16 Mimic
17 BENJAMIN
20 Keats work
21 Merlin of TV
22 Send to Jerusalem, perhaps
23 "___ Yankee Doodle..."
24 Furnish with weapons
25 BENJAMIN
33 Acid type
34 Armbones
35 Break a leg?
37 Vowels in Hebrew writing, sometimes
38 Make a pass at
39 Schlotzky's, notably
40 Prior to
41 Enthusiasm
42 "Beaches" name
43 BENJAMIN
46 Singer Zadora
47 Hill employee?
48 Director of 42-down
51 Ukrainian city, nowadays
54 Schmuck
57 BENJAMIN
60 Pull into port
61 City in Tuscany
62 Older brother of Moses
63 Abby's sister
64 "Next Year in Jerusalem!", e.g.
65 Performs a vet's duty

Down
1 Ratio words
2 Latke component, slangily
3 Ira Magaziner, vis-a-vis Clinton
4 "We ___ Family"
5 Sri Lanka's capital
6 ___ best friend (dog)
7 Not post-
8 Plant with fronds
9 Once ___ lifetime
10 Jewishly and happily, say
11 Bar mitzvah honoree
12 They had the US over a barrel
13 Ernie's pal
18 "Oy vey!"
19 Fad doll
23 They're charged
24 ___ impasse (deadlocked)
25 William Friedkin film of '96
26 "That's ___" (Dean Martin hit)
27 Names a reference
28 One of the Mario Bros.
29 Some voices
30 Derisive sound
31 Butler of the South
32 "The Prince of Tides" star
36 Dockyard sight
38 3rd-century rabbi
39 Certain frat member
41 Most narcissistic
42 Comedy set in Latin America
44 Blew past
45 "It ___ dark and stormy..."
48 Utah ski resort
49 Former French Prime Minister Blum
50 It's cut in summer
51 ___-day (vitamin dosage)
52 Studies
53 State, at the Sorbonne
54 Poetess Teasdale
55 Cry on the Red Sea
56 Groan-evokers
58 "Blame it on ___"
59 Jabber

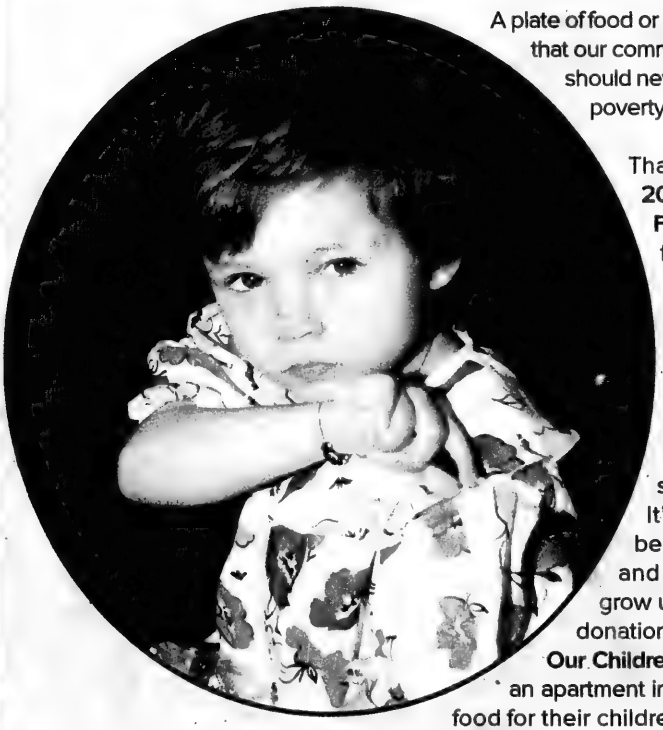
(Answers are on page 52.)



The Campaign For Our Children - Project #1

All our children deserve to grow up free from poverty and violence

When The Rent Is Spent



A plate of food or a place to live. It's an awful choice. A choice that our community's 25,000 low income Jewish parents should never have to make for 7,000 children living in poverty.

That's why **UJA FEDERATION Campaign 2001** is a special initiative – **The Campaign For Our Children**. Our goal is $45 million - four million more than last year – to help young people in distress and keep a roof over their heads.

Emergency payments prevent eviction for poor Jewish families on the verge of homelessness because their rent is hopelessly late. Over the years, rent subsidies have not kept pace with needs. It's a daily struggle for Jewish families below the poverty line to make ends meet and nearly impossible for their children to grow up in Jewish neighbourhoods. Additional donations to **Campaign 2001-The Campaign For Our Children** - will help poor Jewish families keep up an apartment in a Jewish environment without sacrificing food for their children. Your increased contribution will help prevent the painful choices that poverty requires.

Emergency rent arrears. It's just one of at least 15 projects planned by the **Campaign For Our Children** to help children at risk, bring our kids closer to Jewish life and rescue Jews from oppression and anti-Semitism.

The Campaign For Our Children. Because your reasons for giving are growing!

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Spicy

SOUPS

01. Won Ton	$3.65
02. Hot and Sour	$3.95
03. Chicken Noodle	$3.65
04. Chicken Vegetable	$3.95

APPETIZERS

05. Vegetable Egg Roll	$1.25
06. Sweet and Sour Chicken Balls	$7.95
07. Crispy Fried Won Tons	$7.95
08. Crispy Chicken Wings	$7.95
09. Sesame Chicken Wings	$7.95
10. Honey Garlic Wings	$7.95
11. Po Po Platter (includes: 4 Chicken Balls, 4 Crispy Wings, 4 Crispy Fried Won Tons, 2 Egg Rolls)	$8.95
12. Firey Chicken Wings	$9.95

RICE

13. Steamed White Rice	$2.45
14. Vegetable Fried Rice	$4.25
15. Cantonese Fried Rice	$5.25
16. Chicken Fried Rice	$5.25
17. Beef Fried Rice	$5.25
18. Mushroom Fried Rice	$4.25

NOODLES

19. Shanghai Noodles	$4.95
20. Vegetable Shanghai	$5.50
21. Cantonese Shanghai	$6.25
22. Spicy Beef Shanghai	$6.25
23. Vegetable Lo Mein	$4.95
24. Cantonese Lo Mein	$6.25
25. Chicken Lo Mein	$6.25
26. Beef Lo Mein	$6.25

VEGETABLES

27. Chinese Mixed Vegetables	$5.95
28. Four Seasons	$6.95
29. Broccoli with Garlic Sauce	$5.95
30. Szechuan Tofu	$7.25
31. Mixed Vegetables with Teriyaki sauce	$5.95

CHICKEN

32. Chicken with Garlic Sauce	$ 9.95
33. Eggplant Chicken	$ 9.95
34. Chicken and Broccoli	$ 9.95
35. Chicken Teriyaki	$ 9.95
36. Colonel Tsao Chicken	$ 9.95
37. Honey Chili Chicken	$ 9.95
38. Lemon Chicken	$10.95
39. Curried Chicken	$ 9.95
40. Crispy Sesame Chicken	$10.95
41. Chicken with Snow Peas	$ 9.95
42. Ginger Pineapple Chicken	$ 9.95
43. Stir-Fry Chicken and Vegetables	$ 9.95
44. Mandarin Orange Chicken	$ 9.95
45. Moo Goo Gai Pan (Chicken and Mushrooms)	$ 9.95
46. String Bean Chicken	$ 9.95
47. Salt and Pepper Spicy Chicken	$ 9.95

BEEF

48. Beef and Broccoli	$ 9.95
49. Spicy Hunan Beef	$ 9.95
50. Oriental Pepper Steak	$ 9.95
51. Beef Teriyaki	$ 9.95
52. Beef with Snow Peas	$ 9.95
53. Crispy Sesame Beef	$10.95
54. Curried Beef	$ 9.95
55. Stir-Fry Beef and Vegetables	$ 9.95
56. Beef and Mushrooms	$ 9.95
57. Beef and Black Bean Sauce	$ 9.95
58. Szechuan Beef	$ 9.95
59. String Bean Beef	$ 9.95

CHOP SUEY

60. Chicken Chop Suey	$6.25
61. Beef Chop Suey	$6.25
62. Vegetable Chop Suey	$5.50
63. Cantonese Chop Suey	$6.25

DIET DELIGHT

64. Steamed Chicken with Broccoli	$8.95
65. Steamed Chicken with Snow Peas	$8.95
66. Steamed Chicken with Mixed Vegetables	$8.95
67. Steamed Mixed Vegetables	$5.95
68. Steamed Chicken with Mushrooms	$8.95
69. Steamed Broccoli	$5.95

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2. 4 Crispy Won Tons, Shanghai Noodles $4.99
3. Beef and Broccoli, Shanghai Noodles $4.99
4. Stir-Fry Chicken and Vegetables, Vegetable Lo Mein $4.99
5. 4 Chicken Balls, Fried Rice $4.99

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- 6 Crispy Fried Won Tons

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- Cantonese Fried Rice
- Honey Chili Chicken
- Vegetable Lo Mein
- 9 Honey Garlic Wings
- Beef and Broccoli

Dinner for 4 — $41.99
- 12 Crispy Wings
- Chicken Lo Mein (Large)
- 12 Sweet and Sour Chicken Balls
- Vegetable Fried Rice (Large)
- Chicken with String Beans

Dinner for 5 — $49.99
- 5 Egg Rolls
- Spicy Hunan Beef
- 15 Crispy Wings
- Shanghai Noodles (Large)
- Chicken with Snow Peas
- Vegetable Fried Rice (Large)

Dinner for 6 — $59.99
- 6 Egg Rolls
- 18 Crispy Fried Won Tons
- Vegetable Fried Rice (Large)
- Cantonese Lo Mein (Large)
- Colonel Tsao Chicken
- Beef Teriyaki
- Chicken Chop Suey (Large)

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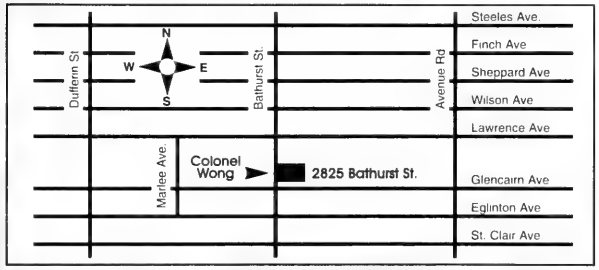

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This Week

National

Israel threatened by internal problems, *Jerusalem Report* editor says. *Page 3*

Jerusalem Youth Band visits Toronto. *Page 12*

Holiday Food Ideas

Shanah Tovah: A variety of recipes to celebrate the holidays. *Page 25*

Feature

Memoir recounts survival as Christian in Nazi Germany. *Page 62*

Arts & Travel

Kindertransport document deserves an Academy Award. *Pages 68*

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No compromise on Jerusalem: Arafat

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

NEW YORK — Palestinian leader Yasser Arafat told U.S. President Bill Clinton last week that he demands Palestinian sovereignty over the Temple Mount.

Arafat said he is unwilling to discuss the American bridging proposals on Jerusalem that were put forward during and after the Camp David summit, Israeli sources, who received a report on the meeting, said.

Rejects Clinton's proposals

In the wake of these statements, Clinton decided not to continue with his mediation efforts between Israel and the Palestinians during the UN Millennium Summit in New York. In the weeks ahead, the United States will try to lead an international effort aimed at persuading Arafat to demonstrate flexibility and agree to resume the negotiations.

Israel will have to see in the coming weeks "whether we have a partner [for peace] or have reached the end of this section of the peace process," Prime Minister Ehud Barak said at a press conference. "I am not optimistic at this stage, but we do have the feeling of very broad backing from the world's leaders," Barak added.

Many of the leaders at the Millennium Summit, including Russian President Vladimir Putin and a series of European leaders, promised Barak that they would join the effort to put pressure on Arafat.

Barak thinks Arafat will find it difficult "to give in," but hopes that the pressure of the international community, the support of which Arafat values, will help budge him.

Continued on page 63

Even as Israel's Prime Minister Ehud Barak and PA Chairman Yasser Arafat were addressing the General Assembly in New York, demonstrators protested outside the prime minister's residence in Jerusalem urging the two leaders to reach an agreement. *(RNS/R*

Survivors and agencies at odds

By RON CSILLAG
Staff Reporter

For 50 years, the Jewish people have negotiated with the German government for restitution of monies and property stolen by the Nazis and for compensation for the damages wrought by the evil of Nazism.

Over the last five years negotiations seem to be reaching their resolution on matters such as restitution for unclaimed war-era insurance policies, looted gold and artwork, expanded definitions of suffering and liberalized eligibility criteria, new payments for slave and forced labourers, and settlements from Swiss banks for seized accounts. It is a confusing mix and aging Holocaust survivors have faced a jumbled thicket of overlapping agencies and red tape.

Disagreement over unclaimed Nazi-era property

But the most wrenching battle pitting Jew against Jew, may still loom ahead: what to do with so-called residual funds – property, insurance policies and the like, worth hundreds of millions of dollars – for which there are no direct claimants or heirs.

That's why, this past Monday in New York, the World Jewish Congress announced a new mechanism to determine how to distribute war-era Jewish assets which are not earmarked for claims under current negotiations. The tentatively called Foundation for the Jewish People was to be unveiled Monday night at a gala dinner honouring WJC president Edgar Bronfman, and attended by U.S. President Bill Clinton and Israeli Prime Minister Ehud Barak.

Continued on page 54

Greater Toronto Area

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PLO decides not to unilaterally declare a state — see page 63

The News in Brief

CANADA

Chrétien, Arafat Talk

OTTAWA — Prime Minister Jean Chrétien and Palestinian leader Yasser Arafat held talks here last week, before both headed off to the Millennium Summit of world leaders at the United Nations. Arafat met with Foreign Minister Lloyd Axworthy, and then had a 45-minute meeting with Chrétien. The prime minister called on both sides in the Arab-Israeli dispute to "put some water in their wine," and reach a compromise. Chrétien said he and Arafat discussed the current impasse. "With everyone collaborating and being flexible, I hope they will find a solution to this long-standing problem," Chrétien said.

ISRAEL

Weiz Appeals

JERUSALEM — Daniel Weiz is appealing a deportation order that would see him returned to Canada to face trial in the beating death of 15-year-old Matti Baranovski. Weiz, a soldier, appeared before the Israeli Supreme Court wearing a knitted kippah and told reporters he had become "more Jewish" since being arrested. He maintains he is innocent. In May, a lower court ruled there was sufficient evidence to warrant his extradition.

Survivor as Envoy

JERUSALEM — The government has approved the appointment of former Knesset speaker Shevach Weiss as Israel's next ambassador to Poland. Weiss, a Holocaust survivor born in Poland, currently serves as international chair of the Yad Vashem Holocaust Memorial.

Tel Aviv Goes Green

TEL AVIV — Municipal officials have declared Sept. 22 a "car-free" day, when drivers will be able to park their cars in lots on the outskirts of the city and travel on public buses for free. A number of new bicycle lanes on some of the city's streets will also be inaugurated.

Olmert Likes Idea

JERUSALEM — The mayor of Jerusalem is supporting, for the first time, the idea of declaring the area around the Temple Mount to be under "divine sovereignty." Ehud Olmert said that as long as Israeli police have the right to enter the site, he is not opposed to the idea, which would give Muslims complete access to holy sites in the area. The idea has been raised among Israeli and Palestinian peace negotiators as a way of resolving the dispute over control of Jerusalem and the Old City.

WORLD

Neo-Nazis Raided

BERLIN — German police said last week they confiscated more than 7,500 compact discs of neo-Nazi music as well as other far-right paraphernalia. Authorities in the eastern state of Saxony-Anhalt said 11 sites were raided. They called the raids the biggest blow against the extreme right this year.

Group 'Negligent'

COEUR D'ALENE, Idaho — A U.S. judge has ruled that a white supremacist group was negligent in appointing a security director who was known to be unstable. The ruling against the Aryan Nations paves the way for a jury to assess punitive damages in the case involving two plaintiffs who were shot at and assaulted in front of the group's Idaho headquarters.

Payments Delayed

NEW YORK — Payments to Nazi-era slave and forced labourers from Germany's new $5-billion restitution plan could be delayed until after Jan. 1 due to legal holdups in the United States. A spokesperson for the German firms funding the plan said the U.S. judges who were considering three sets of compensation claims were unlikely to finish their work until well into November.

Vandalism Arrests

TULSA — Two men were arrested this month on charges they desecrated more than 90 Jewish headstones last month in a Tulsa, Okla., cemetery. After the crime, local Jewish, Christian and Muslim leaders and the mayor of Tulsa led a gathering of hundreds in a re-consecration ceremony.

Faiths 'Not Equal'

VATICAN — The Vatican last week rejected what it described as ongoing attempts to depict all religions as equal. The idea that "one religion is as good as another" endangers the Roman Catholic Church's message, according to a declaration by the Holy See's Congregation for the Doctrine of the Faith.

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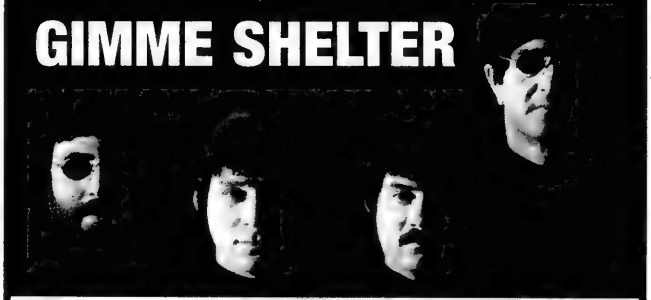

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Esther Pollard Appeals to Hillary Clinton

TORONTO — The Toronto-based wife of convicted spy for Israel Jonathan Pollard has appealed to U.S. First Lady and Senate hopeful Hillary Rodham Clinton.

Esther Pollard sent a letter to Clinton's campaign headquarters, seeking a meeting to talk "wife to wife" to discuss clemency for Jonathan Pollard "as soon as possible."

Esther Pollard wrote the letter after news emerged last week that Clinton had intervened late last month to prevent Jonathan Pollard from being transferred to a prison that his supporters said is dangerous.

"I wish to thank you for expressing humanitarian interest in my husband," wrote Pollard, whose husband has served 14 years of a life sentence for handing secrets to Israel while he worked as a U.S. Navy intelligence analyst.

Political observers say Clinton intervened in Pollard's transfer to try to win back support she has lost among Jewish voters.

Esther Pollard said in her letter: "If there is a silver lining to be found, perhaps it is that I am aware for the first time your humanitarian interest in my husband's welfare. I am hoping that now that it is a matter of public record, you will agree to meet with me as soon as possible to discuss my husband's case."

She concluded: "It is my hope that upon further discussion, wife to wife, your humanitarian concern for the fate of my husband may be publicly expressed in more specific terms as a concern for judicial equality, due process, and the rule of law."

Clinton has not formally responded to the request, but her spokesperson said: "We look forward to discussing this invitation with Mrs. Pollard or her representatives."

The Canadian Jewish news

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Israel said threatened by internal problems

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Israel is threatened from within by grave internal problems, says the editor of the *Jertusalem Report* magazine.

And while Israel grapples with these issues, which largely turn on deep-seated divisions within Judaism, Israel's character as a democratic, pluralistic state hangs in the balance, David Horovitz suggested in an interview last week.

By his reckoning, Israel is so sharply divided that its domestic disputes complicate its efforts to reach peace agreements with its Arab neighbours.

Horovitz, who made aliyah from Britain in 1983, was here to promote his book, *A Little Too Close To God: The Thrills And Panic Of A Life In Israel* (Alfred Knopf).

Also here to deliver a speech at Adath Israel synagogue on behalf of UJA FEDERATION, he said that the absence of tolerance between Israelis practising different kinds of lifestyles is at the core of the malaise which afflicts Israel today.

Intolerance is bred by a lack of education, information and leadership, said Horovitz, a former reporter with the *Jerusalem Post*.

Citing a current example, he spoke of the "vicious campaign of delegitimization" being mounted by haredim against the Reform movement in Israel.

"If we let them, our internal disputes, our anger, cynicism, mistrust and intolerance, will destroy our society, ruin our relationship with Diaspora Jews, return us to our status of international pariah," he warns in *A Little Too Close To God,* an impassioned and impressionistic account of Israel at the dawn of a new century.

He said that Israel is still trying to find "a middle ground" on religion, so that all Israelis can freely practise "their own interpretation of their faith."

Continued on page 51

YOUTH BAND PERFORMS: Members of the Jerusalem Youth Band take part in a concert at Beth Habonim Congregation. See story page 12.
[Stephen Epstein photo]

Rosh Hashanah Greetings from the LCBO

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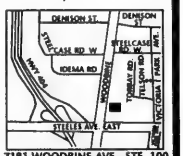

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Greater Toronto Area

'We need teachers, sifrei Torah'

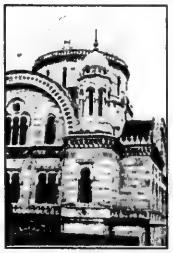
From the editor's desk

The synagogue in Florence is itself a work of art, an architectural testament to the creative genius of the human being, even as the faith worshipped within its breathtaking precincts is a timeless testament to the creative genius of the God in whose service the synagogue stands.

Set back some 30 metres behind a sturdy, protective wrought iron fence on Via Farini, the synagogue looms before the visitor as an invitation to experience an esthetic of design, construction and spirit commingled into one inspiring form.

The shape of the synagogue is borrowed from the ancient Byzantine world: arches, domes and bulbous cupolas. But its decorative style, inside and out, is distinctly Moorish: rich tableaux of meticulous, geometric patterns of kaleidoscopic symmetry.

Three architects in the mid-19th century – Marco Treves, Mariano Falcini and Vincenzo Micheli – applied their skills and invested their aspirations into the building. In 1882 it received its first worshippers.


The synagogue in Florence.

The Nazis attempted to destroy the synagogue in 1944 but managed "only" to damage it severely. After the war it was restored to its original form. Today, it is an even larger complex with a home for seniors, a museum, a school and a newly established beit midrash adjacent.

Approximately 1,000 Jews live in Florence today, half the number that lived in the city before World War II. The leader of the Jewish community is Joseph Levi, a youthful 54-year-old rabbi, scholar, teacher, philosopher and psychologist.

Rabbi Levi was born in Tel Aviv but was raised in Jerusalem. His parents, both from the north of Italy, moved to Palestine in 1935 to help build a Jewish state in the Jewish homeland away from the demeaning ideology of Italy's fascist rulers.

Rabbi Levi is soft-spoken but extremely well-spoken. Fluent in four languages, he carefully searches for and finds *le mot juste* to convey the full nuance of his thoughts.

In an interview in his office in the early evening of a mid-August Sunday, he shares his thoughts and his hopes with two visiting Canadians.

Rabbi Joseph Levi

The Jewish community in Florence has a long history. Most scholars believe that Jews first settled in Florence (Firenze, in Italian) during the late 14th century. Rabbi Levi authoritatively tells his guests that the Jews first settled in Florence in large numbers after the expulsion of the Jews from Spain and then Portugal in the late 15th century.

One century later, in the late 16th century, they were forced to move into the ghetto by order of the pope.

The extent of Jewish involvement in the flowering of the region's history and civilization is a point that the eloquent rabbi emphasizes. From their very earliest days in Florence, Rabbi Levi asserts, "Jews were always involved in Florentine life," that is to say, in its commercial, artistic and intellectual pursuits.

"Now," Rabbi Levi says *sotto voce*, "the community is rather assimilated, partly due to the effect of the Second World War and partly due to the long tradition of assimilation of Italy's Jews."

But, assimilation is a call-to arms for the youthful rabbi rather than a statement of resignation. Ever since his arrival in Florence five years ago, he has determined to resist and even to reverse the pattern.

The community has a two-day-a-week Talmud Torah and activities for its university-age students.

"Next week," the rabbi proudly tells his visitors, "we are going to open a beit midrash." It is the first beit midrash in Florence in many years.

But the rabbi is not shy about telling his visitors, and through them Canadian Jewry, that the Jews of Florence need their help.

"We are fighting for survival."

In 1966, the great flooding of the banks of the River Arno destroyed 92 sifrei Torah and more than 15,000 volumes of sifrei kodesh in the synagogue.

They have never been replaced. How could they by so small a community?

Thus, Rabbi Levi fervently pleads for the Jews of North America to take heed of and help his community. "The communities of Florence, Venice and Rome, should be put on the international map of Jewish life and history along with the communities of eastern Europe. We need teachers, rabbis, and especially sifrei Torah.

"Jews can live here either as Marranos, or we can live here as Jews," Rabbi Levi proclaims. It is clear to the visitors that this proud and determined scion of the golden days of Spanish Jewry will once again flourish as a community of Jews in the city of Florence. —*MBD*

SEE JN

HAIR TODAY GONE TOMORROW: Sandy Genesove (left) looks on as her husband Jerry gets his beard sheared by Benjamin Stark, chair of the house committee of Shaarei Shomayim Synagogue. The fund-raising event raised over $33,000 in support of the counter-missionary work of Jews for Judaism in Toronto.

Greater Toronto Area

New CHAT branch opens smoothly

By LEILA SPEISMAN
Staff Reporter

TORONTO — The new Richmond Hill campus of Community Hebrew Academy opened smoothly last week. At least as smoothly as any school opens.

"There were the usual things that happen the first day of school, like last minute timetable changes, but nothing major," said Gary Levine, CHAT vice-principal in charge of the new facility.

Last summer, there was considerable opposition from some parents and students about the move, which involved all students entering Grade 9 who live in York Region.

Concern was expressed about the long commute, the separation from the main CHAT campus including the possible lack of school spirit and activities, and the lack of Jewish amenities in the area.

The school formerly housed Richmond Hill High School. It is now under the auspices of the Conseil scolaire de district du Centre-Sud-Oues, the French school board. For now, CHAT shares the building with Rivendell Hall International School, a private school offering the International Baccalaureate program.

Careful planning went into the 2000-2001 experience. Besides the orientation given to all Grade 9 students, Levine invited the youngsters to "just come in" the week before, to see the place, get ready for the start of school, or "just to hang out."

Many of them also helped set up for a carnival, open house and barbecue which were to be held the first week.

The four bus routes transporting the students from different parts of York Region got them to school on time. There is also a special "minyan bus," Levine said, which gets interested students to the school in time for the 7:30 a.m. minyan.

Once extra-curricular programs get started, there will also be a late bus, leaving the school at 6 p.m.

The Richmond Hill site is still very much part of CHAT, said Levine. There will soon be a Grade 9 expedition to Playdium, "just for fun," Levine said. There will also be a *melave malkah* before Selichot services on Sept. 23, and adult education programs which will serve the whole student and parent body.

Levine said that the 180 students at CHAT Richmond Hill will hold elections for student council and athletic council later this month.

Hate propaganda on Web can't be tracked, CJC told

By BEN ROSE
Staff Reporter

TORONTO — The Toronto Hate Crimes Unit, with only three members, is unable to monitor the flow of hate propaganda on 2,500 Internet Web sites.

This was disclosed at the annual security meeting of the Ontario region, Canadian Jewish Congress, which was attended by the Ontario Provincial Police, and police forces from Toronto, York, Peel and Durham regions.

Det.-Const. Samuel Sam of the Toronto unit, said the Internet provides "a wide open door and a boost" to hate material, and in response to a query from Ellen Cole, chair of the CJC community relations committee (CRC), he said his unit did not have enough personnel to monitor it.

Quoting figures from the Simon Wisenthal Centre, author and lawyer Warren Kinsella said the "racist right" has gained new power from its ability to use the Web sites.

He was challenged by vice-chair Frank Bialystok who said Sam's report had indicated anti-Semitic incidents in Toronto were down from 35 last year to 11 to date in 2000.

"This is because Ontario is booming economically. The real problem will come when times are tougher," Kinsella replied.

Blacks are the chief victims of hate crimes in the city, with Jews and gays "flip flopping" for second and third place, Sam said.

The Alliance party and its leader Stockwell Day are promoting anti-abortion and anti-gay views, Kinsella said.

A defeated Liberal party candidate in the North Shore Vancouver area in the last federal election, Kinsella asserted: "People in the Jewish community are being used by Stockwell Day. I know there are people in this room who have joined the Alliance. I would urge Jews to properly inform themselves of Stockwell Day's views."

He said he has visited Web sites created by Stockwell Day, Sr.

"I have heard from him that Canada should not allow people in 'who do not look like us.'"

In other security issues, a warning was issued that people looking after synagogue security in the forthcoming High Holy Days should politely ask people they don't recognize to identify themselves.

Members of the CRC committee, representatives of synagogues and community groups attended the meeting.

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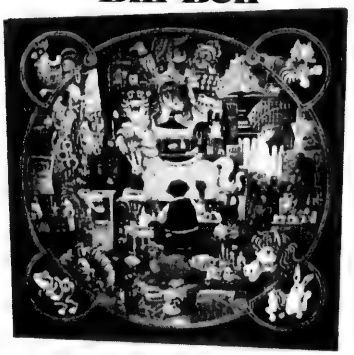

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Jackie Mason bringing unique style to Toronto

By BEN ROSE
Staff Reporter

TORONTO — "What do I think about Joseph Lieberman running for vice-president?"

Jackie Mason's voice crackled over the long distance phone from New York, in his inimitable, jerky way.

"I'll tell you what I think. The Jewish people are a sick society. They're always worried about a pogrom.

"Anyway whenever Lieberman speaks he contradicts himself."

Mason is presenting his show Much Ado About Everything at the Toronto Centre for the Performing Arts (formerly the Ford Centre) Nov. 14 to Dec. 3, and he promises it will be all new material.

"If I repeat one joke, the critics are ready to tear me up. I'm not talking about you. I know you have to make a living."

Asked if he intends to make any comments about Israeli politics, the comedian responded, "Of course I will, but if I give it to you for nothing, who will come to see my show?"

Mason will have plenty to say about the undercurrent of jealousy between the Jewish communities of Montreal and Toronto. "Once they move to Toronto, the Montrealers say Montreal is too American, it's too noisy, it's this, it's that. If you say anything nice about Montreal, they say, 'Drop dead by Thursday.'

"I've never seen people change so much. They have only good things to say about Toronto."

Jackie Mason

The comedian, who was ordained as a rabbi, has three brothers, a father, a grandfather, a great-grandfather and a great-great-grandfather who were rabbis.

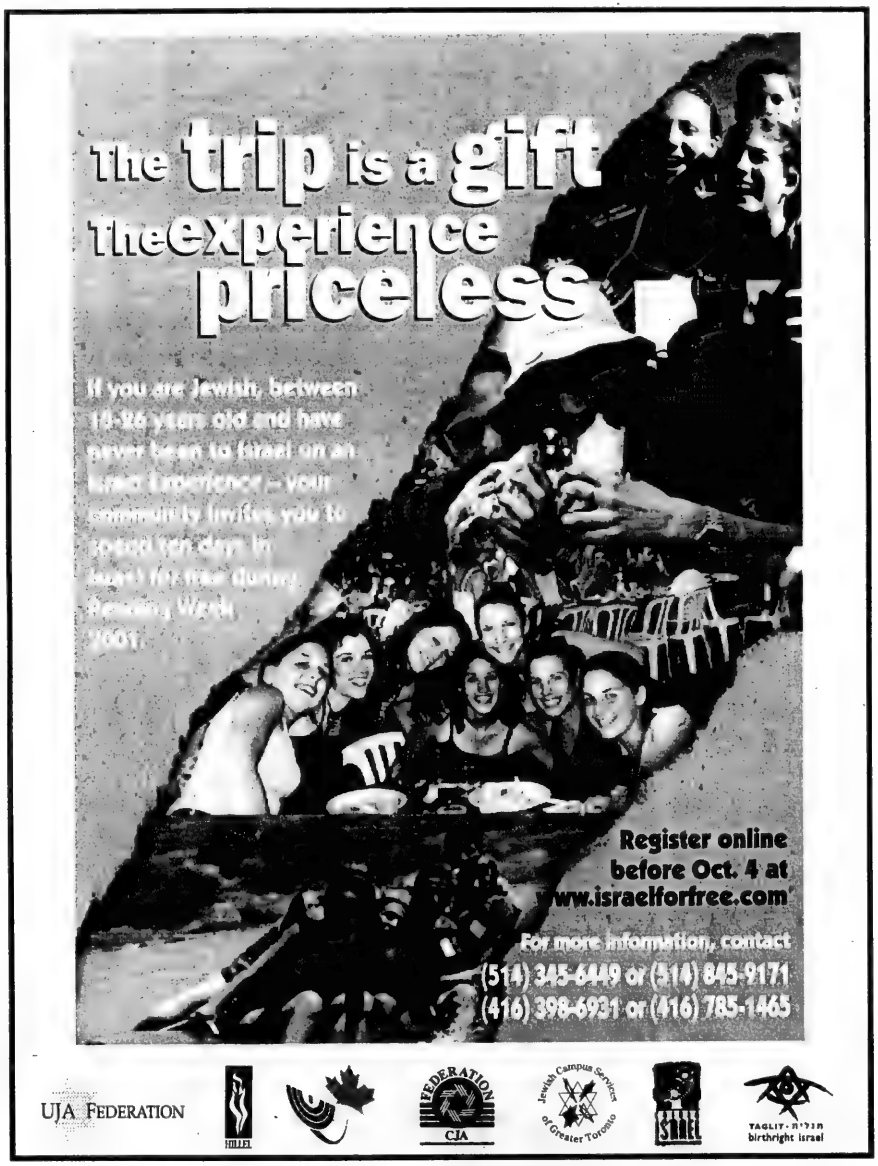
The reason he left the rabbinate, he said, "was because somebody in the family had to make a living."

There will be no shortage of Canadian material in the show, he said. "I know all about your 15 percent tax, and that frankfurters cost $704 in Canada."

Mason will take shots at sports utility vehicles, bottled water, designer coffee, Donald Trump, George W. Bush, racial diversity and equal opportunity.

Previews of Much Ado About Everything begin Nov. 14, the day of the election in United States, but Mason said he will vote at an advance poll.

Opening night for the show is Nov. 21. It is being presented in association with Hummingbird Centre. Ticket prices range from $45 to $75, with a 25 percent discount on a family four-pack for Sunday matinee performances only.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Greater Toronto Area

Israel's deputy Speaker to attend conference

By ANNA MORGAN
CJN Staff

TORONTO — As deputy Speaker of the Knesset, Naomi Chazan says her most challenging job is to tell people to be quiet. And in Israel, that's no small task.

Naomi Chazan

It is up to the deputy Speaker to make sure that the sessions run smoothly, Chazan said in a telephone interview. On a practical level, that would mean chairing the sessions when the Speaker isn't available, as well as setting the agenda for the Knesset each week.

Chazan will be a guest speaker at a Canadian Friends of the Hebrew University of Jerusalem conference, celebrating 75 years of the university's achievements and honouring its past presidents.

Chazan's father, Avraham Harman, was the president of the Hebrew University from 1968 to 1983 and chancellor from 1983 to 1992.

As a member of the Meretz party, Chazan became a member of Knesset in 1992. Before that, she was a professor of political science and African studies at the Hebrew University, where she also chaired the Truman Research Institute for the Advancement of Peace.

Comparing her life as an academic to her life as a politician, Chazan said that "being an academic and being a politician are very different things.

"At the Knesset, politicians are like dilettantes – they make a lot of decisions on a lot of different subjects that they know very little about. Academics, on the other hand, are much more specialized. They know more and more about the same area of specialty.

"At the university, the rules of the game are very clear. You teach, you publish, and you get promoted. In politics," she said, "there are no rules. You never know when you could get stabbed in the back.

"When you are an academic, there are no illusions of power. But," Chazan said, "in politics you don't necessarily have power, but you may have illusions.

"The pace is also completely different in the political world where you're always on the go – sometimes working 18 hours a day.

"In the academic world," she said, "the product is very clear, but in politics, except for lawmaking, most of the work is around being able to influence other policy-makers, and achievements are somewhat ambiguous."

Chazan, who has a BA and MA from Columbia University in New York, and a PhD from the Hebrew University, is currently a member of the Knesset committee for foreign affairs and defence, as well as the economics committee. Her previous duties have included sitting on the committee for the examination of the Maccabiah bridge disaster, and the committee for the advancement of the status of women.

"In Israel today, 15 out of 120 members in the Knesset are women. While that's the most there have ever been, it is only 12½ percent. In percentage terms, that is abominable," Chazan said.

"One of the reasons there is such a low representation of women in the Knesset because of the increasing strength of the religious parties, which are all male."

Yet, women are the best parliamentarians here, she said. "Fifty percent of the legislation in the Knesset has been put forward by women.

Over the past decade, the rights of women have improved, Chazan said. "We've dealt with issues like affirmative action, sexual abuse laws, violence against women and equality for women in the army.

"While our legislation is the most progressive in the world, we face problems with implementation and with cultural and religious barriers for women.

"In Israel today, the proportion of women in the educated population is nearing 57 percent – which places us at either first or second in the world," she said. "Our problem is translating our achievements into positions and influence."

Chazan will be speaking about the current Israeli political situation and women in politics on Sunday Sept. 24 at The Inn on the Park. Other participants in the conference include professors Frances Raday, Alan Rosenthal, Daphne Atlas, Yair Zakovitch and Alex Lubotzky. The 75th anniversary celebrations will open Sept. 23 at the Toronto Centre for the Performing Arts with singer Michael Burgess and keynote speaker Harvey Krueger, who is vice-president of Lehman Brothers. For more information, call 416-485-8000.

Hit-and-run driver gets home sentence

TORONTO — The hit-and-run motorist who fled the scene following a car accident involving a respected 88-year-old leader in Toronto's Orthodox Jewish community has been sentenced to a nine-month sentence, to be served at home.

Mr. Justice Antonio DiZio last week sentenced Bernard Rivero, 40. The nine-months are to be accompanied by 100 hours of community service and probation.

The judge said jail was appropriate, but allowed Rivero to serve the sentence at home because of his remorse, his guilty plea and his clean record. There was no evidence of impairment.

Almost a year ago, Rivero drove his sport utility vehicle over Moishe Nussbaum, who may have collapsed on his way to synagogue in the Bathurst-Wilson area. At the time, police said that Nussbaum was nearly impossible to see because it was dark, he was dressed in black, and could have been lying on a black roadway.

Rivero left the scene, soon returned, but fled again. He turned himself in to police 11 days later.

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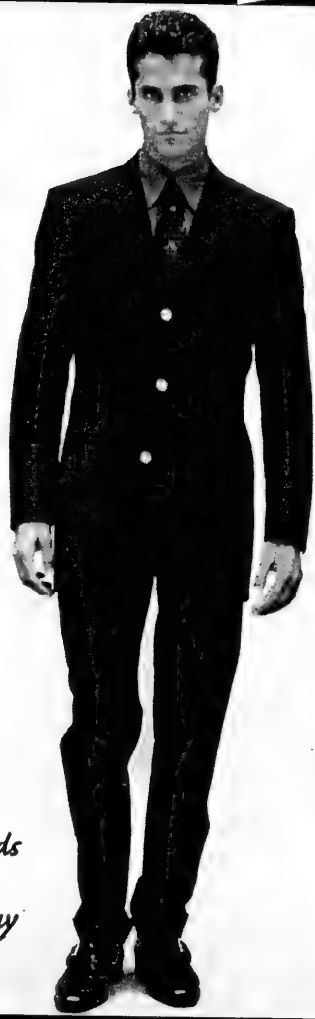

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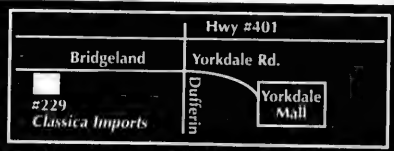

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Dry Bones
ORTHODOX, CONSERVATIVE, REFORM, AND RECONSTRUCTIONIST RABBIS...
HAVE ISSUED A DECLARATION OF PEACE WITH CHRISTIANITY.
WOW!
NOW IF WE COULD GET ORTHODOX, CONSERVATIVE, REFORM, AND RECONSTRUCTIONIST RABBIS...
...TO ISSUE A DECLARATION OF PEACE WITH EACH OTHER?...

Intransigent, Arafat offers little optimism

The Central Council of the PLO on Sunday concluded a two-day conference in Gaza by confirming there would be no unilateral declaration of Palestinian independence (UDI) by Yasser Arafat this week. As if there ever could have been! Such a declaration would have put paid to any further negotiations between Israel and the Palestinians, thus enshrining the status quo as the international border between Israel and "Palestine" and ending all discussions regarding the return of Palestinian refugees, compensation, water rights and Jerusalem.

The inevitably orchestrated Palestinian violence, in its undoubtedly deadlier form, would have been met with justifiably deadlier Israeli defence. Apart from irregular, terrorist forces, few Arab armies would have come to the aid of the Palestinian side, because few Arab countries would have truly supported this latest blunder in the long list of historic blunders by the Palestinian leadership.

The United States and Europe would have condemned the violence and perhaps even Israel for resorting to markedly heightened measures in defending Israelis, but in the circumstances, would have exacted no diplomatic price.

A unilateral declaration by Arafat would have appeased the hate-filled extremists but disquieted the many – hopefully, majority – Palestinians who understand what truly is at stake in the negotiations with Israel and what would have been lost to them, yet again.

But even though the PLO's disavowal of UDI, for now at least, was greeted as a "positive step" by the government of Israel, the accompanying rhetoric was anything but.

Arafat was reported to be "unbudging" on the issue of sovereignty over the Temple Mount. Worse than his seeming unwillingness to "budge," however, is his repeated deliberate Islamicization of the negotiations with Israel. He has told U.S. President Bill Clinton, and of course every media outlet, that he "represents not only the Palestinian people but the whole Muslim world."

If the PLO chairman persists in purporting to speak for the whole Muslim world, there is indeed very little room for optimism that a solution will be found, despite the anticipated intensity of discussions between the parties over the next few weeks.

After having fought since the late '60s to be the sole leader of the campaign for Palestinian statehood, Arafat is now effectively surrendering the final say on the possibility of a peace treaty with Israel to the leaders of "the whole Muslim world," presumably, Egypt, Saudi Arabia and Indonesia. How ironic. How foolish. What a blunder.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They were sentenced to between four and 13 years imprisonment. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Day's values not laudable

Michael Taub's contention (*CJN*, Sept. 7) that Stockwell Day's values champion Jewish concerns and interests is not in keeping with Day's expressed policies. Every voter should remember that The Canadian Alliance is the re-incarnation of the Reform party and is heavily supported by neo-conservative politicians.

Judaism has an expressed concern for the stranger, the poor and the needy. Day's economic and social policies, including the flat tax and a private tier to health care would benefit the wealthy at the expense of everyone else. Eliminating women's reproductive choice by Day's policy of criminalizing abortion would propel us back 40 years with dangerous, life-threatening back-room abortions.

Support for funding for religious schools is a paltry reason to support a party whose major appeal is individual self-interest rather than the social welfare of our entire community. The latter is congruent with core Jewish social and ethical principles.

As Jews we should be wary of politicians who court us on educational matters when the philosophical basis of the Alliance on most issues is anathema to Jewish values.

Michael Gordon, MD, FRCPC
Toronto

* * *

Supportive of women saying Kaddish

Re: the article by Rabbi Chaim Steinmetz (*CJN*, Sept. 7). I am saying Kaddish for my son who passed away on April 18. I go to shul twice a day and have yet to encounter any negativity from either my co-daveners or the clergy. Everyone has been supportive and empathetic and I find there is an aura of peace in the synagogue surroundings.

In these modern times, when women are called up to the bimah, it is only right that we too should be able to say Kaddish for our loved one and be able to participate together with the men.

The next positive step will be to count us as part of a minyan, especially when there is a shortage of men and a plethora of women in attendance.

Sonia Einstoss
Toronto

* * *

Ontario violates Olympic charter

The following excerpt is from the Olympic charter. Clearly Ontario is a violator of the Olympic spirit and should not be qualified to host the Olympic games.

"The goal of the Olympic movement is to contribute to building a peaceful and better world by educating youth through sport practised *without discrimination* of any kind and in the Olympic spirit, which requires mutual understanding with a spirit of friendship, solidarity and fair play."

On Nov. 5, 1999, the UN found Ontario to be a violator of human rights in its discriminatory policies towards funding of non-Catholic schools. The federal government did not intercede, as it felt that "discrimination in education is a provincial matter." With this logic, there would still be segregation in the U.S. South.

Perhaps the government will listen if they felt that Ontario would lose the Olympics. We have no higher moral entitlement to host the Olympics than China, which is also a violator of human rights.

Harry Zettel
Toronto

* * *

Peres not trusted by Israelis

One would expect a bit more balance in Shira Herzog's commentary on Israel, Zionism and Shimon Peres. (*CJN*, Sept. 7)

Herzog referred to Peres as a "statesman par excellence, a populist, one of the greatest visionaries in Israel, etc." Allow me to remind Herzog that as leader of the Labour party in 1981, Peres called Menachem Begin's courageous decision to bomb the nuclear reactor in Iraq, a "political bombing." What would have been the consequences in the 1991 Gulf War had this reactor not been destroyed?

Peres has been a perpetual loser because he has not been trusted by the Israeli electorate, his own Labour party or even Yitzhak Rabin.

His latest humiliating defeat was not just as a result of the Shas vote, but of the fact that the secret ballot allowed Knesset members in his own party to vote against him.

The sad part is his metamorphosis, thanks to the influence of Yossi Beilin, to the new post-Zionism, and his belief that a secular state will solve the Mid-east problem.

Harry Wolle
Toronto

* * *

Re-examine our priorities

The report by Carleton University Prof. Allan Moscovitch (*CJN*, Aug. 31) about the high rate of poverty among Jewish Canadians is upsetting and raises some serious questions about priorities. As a longtime supporter of the United Jewish Appeal, the Jewish National Fund and various Canadian Friends of whatever, I recognize the valuable work those organizations do in bettering life for Israelis. There must come a time when Jews in the Diaspora recognize that the State of Israel is not a Third World country and should be able to fund its own infrastructure. This is not to suggest that support should cease, but rather that some proper balance should be established between the needs of those Canadian Jews living in poverty and the projects and institutions supported from abroad.

Bert Raphael
President
Jewish Civil Rights Educational Foundation of Canada

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Iran's nuclear potential

By REUVEN PEDATZUR
Ha'aretz Daily Newspaper Ltd.

Upon learning that the scientific conference in which I would be participating would also be attended by three nuclear scientists from Iran, my belief was that they would do their best to distance themselves from the "Israeli enemy" and avoid talking with me.

Imagine my surprise when, immediately after the conference was convened and even before the official discussions had begun, the three Iranian delegates took the initiative and entered into a friendly conversation with me.

During the course of the conference, the four of us had long and fascinating talks. It was a totally unexpected opportunity for me to learn about the general mood in Iran, about the way Iranians perceive Israel and about the Iranian leadership's strategic plans.

The good news is that if these three scientists represent the attitudes of the Iranian public, Israel is perceived by Iran as a friendly state that shares many common interests with the Iranian people. The official position of the country's Islamic leadership is viewed by its people as merely a tactic that will ultimately change – at some point in the not-too-distant future.

The bad news is that Iran is energetically working on a nuclear weapons development program. None of the three Iranian delegates was willing to admit this fact; to the contrary, all three insisted that such a program did not even exist. Nevertheless, certain factors – data on nuclear reactors nearing completion, additional information on Iran's missile program and the arguments the Iranian participants at the conference used to justify their country's activities in the nuclear field – seemed to convince the majority of the other delegates that Iran is, in fact, well on its way to accumulating its own arsenal of nuclear weapons.

Work on the country's two nuclear reactors – each with a capacity of 1,000 megawatts – in Bushar on the coast of the Persian Gulf actually began during the reign of the Shah; however, for two decades, in the wake of the Islamic revolution, all construction operations were halted.

The construction work was resumed only in 1998, with Russian technology replacing the Western know-how on which the original blueprints had been based. According to the Iranian delegates, work on one of the reactors will be completed within less than two years.

The attempts of the three Iranian scientists to explain that the operation of the nuclear reactors is vital for the production of electricity in their country brought a smile to the faces of the other conference participants. After all, Iran has vast crude oil and natural gas reserves, more than enough to provide all of the country's energy needs for hundreds of years.

One never knows, said one of the three, perhaps tomorrow their country will run out of oil and then Iranians would be forced to turn to nuclear energy.

Suspicions regarding Iran's true intentions in the nuclear field intensified when, in the framework of his lecture, one of the Iranian delegates noted that an important function of the nuclear reactors in Bushar would be to serve as a deterrent force vis-a-vis Iran's enemies.

The lecturer was asked how a nuclear reactor that has been designed to generate energy and is constructed by a country denying any intention of manufacturing a nuclear weapon from the products yielded by such a reactor could serve as a deterrent to other countries.

In response to the question, the Iranian delegate merely shrugged his shoulders and smiled. He also elegantly evaded the argument that it makes no sense to develop long-range missiles unless you plan on arming them with non-conventional warheads.

The consensus among the other delegates was that it is thoroughly illogical to invest such huge sums of money and such massive efforts in the development and manufacturing of long-range ballistic missiles if, in the end, you will be arming them with conventional warheads.

The other delegates also refused to buy the argument that Iran is continuing to build the nuclear reactors because of the national pride of the Iranian people.

Iran's nuclear program occupied a prominent place in the conference's discussions, with the participants given statistics and assessments that raised serious question marks regarding the denials made by the Iranian scientists.

Russian assistance in the construction of the two Iranian nuclear reactors is not limited to the narrow field of energy production, argued some of the delegates, but is also expressed in the transfer of the technology needed for the development of nuclear weapons.

According to Western and Russian nuclear experts who attended the conference, Iran's principal problem in the nuclear field is how to obtain fissionable material – the primary, essential component in the production of a nuclear bomb.

Various conjectures were raised regarding possible sources that Iran could use or was using. There were also references made to reports, based on information gathered by American intelligence agencies, that fissionable material has been smuggled from Kazakhstan into Iran.

The Iranian leadership: Mohammed Khatami (left) and Ali Khamemi.
[RNS Reuters photo]

In public discussions, the three Iranian delegates adopted their country's official line on Israel; however, in my private talks with them, which took place beyond the earshot of the other participants at the conference, the Iranians emphasized that their personal attitudes were quite different.

They told me that the consensus in the Iranian public is that Iran and Israel have a common enemy – Iraq. Moreover, they reiterated again and again, their view that the Israel Air Force's attack on Iraq's nuclear reactor in 1981 benefited the entire region.

Tehran was overjoyed and breathed a sigh of relief when it learned of the destruction of the Osirak nuclear reactor. The Iranians also regarded the operation as further proof that their country shares many common interests with Israel.

All three Iranian delegates were convinced that Israel has nuclear weapons, estimating that there are at least 200 bombs in the Israeli nuclear arsenal. However, although they regard Israel as a nuclear power, they do not consider Israel a threat to Iran.

They believe that the strategic alliance between the two countries that came to an end with the downfall of the Shah will eventually be renewed. As they see it, Iran and Israel still have many common interests, a fact that cannot be overshadowed by the declaration of the country's leadership that the struggle against Zionism must be continued.

The Iranian delegates repeatedly told me that the only country in the Middle East on which Iran can rely is Israel. Iraq is not the only threat, they said, Iran has no faith in any of the Arab states. Thus, they maintained, the former alliance between Tehran and Jerusalem will one day be renewed because it is vitally needed by both Iran and Israel.

The principal conclusion from the analysis offered by the Iranian scientists is that their country is in the advanced stages of its program to develop a nuclear bomb, although Tehran has not yet formulated a nuclear policy.

It would seem that within the foreseeable future, Iran will be prepared to negotiate with Israel on the creation of new strategic game rules.

Barak beckons Iran through Annan

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

NEW YORK — Israeli Prime Minister Ehud Barak last week asked UN Secretary General Kofi Annan to ask Iranian President Mohammed Khatami if Iran is ready to start a dialogue with Israel.

According to the international Arab daily *Al-Hayat*, Iranian sources in New York said Barak asked Annan to tell Khatami that Israel hopes the president will help bring about the release of the 10 Jews convicted of spying.

According to the Iranian sources, Barak mentioned that Iranian public figures had met last week in New York with Jewish leaders and members of Congress.

Quoting "other diplomatic sources," the paper said the United States, which also seeks rapprochement with Iran, supports the Israeli gesture.

The report said U.S. officials had taken note of the "positive position" Iran took at the end of last month during the conference on Jerusalem in Agadir, Morocco. The view of the Iranian sources was that the United States and Israel were not interested in "upsetting Tehran" during this critical phase of the peace process.

In addition, the sources said, Israel and the United States sent signals to Iran about their readiness to let Tehran "play a large role on the Iraqi question."

As to the Jews from Shiraz who were convicted of espionage, the Iranian sources said that the level of attention the affair had attracted was helpful to Iran's interests because the case could create an opening for dialogue with the United States.

Opinions

Of German Christians who convert

Recently, the media reported on billions of dollars awarded to former slave labourers, many of them Jews. Private German enterprises that profited from indentured workers during World War II have now tried to make amends, and the German government has supported the restitution with additional funds.

Rabbi Gunther Plaut in Toronto

But it is not only corporate amends that are being made for past sins; there are also individuals who have tried to do this on their own — and money has nothing to do with it.

Some time ago, the *Jerusalem Post* reported on these individuals, and what they have done to make up for their nation's misdeeds is indeed remarkable and, for many people, hard to believe.

Here are some snapshots from the *Post* article, which will convey something of the strange effects that the Holocaust has had on these people, and so long after the terrible deeds were perpetrated.

"A tall, blue-eyed blonde from a prosperous village near Heidelberg was visiting Israel. She was 23 years old when she arrived and, in the course of her stay, she not only fell in love with the land but also began to identify with Jews as a people. She applied for conversion and was accepted by the rabbinic authorities, even though conversions tend to be generally discouraged rather than encouraged."

"In the Orthodox Kibbutz Yavneh, near Ashdod, which offers a five-month crash course for prospective converts, Germans now account for about a quarter of the 20 or so students during each term," says program director Miriam Schlusselberg. "They study Tanach and the minutiae of religious rites, and are taught to live an Orthodox life.

"What motivates these persons?" muses Schlusselberg. "They may feel they want to compensate for what happened during the War. But as individual persons they are very far removed from the Holocaust, and I have not heard any of them say that they want to convert because of the Shoah."

Obviously, they find something in Israel that they missed at home. "I could never go back to Germany," said one of the converts, "for here in Israel is where I belong."

When I read this, it underscored an old truth for me: at every point where we touch on the Shoah we find something that is inexplicable. The event itself was of such proportions and complexities that it seems to escape rational analysis. The fallout continues, even though two generations have passed since the event. How long its effect will last, no one can say. But its far-reaching impact is undeniable, and the fact of German Christians becoming Jews is one of the latest examples.

Read my lips, says Barak

Israelis find Prime Minister Ehud Barak a bit confusing. Two months ago, with Shas in his coalition, he presented the Knesset with a bill entrenching the exemption from military service for haredi yeshiva students. Two weeks ago, with Shas out of the government, he announced a "secular-civil revolution" that could dramatically redraw the political balance on religious-secular relations in the country. One week later, the same principles were redrafted by Shlomo Ben-Ami, a senior Labour cabinet minister, under the heading of a "civil-social reform."

Shira Herzog in Toronto

What is Barak really up to?

In its most recent version, the platform contains several related principles, carefully drafted to appeal to a broad spectrum of Israelis, including the traditionalist centre. These include a basic curriculum of general studies in all state-supported schools, including the haredi ones; no preferential treatment for haredi schools in allocation of resources; an effective dismantling of the ministry of religious affairs and transfer of its functions to municipalities; and a key element: completion of the process leading to an Israeli constitution that will incorporate freedom of religion. In Israel, these are all code words for sweeping changes that could include civil marriage as an alternative to the Orthodox monopoly on marriage and divorce, and national service for all Israeli citizens that would effectively compel the haredi community to participate.

Loyal supporters see this as Barak's opportunity to move on an agenda he believes in but could not implement as long as he was dependent on Shas. Cynics see this as a transparent ploy to regain support in the secular centre and, more importantly, the Russian immigrant community. Both groups acknowledge that Barak is preparing his domestic agenda for the next election campaign, which will likely take place in the spring of next year.

Ironically, just as on the peace issue, a strong majority of Israelis supports the policies in the plan, while support for Barak himself is at an all-time low.

The religious parties have torpedoed the completion of a constitution for decades, but with the influx of over 200,000 Israeli citizens who are not halachically Jewish among the Russian immigrants, there is a growing recognition in moderate religious circles that adjustments to the religious-secular status quo are required. The question is whether this should be enshrined in a constitution or in a less-binding "covenant."

The current Knesset is unlikely to support any legislative initiatives to implement the new program, simply because it is determined to topple Barak, who has lost his working majority. But three points are relevant in any analysis of the plan. First, it is targeted primarily at the Russian Israeli voters, without whom Barak would have lost last year's election. A majority of Russians supported him precisely because he separated himself from Shas, with whom the Netanyahu coalition was identified. Natan Sharansky's appointment as minister of the interior – a post which has traditionally been a bastion of the religious parties – was the concrete expression of this promise. These voters are against major concessions to the Palestinians, in favour of more secularization, and strong supporters of a constitution. However, they are not naive and do not want to be the political football in the already polarized debate over these fundamental issues.

Second, Barak is counting on support from the Likud for this initiative – both now and later, after the next election. He hopes that Ariel Sharon will join him to isolate Shas and the other religious parties. Sharon may have his own reasons to support or oppose the plan, but Yossi Beilin and Dan Meridor have argued for years that given the electoral system, the only way to break Shas' hold in the post-peace era is through a merger of the secular and traditional centre, meaning a Likud-Labour union. This may be premature, but it is not far-fetched.

Finally, Barak's weakness over the last year is also his weakness in marketing his agenda. This brilliant, forceful man has failed miserably at managing political matters in his own party and with others. His lack of consultation, his transparent reliance on polls, and his repeated lack of understanding of the basics of domestic realpolitik have created the credibility gap that now plagues him. At best, this latest "revolution" is likely to become his platform for the early election he will inevitably face, with or without a peace deal.

Jews, religion and the public square

American Jews are among the most liberal Americans, and nowhere is this liberalism as pronounced as on issues affecting what is called "religion and the public square." They love the fact that unlike, say, Israel, there is no established American church or official state religion. (Sort of. Isn't Sunday the day of rest, and are not Christmas and Easter recognized as national holidays? Oh well … these are rather minor.)

Morton Weinfeld in Montreal

American Jewish organizations are also fanatic in their support of "separationism," which means the strict separation of church and state. In particular, they oppose any government support for organized religion, including Judaism. No nativity scenes or Chanukah candles or prayer in public schools. No state support or vouchers for private religious schools.

Just as they oppose government mixing in religion, they oppose religion mixing in politics. American Jews have long feared the role of the Christian right in American politics (but less the Christian left). But along comes Joe Lieberman to confuse everything. He talks about his faith, and about how his faith and his understanding of the Bible underlie his liberal policy positions on things like medicare and prescription drug insurance.

Many Jews enjoy his unabashed references to his faith, and his value as a role model for observant Jews. But his statements have made some Jews and the Anti-Defamation League uneasy, and they want him, and all candidates, to tone down their religious rhetoric.

Here is the question: How do we feel about any candidate, anywhere, who admits that his or her values — and their related policy positions — are shaped by their religious faith? Some people, and many Jews, are apparently uncomfortable with this. For some reason, values and policies that are inspired by religiously grounded moral principles are suspect.

Karl Marx or John Stuart Mill or Adam Smith or Ayn Rand is kosher; Jesus or Moses or Mohammed or Buddha is not. But why not? Some people are made uneasy by strong moral convictions — values — of any kind. They think politicians should be making policy based on scientific evidence and objective reason – as if such a thing were ever possible. And if there must be basic values, let them not be "religious." In this perspective, religion and moral principles derived from religion belong strictly to the private sphere, and not the public square.

In fact politicians, and all people who think deeply about these issues, ground their political preferences and policy positions in basic values. Most basic values, if one digs deep enough, have religious roots. Sometimes these remain buried in the subconscious, but often they lie near the surface. There is nothing wrong if a politician like Joe Lieberman admits that some of his convictions are rooted in religious values. Ditto for Christians, whether liberal or conservative.

Basic values are good things to have, and they have to come from somewhere. They should not be kept secret if they are an important guide to public action of our political leaders. This is not an invasion of privacy. It is important to give the voters a complete understanding of their potential leaders.

None of this should lead to religious coercion or a loss of religious freedom. If people agree with the value or policy — increased welfare spending for the poor, or decreased welfare spending for the poor — they do not worry about the religious sources for a politician's view.

In Canada, we have no separation of church and state. Protestants and Catholics enjoy constitutional rights that other religions do not have. Provinces can direct public funds to religious schools, if they so choose. Yet religion has played almost no role in recent national Canadian politics. Stockwell Day has thrown Canadian political observers into a tizzy with his upfront religious pronouncements.

Cosmopolitan elites and pundits, many of whom are likely unchurched, are taken aback by Day's expressions of faith. (They are probably less concerned that the founders of the CCF/NDP were also strongly influenced by Christian commitments.)

There is reason to be careful, should Day's religiosity point toward intolerance for others, or toward the establishment of one religion in Canada. If he moves down that dangerous road, he will pay an electoral price. But on the other hand, we now have an idea about the source of his values and basic convictions.

The Kirshner File

The passing parade...

They died recently, leaving footprints in time...

Jan Karski, a diplomat for the Polish government-in-exile in London, delivered the first eye-witness account of the Holocaust to the Allies after secretly visiting a concentration camp and the Warsaw ghetto in 1942.

Sheldon Kirshner in Toronto

Joshua Myron, one of the last members of the Jewish Brigade, fought in Palestine on Britain's side against the Ottoman Empire in World War I. **Uri Gordon**, the Jewish Agency official known as Mr. Aliyah, organized the airlift of Jews from Ethiopia, the former Soviet Union, Albania and Yemen.

Kariel (Dosh) Gardosh, a political cartoonist for the Tel Aviv daily *Ma'ariv*, created Srulik, the impish boy in shorts, sandals and a brimless hat who became a national icon in Israel.

Jeshajahu Weinberg, the first director of the United States Holocaust Memorial Museum in Washington, helped establish the Museum of the Jewish Diaspora in Tel Aviv.

Morris Abram, a U.S. civil rights lawyer and Jewish community leader, served as president of Brandeis University and represented his country at the United Nations in Geneva.

Edward Levi was the first Jewish president of a major private university in the United States, the University of Chicago, and was the federal attorney-general. **Julius Katz**, a U.S. diplomat, was the lead American negotiator of the North American Free Trade Agreement. **Adam Yarmolinsky** was deputy director of President Lyndon Johnson's War on Poverty program and one of Secretary of Defence Robert McNamara's "whiz kids" who modernized the Pentagon.

Estrongo Nachama, a Greek-born Auschwitz survivor, was the chief cantor of Berlin's Jewish community from 1945 to 1999.

Abraham Pais, a physicist born in Holland, was one of the founders of the modern theory of elementary particles, a science historian and the author of an acclaimed biography on Albert Einstein. **Sam Treiman**, a Princeton University physicist, significantly advanced the understanding of the workings of sub-atomic particles.

Merton Miller of the University of Chicago won the 1990 Nobel Prize in economics, while **John Harsanyi** of the University of California was the recipient of that award in 1994.

Irving Lichtenstein, a California physician, invented the surgical procedure which greatly simplified and transformed hernia surgery in North America.

Louis Weinstein, a microbiologist at Tufts University in Boston, was a founder of the medical specialty of infectious diseases. **Elvin Kabat**, a Columbia University microbiologist, made major contributions to the understanding of immunology and antibodies.

Molly Newhouse, a British medical doctor, won international praise for her work in exposing the dangers of exposure to asbestos.

Nathan Jacobson, a Yale University mathematician, was one of the world's greatest authorities in abstract algebra. **Thomas Wolff**, a professor of mathematics at the California Institute of Technology, proved several important theorems in mathematical functions.

Emanuel Piore, chief scientist at International Business Machines (IBM) from 1965 to 1972, developed a new generation of digital computers. **Richard Bloch** of Harvard University was one of the designers and programmers of the first digital computer in the 1940s. **Phillip Katz,** founder of PKWare Inc. in Milwaukee, invented the file compression software in computers. **Alfred Zipf,** a pioneer in computer technology, created the first large, general purpose computing system for banks for the Bank of America.

Seymour Kety, a Harvard professor of neuroscience, discovered the first quantitative technique for measuring blood flow in the living brain and revolutionized the study of schizophrenia.

William Simon, a sociologist at the University of Houston, influenced the study of human sexuality through sociological methods. Among his books was *Sexual Conduct*, published in 1969.

Harry Greene, a Chicago dentist, invented and trademarked the Snap-a-Ray, a dental device to hold X-ray film in a patient's mouth.

David Merrick, the Broadway showman, produced *Hello, Dolly*, *Promises, Promises* and *Gypsy*, among many other plays. **Alexander Cohen**, a producer on Broadway and London's West End, staged *Beyond the Fringe*, *Homecoming* and *An Evening With Mike Nichols and Elaine May*.

Sy Weintraub, a Hollywood film producer, revived the Tarzan genre in movies like *Tarzan's Greatest Adventures* and *Tarzan and the Valley of Gold*. **Irving Rapper** directed Warner Brothers films, notably *Marjorie Morningstar*, *Glass Menagerie* and *The Brave One*.

Sam Jaffe, the pre-eminent Hollywood agent from the 1930s to the 1950s, managed the careers of stars, notably Humphrey Bogart, Richard Burton and David Niven.

Ruth Rubin, a folklorist born in Montreal and based in New York, wrote *A Treasury of Jewish Folksong* and *Voices of a People* and documented the culture of East European Jews for the YIVO Institute for Jewish Research.

Anna Sosenko managed the career of legendary cabaret personality Hilegarde and wrote her signature song, *Darling, Je Vous Aime Beaucoup*.

Gil Kane, an artist for DC and Marvel comics, drew larger-than-life characters ranging from Captain Marvell and the Hulk to Spiderman and the Avengers.

Gil Fates was the executive producer of TV game and panel shows (*To Tell the Truth* and *What's My Line?*). **David Levy** created *The Addams Family* series for the ABC television network. **Al Simon** played a key role in popular 1960s sitcoms such as *The Beverly Hillbillies*, *Petticoat Junction* and *Green Acres*.

Elinor Nathan, a radio and Broadway actress, supplied the voice of Ruby for two decades in *Amos 'n' Andy*. **Walter Matthau**, the thespian who appeared in more than 60 films, won the 1966 Oscar for best supporting actor in *The Fortune Cookie*.

Andre Deutsch, the British publisher, published Norman Mailer's *The Naked and the Dead*, as well as authors Mordechai Richler and V.S. Naipaul. **Maurice Kinn** of London published the *New Musical Express*, one of the world's foremost music newspapers.

Alexander Baron, a British novelist, wrote a renowned trilogy consisting of *From the City, From the Plough*, *There's No Home* and *The Human Kind*. **Kazimierz Brandys**, a Polish novelist from Lodz who became a political dissident before the fall of communism, wrote *Sons and Comrades*, *A Warsaw Diary* and *The Rebellious City*.

Giorgio Bassani, an Italian Jewish novelist, wrote *The Garden of the Finzi-Continis*, adapted into a movie in 1971. **Karl Shapiro,** the American poet, won the Pulitzer Prize in 1945 for *V-Letter and Other Poems*.

David Guralnik, a lexicographer, was editor-in-chief of Webster's New World line of dictionaries from 1948 to 1985.

George Segal was a pop sculptor known for his ghostly full-body plaster casts, while **Ethel Rosenfeld** was a sculptor who worked mainly with Quebec marble and Indiana limestone.

Himie Koshevoy of Montreal was managing editor of *The Vancouver Sun* and subsequently of *The Toronto Star.* **Rabbi Sholom Klass** founded and edited *The Jewish Press*, an Orthodox New York City weekly. **John Hohenberg** was the administrator of the Pulitzer prizes from 1953 to 1975 and the author of *The Professional Journalist.* **Kermit Lansner** edited *Newsweek* magazine from 1969 to 1972.

Harry Newman, a star quarterback at the University of Michigan, led the New York Giants to the National League's first championship game. Montreal boxer **Max Berger** won the Canadian lightweight and welterweight titles, and was inducted into the Canadian Boxing Hall of Fame. **Henry Laskau** was one of the finest race walkers in the United States, winning the 10-kilometre championship in 11 consecutive years. **Joseph Wolfson** of Los Angeles, known as Dr. 360, was a legendary surfboarder. **Sonny Hine** owned and trained Skip Away, the Horse of the Year in 1998. **Haskell Cohen**, a National Basketball Association publicist, was instrumental in creating its annual All-Star game in 1951.

Israel Myers – the son of a tailor – originated the London Fog raincoat, and **Irving Stone** turned a family business, American Greetings Corp., into the world's second-largest maker of greeting cards. **Harry Oppenheimer** was chair of DeBeers Consolidated Mines Ltd., which controlled about two-thirds of the world trade in diamonds. **Jacob Ghermezian**, formerly of Iran, built a real estate empire in Canada, and **Marvin Kratter**, a Manhattan real estate investor, was the owner of Ebbets Field in Brooklyn.

Lea Roback, a Montreal feminist born in Poland and a former member of the Communist party, fought for women's and workers rights in Quebec.

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Jerusalem youth play Toronto

By BEN ROSE
Staff Reporter

TORONTO — Albert Piamenta is the bespectacled, bow-tied, gamin Israeli conductor of the the 45-member Jerusalem Youth Band.

The band, made up of kids aged 14 to 18, made their first visit to Toronto and won the affection of an audience of 300 at Beth Habonim Congregation.

From the moment he introduced *Ballet Parisien* by "Yankele" Offenbach, Piamenta's sense of humour held sway.

After the band showed its prowess with classic Yiddish and Sephardi compositions, plus a selection of popular numbers, Piamenta wondered out loud how a nice Jewish *maidela*, and a sabra at that, could have a first name like Bambi!

Piamenta was referring to band member, Bambi Ben-Gur, who arranged *Inyan Shel Zeman* for the band.

He kicked out his legs like a chorus girl during the Offenbach number and convinced a woman from the audience to dance the cha-cha with him to the music of *Bright Eyes*. He playfully tapped the legs of the many children, who practically sat under his feet, with his baton.

Continued on page 13

The Jerusalem Youth Band live on Breakfast Television.

Elisa Goldman of Toronto performing with the band.

Albert Piamenta conducting the band.

The Jerusalem Youth Band at Beth Habonim Synagogue.
[Stephen Epstein photos]

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The Jerusalem Youth Band performed on Breakfast Television.

Jerusalem Youth Band in Toronto

Continued from page 12

The crowd howled its delight when he got Rachel Lasry, a young volunteer, to imitate his conducting technique, including the flourishes to quiet the trombones or bring on the sweet-sounding flutes.

He introduced Duke Ellington's *Caravan* with his own clarinet solo, adding that Ellington probably didn't realize that he was using a Jewish music scale for *Caravan*.

Piamenta took over last year from Eitan Avitsuri, who led the band for 13 years. Avitsuri was the guest conductor for *Ketsad Merakdim*, which was arranged by Piamenta.

"To welcome the young women and men who have walked the streets of Jerusalem and breathed in its air, is indeed an honour," said the congregation's vice-president, Issie Goldman, whose daughter, Elisa, joined the band as a soloist in *Jerusalem of Gold* and *Lo Yisa Goy* (Lay Down Your Arms).

Goldman said he hoped the example of tolerance set by the band members, two-thirds of whom are observant, and include olim chadashim, (immigrants to Israel) would be followed by all the people of Israel.

Storyteller Alec Gelcer, elaborated on the central role the city of Jerusalem has played in Jewish life.

Eli Rubenstein, who invited the band to Toronto, later told *The CJN*, "To see the look on the faces of survivors when they heard the Israeli youngsters from the streets of Jerusalem, in a land that they only dreamed of, made it all worthwhile."

Band members stayed with 25 host families on the weekend, and went sightseeing on Monday.

They performed on City TV's Breakfast TV, and then visited the CN Tower, later splitting up to see downtown malls.

"I think your city is beautiful with its green trees and ponds," said Rochelle Goldstein, an American who made aliyah with her family from Boston.

She is one of 10 Americans with the band who have made aliyah. Jonathon Lenman, a tuba player, is a Canadian citizen.

Some band members visited relatives while they were in Toronto.

"We go to different high schools," said Rochelle. "Yet, we all get along.

"When we graduate we are no longer eligible for the band," she said.

A special fund has been set up to assist those children who come from large families (with four or more children). About 50 percent of band members come from such families, said director Rafi Mahtabi. Proceeds of the sale of the band's first CD at the concert went to the fund.

Alec Gelcer – storytelling before the concert.

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CORRECTION:
The following listing should have appeared under the Community Organizations heading in the Community Focus Directory, August 31.

NATIONAL CONFERENCE OF SYNAGOGUE YOUTH (NCSY)
7000 Bathurst St., Thornhill, Ont. L4J 7L1
Regional Director: Rabbi Glenn Black
Tel: 905-761-6279 (NCSY)
Fax: 905-761-9115
E-mail: ncsy@ncsy.ca
Website: www.ncsy.ca
NCSY is the most active Jewish youth movement in the world. We emphasize the beauty of Jewish traditions and values through an informal but structured approach. We offer trips, social events, shabbatonim and much more. We welcome all students regardless of background, Jewish knowledge or affiliation to our 2 divisions (jr. high & high school).

The Canadian Associates of Ben-Gurion University of the Negev
and
The Sunnybrook Foundation
invite the community to join in saluting

Dr. Bernard S. Goldman
for his lifesaving and outstanding worldwide contributions to heart surgery and the treatment of cardiovascular disease

Thursday, October 26, 2000 at 6:30 p.m.
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Jewish Life

Parshat Ki Tavo

By RABBI RONALD WEISS

Rabbinic Reflections

The Yafeh To'ar, a classic commentary on the Midrash Rabba written by R'Shmuel Yafeh Ashkenazi (1525-1595, Constantinople) makes the interesting observation that Parshat Ki Tavo is always read the week before Ashkenazi Jewry begins saying Selichot, the penitential prayers which herald the arrival of Rosh Hashanah.

He explains that this parshah contains the Tochacha, Moses' rebuke of the Jewish people who will in the future be punished for falling away from God's law. The Yafeh To'ar suggests that if the Jewish people, God forbid, need to be chastised, the study of this text ought to suffice and hopefully the nation would be spared actual suffering. While this is a comforting homiletical interpretation, Jewish history has all too often confirmed the accuracy of the original dreaded pronouncements expressed so clearly in this section of the Torah.

Yet when we look at the parshah itself, we see that when Moses describes the Tochacha, he provides an explanation for why such misfortune and suffering will befall God's chosen people. The Jews will be subjected to unprecedented hardship and evil, we are told, "because you did not serve the Almighty, your God, with gladness and goodness of heart when everything was abundant." (Devarim 28.47)

It seems, at first, that this is a bizarre rationalization for the horrors described in the Tochacha. We were not "happy enough;" we did not serve God with "sufficient joy" when the opportunity was at hand – this hardly justifies the massive and collective national anguish experienced by the Jewish people due to the afflictions listed in Moses' rebuke.

I believe that the verse ascribing the blame for the Tochacha to a lack of simchah can be understood from a different perspective and be placed within its proper context with the assistance of three additional commentaries quoted below.

In his commentary, entitled Or HaChaim, the famous kabbalist and talmudic scholar, Rav Chaim ben Attar (1696-1743, Livorno, Italy, and subsequently Jerusalem) suggests that people do not take the time or spend the effort necessary to understand God's commandments. Rav Shmuel of Sochachov (1856-1920), in his work *Shem M'Shmuel*, informs us that the Jews would become indifferent and cold to the performance of the mitzvot. He explains that they want to get their observance of God's commandments over with as quickly and as painlessly as possible. Rav Moshe Sofer, better known as the Chasam Sofer (1762-1839, Rabbi of Pressburg and acknowledged leader of Hungarian Jewry), understands this verse homiletically and says that God's anger is aroused when Israel's failure to serve God is accompanied with gladness and goodness of heart.

In each of these three commentaries, while there is a clear lack of sensitivity to the beauty and the joy of God's commandments there is even greater lack of appreciation for God Himself. There is no sense of gratitude to the Almighty for everything we have achieved; no recognition of the goodness of the blessings that the Almighty has already seen fit to bestow upon us. Although this is always inappropriate behaviour, it is particularly inappropriate as Rosh Hashanah and Yom Kippur begin to arrive on the horizon.

Perhaps, as the Yafeh To'ar notes, Parshat Ki Tavo is always read the week before Ashkenazi Jewry begins saying Selichot to correlate the Tochacha with the opening of the High Holy Day season. It is not inconceivable that we are to compare and contrast the realities of Moses' rebuke with our hopes and dreams for the new year.

Elul is the time for reflection and taking stock of where we are in our lives as well as where we want to be. Hopefully the self-examination we are to be engaged in at this time will help us develop our potential for goodness so that we can continue to receive God's blessings.

K'tivah v'chatimah tova.

Rabbi Ronald Weiss is director of Chaplaincy Services at Jewish Family & Child Service.

The High Holiday and Tikun Olam

By AVRUM ROSENSWEIG
Special to The CJN

Guest Voice

Rosh Hashanah and Yom Kippur are a time when Jews are meditative as individuals, and contemplative as a community. As part of this moment of thought and prayer, one thing which deserves careful consideration is our response to the world around us.

That being said, the question of how did Jewish Toronto respond to such issues as the famine in Ethiopia, the grossly impoverished Jews of the former Soviet Union, and the scourge of HIV/Aids in the world, especially Africa, is inevitable.

The possibilities are endless. In the year 5761, Jews can respond with vigour and protest against the horrifying reality of homeless lying on our streets in a city flowing with great wealth. Others can act to repair the overwhelming pain Canadians inflicted on our own Native Canadian children – our indigenous people.

And still others might want to look sternly at the Jewish community and work toward ensuring love of one Jew for another, or perhaps at the abuse in our Jewish school system.

As Jews, and Canadians living in a chosen and splendid period in history we cannot afford to do otherwise. To do so would be hypocritical and a travesty of our past.

After all, how many times did we read in the Torah this year, "remember we were strangers in a strange land." Consider the countless times we mourned in 5760 over the death of our six million, and the silence in the world as our children, parents and grandparents were humiliated, shot and burned to their deaths.

God, we were so angry at the world's intransigence and its choice to attend the opera rather than protestations against our slaughter.

The Holocaust stands in our history as a blight against our neighbours, at least in part.

Shouldn't our response to the world around us in 5761 be a gauge for our neighbours?

In the year ahead, consider that if the Jews of Canada, no if the Jews of Toronto, were to band together and fight with every inch of their souls against such issues as the lack of a housing policy in our country, or the painfully striking fact that many children in Toronto go to school starving every single day, or the fact that drug companies have placed patent laws ahead of millions of lives in sub-Saharan Africa – we could quite literally save millions of lives.

We Canadian Jews have the capacity to change the world around us in a way which is exciting and hopeful. Just ask those people who fought to unlock the choking doors of sweat factories, or the lawyers and civil rights workers who battled to remove bigotry and anti-Semitism from Toronto's beaches, universities and businesses.

They'll tell you straight, that there was personal sacrifice involved. But in the end, they were victorious.

Margaret Mead, the famous anthropologist said, "Never doubt that a small group of thoughtful committed citizens can change the world: Indeed it's the only thing that ever has."

Our potential to make this world shine, maybe to bring the Messiah, is absolutely imbedded in our Jewish genetics. During the High Holy Days, when you pray and reflect upon your performance in 5760 and your plans as a community member in 5761, consider that for you the world was created, and that which lies in front of us is the glorious chance to fix and shine our shared world – tikun olam.

L'shanah tovah!

***

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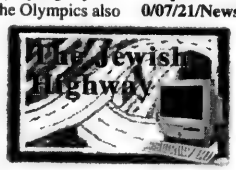
See Ve'ahavta's Web site – www.veahavta.org. For every hit we receive, Renee's Gourmet will contribute toward the purchase and distribution of Vitamin A for children living in the rainforests of Guyana.

Jewish Life

Israel and the Olympics

By MARK MIETKIEWICZ

This month, the entire world is watching Sydney, Australia, as elite athletes meet to compete in the 27th Olympiad. Although Jewish athletes have shared in past Olympic glory, for Jews, the memory of the Olympics also includes racism, violence and death. Today, a look at that history, courtesy of the World Wide Web.



One of the greatest blots on the history of the Games is Nazi Germany's hosting of the 1936 Summer Olympics. The United States Holocaust Memorial Museum has a comprehensive site detailing the Games starting in 1931 with the International Olympic Committee's awarding of the XIth Olympiad to Berlin **[http://www.ushmm.org/olympics/ zindex.htm]**.

Although Hitler was elated with the Games and Germany's athletes captured the most medals overall, the site points out that 13 Jewish athletes and 10 African-American competitors (including Jesse Owens) were medalists at the Games.

And of course, there was the tragedy of the 1972 Munich Olympics. Eleven members of the Israeli Olympic delegation were murdered by Palestinian terrorists. There are many sites that deal with the massacre. Although the official Olympic site doesn't have any articles specifically about Munich, it does maintain links to several external sites that deal with the killings and their aftermath **[http://www.looksmart.com/eus579255/r?l&izrd&]**. As for the security in Sydney, the *Jerusalem Post* reports that although no country will be allowed to provide its own armed security guards, a source suggests an unofficial agreement exempts Israel from the ban **[http://www.jpost.com/Editions/2000/07/21/News/News.9934.html]**.

Despite the media frenzy that always surrounds the Olympics, apparently not everyone has been caught up in the hype. In his essay, *Why the Olympic Spirit Lacks a Jewish Neshama*, Calgary's Eliezer Segal **[http://www.ucalgary.ca/~elsegal/Shokel/870901_Olympic.html]** suggests that historically, Judaism has looked upon organized athletics at worst as a vicious and cruel pastime and at best as a frivolous pursuit. One notable exception, however, was Israel's first Chief Rabbi Abraham Isaac Kook who believed in the importance of maintaining a healthy mind in a healthy body.

Whatever the reason, Israel's athletes have only recently begun to bring home Olympic medals. In Barcelona in 1992, half-middleweight Yael Arad won silver and lightweight Oren Smadga won bronze for judo. And at the Atlanta Olympics in 1996, Gal Friedman won bronze in windsurfing. For more on Israel's Olympic record, check Ellis Shuman's excellent overview **[http://israeliculture.about.com/library/weekly /aa073100a.htm]**.

As for Jewish athletes from outside Israel, no look at the Olympics would be complete without acknowledging the efforts of two of its most famous competitors. The United States' Mark Spitz **[http://www.jewishsport.com/profiles.html]** was the first athlete to win seven gold medals in a single Olympic Games. Also profiled at the Jewishsport site is Britain's Harold Abrahams who won gold in the 100-metre final at the 1924 Paris Olympics. Abrahams' story is well-known, thanks to the 1981 film *Chariots of Fire*. You can listen to a rendition of Vangelis' theme of that movie at iMarvel **[http: //www.imarvel.com/class6.htm]**.

If you're not cut out to compete in the 100-metre dash or even a round of beach volleyball, maybe there still is a sport for you. A couple of sites have suggested events in which Jews could perform swifter, higher, stronger. Here are a couple from Stuart Spector: **[http://www.geocities.com/Athens/Delphi/5655/j0298/j0217.html]**

• Naches Shlep: Proud bubbies and zaydehs have two minutes to boast about their grandchildren.

• Balance Beam: The accountant or bookkeeper that balances my mother's checkbook in the shortest amount of time will be declared winner.

And some more events from Ohr Somayach: **[http://www.ohr.org.il/judaism/humor/top10/olympics.htm]**

• 18 Blessing Lip-Sprint;
• Clean and Jerk Torah Lift;
• Kipah Frisbee; and
• Underwater Shofar Blowing.

Next week, more from Sydney and the Internet – as the Games begin.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

Elul and Creation

By RACHAEL TURKIENICZ

We have begun the month of Elul and with it, preparations for Rosh Hashanah and Yom Kippur. Prayers begin to reflect our hearts turning toward repentance; and texts for study centre on ethical issues and relationships.

But Elul carries with it significance in its own right, separate from the High Holy Days. In fact, Elul could be seen as a microcosm for the entire world.

The midrashic text of *Leviticus Rabbah* tells us that creation began on the 25th day of Elul. By this count, humanity was created on what coincides with Rosh Hashanah and since that is the day Adam and Eve sinned, that is the day that all humanity is judged.

But before there was humanity, before there was order imposed onto chaos, the light of creation began on the 25th day of Elul.

Esther Rabbah, another midrashic text tells us that the walls of Jerusalem were completed on the 25th day of Elul. Jerusalem, the centre of Jewish political controversy, past, present and likely future, has a significant event occur to it in the month of Elul.

The 25th of Elul gives us the world and politics. One could almost say the two go hand in hand.

The Mishnah tells us that the first of Elul is the New Year for the animals. The Talmud discusses the significance of this New Year because we are required to tithe the animals. For this purpose, we calculate the age of the animal in relation to the first of Elul.

There is an interesting discussion that takes place that questions why it is Elul that marks this New Year. The rabbis conclude that Elul is the month in which the animals bear their young and hence it is their New Year.

Remembering that the world began on the 25th of Elul, that would place the creation of the animals within the month of Elul as well. Just as Tishrei is the month in which humanity was born, so Elul is the month in which the animals are born.

We are judged and our fate is sealed in the same month that signifies our creation, as are the animals.

Many rabbinic texts speak of how Israel should learn from the animals. We must learn to be ethical, to respect relationships and even how to worship God by observing the animals.

Here too, remembering that the animals have their moment of truth in Elul reminds us that our moment of truth approaches.

Elul signifies the creation of the world. With that world comes political realities that define the human condition. Lest we begin to think ourselves the masters of that world, Elul reminds us again to learn from creation.

The animals will bear their young this month – how many will make it to next Elul?

It warrants a moment of pause as we remember Tishrei is fast approaching.

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'Megillat HaShoah' planned by Conservative Jews

By FRANCES KRAFT
Staff Reporter

TORONTO — For the past eight years, Holocaust survivor Alex Eisen has felt strongly that, despite vast quantities of memorials, museums, books, videos and movies on the Holocaust, something was missing.

Eisen, who is active in numerous causes and was instrumental in building the Holocaust monument in Earl Bales Park, was born in Krakow in 1927. He has made it a personal mission to ensure the creation of a megillah commemorating the Holocaust, intended to be read on Yom HaShoah.

After independently approaching various institutions without securing a commitment, he and Rabbi Philip Scheim took the idea to the Rabbinical Assembly, umbrella organization for 1,600 Conservative rabbis.

Alex Eisen (left) and Rabbi Philip Scheim look at a Yom HaShoah booklet. [Frances Kraft photo]

The RA, in conjunction with the Schechter Institute of Jewish Studies in Jerusalem, has undertaken the project, which has a working title of Megillat HaShoah.

Holocaust museums and other efforts are "vitally important," says Rabbi Scheim, spiritual leader of Beth David B'nai Israel Beth Am Congregation, "but our ultimate commemoration has been through ritual."

In most cases, events have taken up to 1,000 years to become ritualized, noted the rabbi in a recent interview in his synagogue study.

"With respect to the Holocaust, we do not have the luxury of sitting back...We need to take an activist approach to remembering, in a world where some would rather those memories be obliterated, and at a time when living survivors are naturally diminishing in memory."

Rabbi David Golinkin, recently named president of the Schechter Institute, is chairing the committee of scholars and writers working on the project. "It's really a blue-ribbon committee," said Rabbi Scheim.

A recent development, he noted, was the commissioning of prominent Israeli writer Aharon Appelfeld to do the actual writing. "It's being written by a writer who has a poetic style and an appreciation for the Hebrew language," said Rabbi Scheim.

It is hoped that by next Yom Hashoah, a draft will be available, after which traditional trope will be applied so that it can be chanted.

Liturgist Rabbi Jules Harlow will translate the work into English. Spanish, Russian and French versions are also planned.

The parchment scroll will be accompanied by a book with added readings and prayers.

Start-up costs run about $200,000, said Eisen, who is working on raising the funds.

Eisen said he is often asked why there's a need for a megillah. "Anything which is not ritualized, is forgotten," he said. "What do we know what history will bring?"

Although the project will be in the form of a megillah scroll, it is not intended as a new book of the Bible, stressed Rabbi Scheim, noting that "we don't have the right" to add to the Bible.

"Anything published by the Conservative movement has to go through the [Rabbinical Assembly's] committee of laws and standards. Nothing will go against Halachah. We're not going from the five megillot to the six megillot."

The five megillot are Kohelet, which is read on Sukkot; Esther (Purim); Shir HaShirim (Pesach); Ruth (Shavuot); and Eicha (Tisha B'Av).

Although other Holocaust liturgies and Yom HaShoah services have been written, to the best of Rabbi Scheim's knowledge there is nothing widespread and nothing in Hebrew.

He said he hopes the new project will have a broad appeal beyond the Conservative movement.

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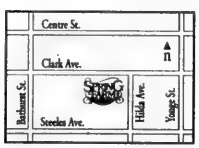

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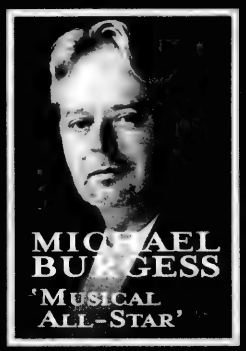

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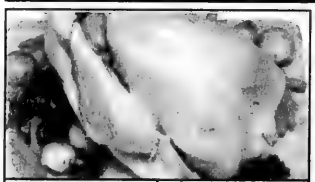

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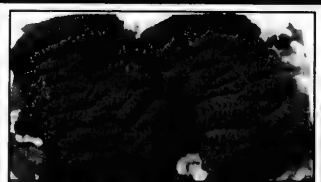

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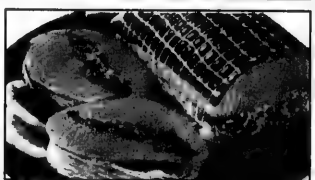

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JVS consultant helps make students' lives easier

Joy Koplowitz

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Joy Koplowitz, a psycho-educational consultant with Jewish Vocational Services of Greater Toronto, makes school a little easier for a lot of students.

Koplowitz has been at the agency for 14 years and has a master's degree in assessment and counselling from the Institute of Child Study. She assesses and counsels students, helps them access educational resources, or intervenes when they need modified or special programs.

Assessments are on a fee-per-service basis, and are done at the request of either parents, a day school teacher or principal, or a social service agency such as Jewish Family & Child Service.

"I graduated from the day school system and I understand the concerns of the parents – who are usually the ones that feel the pressure of what their child is undergoing – and the students. When an ESL [English as a second language] student comes in, we can communicate in Hebrew.

"These kids often have trouble adjusting socially because English is not their first language. Talking to them in a language they understand makes things a lot easier for them," she says.

She'll also go into the school and help teachers develop strategies to deal with the student, says Koplowitz.

"I'll work with a remedial team at the child's school to come up with a specific program that is planned around the assessment results. Teachers do not always see what a student is going through. I sometimes find out about problems the teachers do not even know are there. We try to pull all our resources together."

It is easier for her to find a child's strengths, she says, because she works with them one on one. It is a nurturing situation because they get all my attention."Teachers do not usually have this luxury. They have to work in groups, so it might be difficult to perceive each child's needs."

Her work as a principal and teacher at Summit Heights Co-operative Hebrew School, she says, complements what she does at JVS. "It helps me see things from a teacher's perspective. I can understand their frustrations."

It "makes her day," she says, when a child sees her in a school corridor and pulls her aside to tell her about good test results. "Positive outcomes often take some time and a lot of work, but when they do come, it is heartwarming."

CLARIFICATIONS

Since the publication of the article, "Wiesenthal Centre names director of development" (*CJN*, Aug. 31), the centre has announced changes to one of its programs mentioned in the article. The film premiere of *In Search of Peace* will now be held on Dec. 4 and the event will be jointly chaired by Gerry Schwartz and Lawrence Bloomberg.

* * *

The names of Mary and Ben Rogow, and Mira and Sam Levine, pioneer settlers in the Peterborough area, were inadvertently omitted from the article, "Peterborough Jewish community comes to life," in our Aug. 31 issue. *The CJN* regrets the error.

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Legion branch remembers Jewish veterans

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Canadians need to become more aware of the role Jewish men and women played in World War II, say members of General Wingate Branch 256, Royal Canadian Legion.

"Of about 168,000 Jews in Canada at the time, over 10 percent of them served in the armed forces. Percentage-wise, that is more than any other ethnic group in Canada," says Al Rubin, public relations officer for the branch, which received official charter from the Royal Canadian Legion in 1934.

"Many of us just don't realize the sacrifice Canadian Jews made during the war. Our Jewish schools have been delinquent in teaching the history and heritage of Canadian Jewish veterans," he says.

"Students learn more about Israeli veterans than they do about Canadian veterans."

The branch's annual memorial service at the Canadian Jewish War Veterans Memorial in Mount Sinai Cemetery, which usually takes place some time between Rosh Hashanah and Yom Kippur – this year it was held Sept. 10 – is one way the branch raises awareness of the veterans, says Murray Jacobs, parade chair.

A cenotaph at the cemetery, which has listed about 428 names of Jewish veterans who died fighting for Canada, was funded by the General Wingate branch about 20 years ago, and is the only one of its kind in the country.

"There are other cenotaphs, but they honour only local Jews. We have names from across the nation," says Sam Romberg, president of the branch, which now has about 200 members. "The service is meaningful to us and to the relatives of people inscribed."

The member's annual poppy campaign held in November raises money to be used for such things as providing assistance to needy ex-servicemen and women and their families, purchasing medical equipment and appliances for community health facilities and building affordable housing for veterans and senior citizens.

The branch also helps support the Sunnybrook Hospital veterans' wing, and five years ago was instrumental in forming the hospital's Jewish chapel, the only one in a veterans' hospital in the country.

Every two weeks for the past 18 years, members have held a program for Jewish veterans at the hospital, and a bingo run by Hilda Harris, wife of one of the veteran residents, is held once a month. They also hold a monthly Shabbat service at the chapel. "The veterans look forward to our visits. Even those who cannot talk have indicated their appreciation," says Romberg.

The branch is in the final stages of developing an archives at the Lipa Green Building, in conjunction with the Canadian Jewish War Veterans. "Included will be artifacts, photos and memorabilia illuminating the people who died for our country," says Bromberg.

General Wingate branch invites siblings, children and grandchildren of veterans to join."We've gotten to the point that as veterans die, we are losing part of our history and heritage," says Oscar Adler, first vice-president of the branch.

"We have to find a way of becoming self-perpetuating – of keeping awareness going after we are all gone. Recruiting younger members will help keep our organization vibrant," he says.

The organization's aim in the next few years, says Rubin, is to make sure that those who "provided exceptional service to Canada are recognized. Educators need to be aware of these people, and talk about them in school. Young people should see that as Jews, we have had tremendous impact on the country."

There is so much history about Canadian Jews that has never been brought forward, says Bromberg. "We want to spark some interest and add to the pride of Canadian Jews."

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Book to memorialize Canadian Jewish war dead

By RON CSILLAG
Staff Reporter

TORONTO — Oscar Adler, Jewish war veteran and membership chair of the Royal Canadian Legion's General Wingate Branch, is racing against time.

By next May, the 56th anniversary of the end of World War II, he hopes to complete an ambitious project: a high-quality memorial book listing the names of every Canadian Jewish serviceman killed in this century's wars.

Adler started the project about five years ago when he realized there wasn't a single memorial book for the roughly 570 Jewish soldiers, sailors and airmen who died in battle for Canada this century.

"It all started when I met a woman named Rose Fluxgold, and she asked me, 'When I'm gone, who's going to remember my brothers?'" Adler recalled for *The CJN*. "Two of her brothers were killed in World War II: Zavi Brown and Syd Brown."

Adler set up the Canadian Jewish War Memorial Association, got a federal tax number to issue receipts, and began collecting money and names.

He also pitched his idea to over 800 Jewish war veterans across Canada. Over the years, he's collected $41,000 for the project from donors as far as Yukon and Newfoundland.

But the memorial book he envisions – printed on acid-free paper and with names, ranks, places of birth and dates of death inscribed in calligraphy – will cost $70,000.

So Adler is on a public fund-raising campaign, as well as a search for volunteers who will help comb through the three boxes of documents he's received from the archives of Canadian Jewish Congress.

"The purpose of this project is to record what Canadian Jews did for this century's war efforts. It's a legacy we're trying to leave," says Adler, 75, a onetime leading aircraftsman in the Royal Canadian Air Force.

He points out that over 4,000 Jews served in World War I and about 18,000 in World War II.

The memorial book will contain all the names of Canadian Jews who died in the Boer War (there's no record of the number of Jewish dead); World War I (150 dead); World War II (between 422 and 428 killed); and the Korean conflict (as far as Adler knows, one Jewish soldier fell in that war, an infantryman named Leveson). The book will also leave room – to stay blank, Adler hopes – for any Jewish Canadian Forces members killed while on United Nations peacekeeping missions.

Most Jewish servicemen killed in Europe are buried in France, Belgium, Holland and Italy. Many have no graves at all, Adler says.

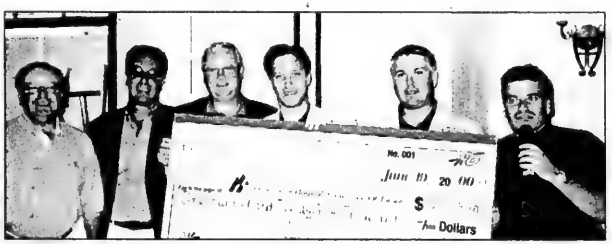
The only comparable volume to Adler's project is a photocopied book of Jewish casualties in World War II, published by Canadian Jewish Congress in 1948.

Adler says he's received the cold shoulder from established Jewish organizations when it comes to money. All donations thus far have come from individual war veterans and some philanthropists. He's also been turned down for government grants.

Adler needs people with computer skills to create a database, as well as any information from next of kin or other loved ones on Jewish servicemen killed in action.

"A copy of this book should go wherever there's a Jewish presence in Canada," he says.

Adler may be reached at 416-225-4276.



MOUNT SINAI GOLF CLASSIC: The sixth annual Mount Sinai Classic Golf Tournament recently raised $140,000 which will go to fight diabetes. A cheque for $125,000 was presented at the tournament and the additional $15,000 was raised through auctions held during the day. Among the 288 golfers which took part were (from left) Theodore Freedman, Mount Sinai Hospital president and CEO; Geoffrey Bledin, president, Title Sponsor Equitable Trust; Nicholas Offord, president, Mount Sinai Hospital Foundation; Michael Niskar, chair, Leadership Sinai; Brian Cohen and Stephen Miller, co-chairs, Mount Sinai Classic.

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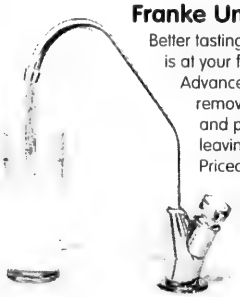

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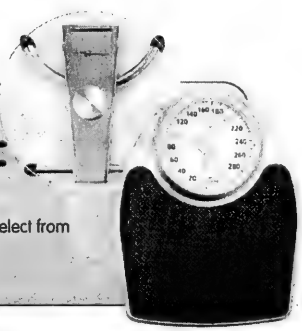

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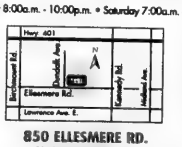

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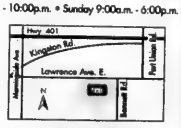

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Cantor Kowarsky marks 20 years at Beth Tzedec

By FRANCES KRAFT
Staff Reporter

TORONTO — Any cantor who has not changed his approach in recent years is a fool, says Cantor Paul Kowarsky bluntly.

An unabashed traditionalist, the 57-year-old cantor – who is being honoured this Shabbat on his 20th anniversary as cantor of Beth Tzedec Congregation – has incorporated new, "singable" tunes into his cantorial repertoire with the precise approach one might expect from a lawyer, interweaving new melodies with old and ensuring that the new ones are solidly rooted in traditional modes.

In fact, Cantor Kowarsky practised law before immigrating to Canada from South Africa in 1976. A qualified cantor from the time he was in his late teens, he juggled University of South Africa law school correspondence courses with his duties as a chazzan in Johannesburg before becoming a full-time lawyer.

He gave it all up as a young father of three to take his family away from political chaos in South Africa.

Cantor Paul Kowarsky

Although he loves chazzanut, Cantor Kowarsky said in a recent interview in his Beth Tzedec office, he very much missed law after he became cantor at Montreal's Beth Ora Congregation in 1976, and sought freelance work for a while to ease the transition. Before joining Beth Tzedec, he spent two years at a traditional Conservative congregation in Cincinnati.

"It's been great for me," the cantor said of his two decades at Beth Tzedec, the largest Conservative congregation in North America. "I think I've been able to develop beyond what I ever would have in a smaller congregation."

A *spinto tenor* – the same vocal category as Luciano Pavarotti – Cantor Kowarsky continues to work on his vocal technique with lyric tenor Mark Dubois.

The ability "to make people feel good, whether in their relationship with God, the synagogue or themselves – and whether through singing or my interaction with them" is the most satisfying aspect of his career.

A six-month sabbatical that ended in April was satisfying in a different way for Cantor Kowarsky. He travelled to Europe, Australia and New Zealand, taking opportunities to sing as they presented themselves, and learning about different Jewish communities. "It was beyond anything I could ever have dreamt," he said.

Especially significant was his trip to Vilna, Lithuania, the birthplace of his late father Herman, an actor in Yiddish theatre who died shortly before his son became a synagogue choir soloist at age nine. "It was a very painful thing," he said.

Unlike the cantor's mother Rose, who is now 97 and living in Toronto, his father never heard him sing, he said, "and singing has been my whole life."

Of the cantor's five children, only Glen, his second, followed in his footsteps as a cantor. He has since left the field, but the Kowarskys are definitely a musical family. The cantor's 20-year-old twins, Dan and Ryan, make up two thirds of the pop group b4-4, and their sister, Kim Kowarsky Doron, is also a singer. Daughter Laura is in early childhood education.

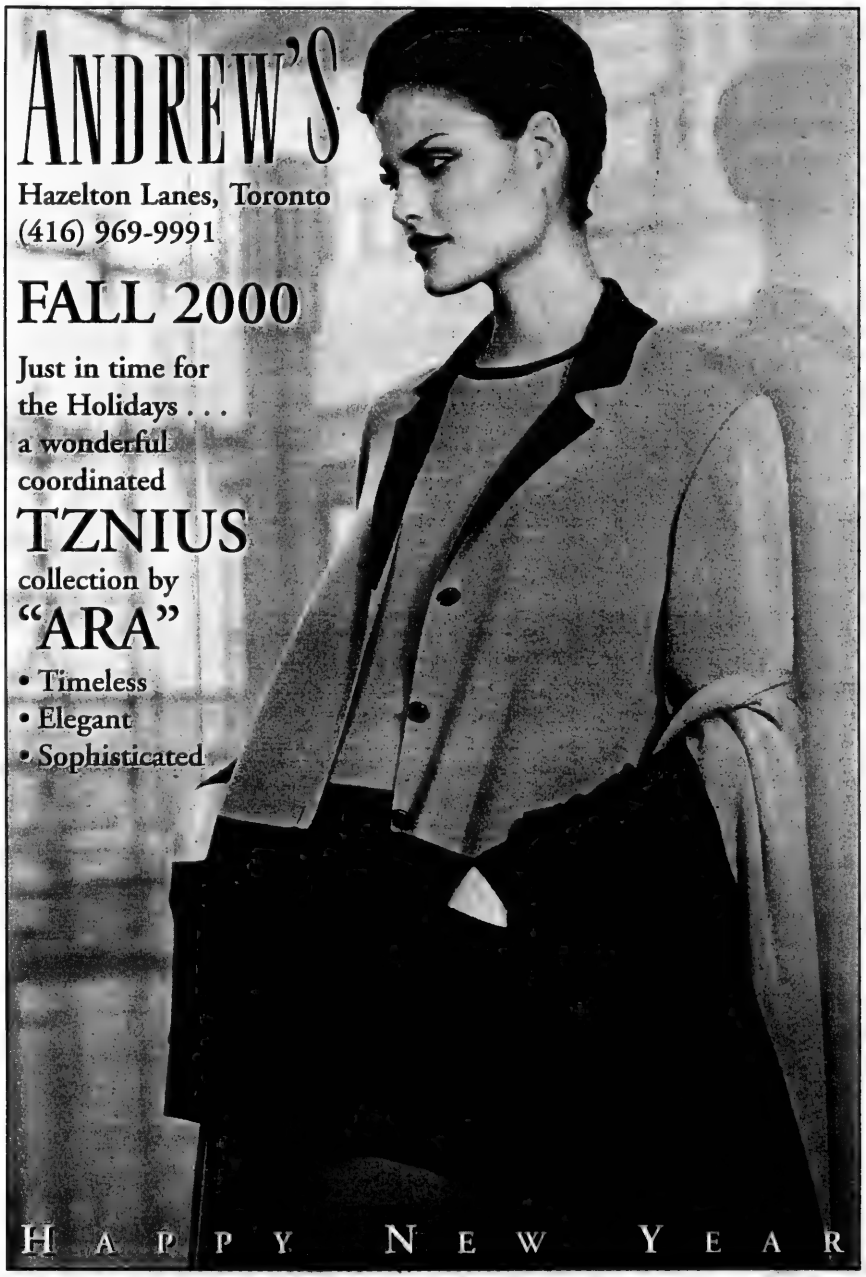
The role of women at religious services is an issue the cantor has had to deal with. He is not in favour of women's aliyot, which are permitted at Beth Tzedec, but has accepted them, he said. He would be "totally opposed" to such a change if it were effected across the board because he believes it is important for traditional Judaism to remain intact if the religion is to survive.

Cantor Kowarsky discouraged his son from becoming a cantor, because the cantorate is changing, he said. There is not one full-time Orthodox cantor in Toronto, and very few in Europe, he noted.

"The free traditional interpretation of the text through cantorial music has gone by the board," he said. "The pathos and emotion that was infused into the davening through the cantor's free chant...is not understood today."

Today, he said, speaking generally, congregants want to sing along, there is less concern about whether the music is appropriate to the words, and for some, what is expected of the cantor's voice is "a minor detail."

The changes are not all bad, Cantor Kowarsky says. What would be "a great loss," he believes, would be the loss of the traditional chants and modes that are unique to Jewish music.



Holiday Food Ideas

Shanah Tovah from the staff at The CJN

As we prepare for the High Holy Days, life for many of us becomes more hectic. Between choosing menus, inviting guests and preparing some of the food ahead of time, we often lose sight of the true meaning of the holidays.

The holiday period should be a time of introspection – of looking back at the past year and thinking about the year to come.

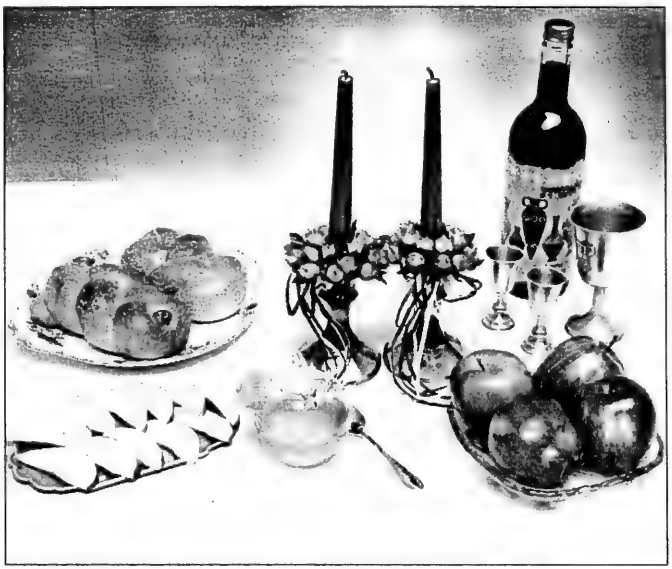
As well, it should be a time to bask in the joy of being surrounded by family and friends, and to take a moment to cherish the memory of those who, although not here physically, are spiritually with us throughout the holidays.

At *The CJN*, we are trying to make life a little bit easier during the yamim tovim. We will, in the coming weeks, present recipes intended to strike a chord in all of us, whether we want recipes to be quick and easy, have vegetarians at our holiday table or are preparing a yom tov meal for the first time.

We would like you to enjoy your yom tov, indulge in some honey cake after synagogue services, and be content that everything is organized at home for your holiday celebration.

From all of us at *The CJN*, we wish you Shanah Tovah.

–CB



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שנה טובה
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A variety of recipes to savour all year round

BY EILEEN GOLTZ
Special to The CJN

Here are some recipes you can share with friends and family at holiday time and all year round.

CHALLAH

9 cups flour, divided
1¼ cups sugar
3 packages of dry yeast
1 tbsp. salt
2½ cups lukewarm water
½ cup oil
4 eggs at room temperature
Beaten egg and poppy or sesame seeds

In a large bowl, combine 2½ cups flour, sugar, yeast, salt, water, and oil. Mix well. Add the eggs and 1½ cups flour. Mix well. Add remaining flour, one cup at a time. Mix in between each cup of flour. Knead well.

Place dough in a greased bowl and let rise, covered with a towel, for 2 to 2½ hours. Divide dough and braid into three large or five small challahs. Place on cookie sheet and let rise for 15 minutes. Brush top of challah with beaten egg and sprinkle either poppy seeds or sesame seeds on top of the egg. Bake at 350 for 30 minutes.

SMOKED WHITEFISH SPREAD

8-oz. pkg. cream cheese
½ lb. smoked whitefish
2 tbsp green onions, finely chopped
1 tbsp fresh dill, finely chopped
⅛ tsp. freshly ground pepper

Place all ingredients in a food processor or electric mixing bowl and combine together until well blended. Place mixture in a glass bowl, cover and refrigerate for at least 1 hour.

CHICKEN SOUP

1 medium fryer, cut-up
10 cups cold water
2 stalks celery with leaves
1 onion, quartered
5 black peppercorns
6 sprigs parsley
Salt
Pepper parsley, chopped
Carrot, slivered

Put the cut-up chicken into a stockpot (or other large, heavy pot). Cover with cold water. Cut the celery into pieces and add to the pot along with the onion, peppercorns and parsley sprigs. Bring to a boil. Reduce heat and skim the foam that has accumulated from the top. Half cover the pot and simmer for 90 minutes. Cool slightly. Remove the chicken and strain the broth. Add salt and pepper to taste. Remove the chicken meat from the bones and chop.

Add as much of the chopped chicken to the broth as you wish. Serve garnished with chopped parsley and slivered carrot. Makes approx. 8 cups.

BEEF BARLEY SOUP

½ cup uncooked barley
4 cups water, or vegetable, beef stock
1 large bay leaf
2 carrots, sliced
1 small parsnip, sliced
½ cup chopped onion
1½ tsp chopped garlic
1 tbsp vegetable oil
½ lb. mushrooms, sliced
½ tsp dried thyme
1 tbsp soy sauce
white pepper to taste
½ cup chopped parsley
Salt to taste

In a large stockpot, combine barley, stock and bay leaf. Simmer about 1 hour or until barley is tender. Add carrots and parsnip; simmer for 15 minutes. Add onions, garlic, mushrooms, thyme, soy sauce and pepper; bring to a boil for 5 minutes. Remove bay leaf. Serve sprinkled with parsley. You can add a few short ribs to the stockpot when you're combining the barley and stock. This will make a more full-bodied soup. Serves 4 to 6.

SPLIT PEA SOUP

6 cups water
2 cups dried split peas
2 medium carrots, peeled and sliced
¼ cup red pepper, chopped

Continued on page 27

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Holiday Food Ideas

Recipes for all year round

Continued from page 26

1 large onion, coarsely chopped
4 or 5 short ribs with meat
1/8 tsp. ground black pepper

Bring water to boil in a 4 quart pot. Add peas, onion, carrots, red pepper and meat to the pot and return to a boil. Reduce heat to medium, stir in black pepper, and cook uncovered for 1 1/2 hours or until meat is tender. Remove meat from the soup. When it is cool enough to handle, cut the meat into bite-sized pieces and return to soup. Ladle soup into individual bowls. Serve hot.

Note: you can leave out the meat. Serves 8.

MATZAH BALLS

2 tbsp. oil
1 egg, slightly beaten
1 tsp. salt
1 cup matzah meal
1 cup boiling water
Pepper and nutmeg to taste
1/2 tsp. chopped parsley

Put matzah meal into a bowl and pour the boiling water over it. Stir the mixture until liquid is absorbed and add the oil and then the egg and seasoning. Mix well and chill for one hour or longer.

Make balls the size of a walnut, greasing palms of hands or moistening with cold water occasionally if sticky. Drop matzah balls into boiling soup 15 minutes before serving.

You can make the matzah balls ahead of time and cook them in boiling water. When you remove them from boiling water use a slotted spoon and place them on a cookie sheet and then freeze them. Once frozen, place them in a plastic bag and keep them frozen until needed. This recipe can be doubled or tripled. Makes 8 servings.

STUFFED CABBAGE

1 1/2 cups sugar
2 large yellow onions
1 can tomato sauce
1 tbsp. lemon juice or 2 cubes sour salt
2 lb. ground beef or ground turkey
1/2 cup raw rice
1 head cabbage, large size
1/2 cup raisins
Salt and pepper
Toothpicks

Parboil the cabbage until leaves can be removed without tearing. Place brown sugar in skillet on low flame and add the onions, tomato sauce and lemon juice or sour salt; stir together. Remove from heat and set aside.

In a bowl, combine the meat, salt, pepper and rice. Add a few tsp. of sauce to meat mixture and mix well. Place about 1 tbsp. of meat mixture on each cabbage leaf and roll up. Secure the ends with toothpicks. Add loose cabbage to the bottom of the pot. Place rolls in pot on top of loose cabbage and cover with remaining sauce. Cover pot and simmer for several hours. Longer cooking improves flavour. Add raisins and a little water the last hour of cooking.

Sometimes I keep a bowl of hot water nearby and if the cabbage leaves need more softening, I dip them for another minute.

POTATO KNISHES

I buy the frozen puff pastry dough, roll out thin, cut into 2-3-in. squares, and fill with the following potato mixture:

4 potatoes, boiled with skins on
1 large onion chopped and sauteed
2 eggs
Salt
Pepper
Garlic powder
Parsley
2 tbsp. margarine

Boil potatoes until tender. Cool and remove skins. Place potatoes in a bowl and mash. Add eggs, onions, seasonings and margarine to the potatoes. Mix until smooth and well blended. Place one well-rounded tsp. on each square of dough and bring edges of dough together until sealed in a triangle shape. Place on greased cookie sheet. Brush the top of the triangle with egg white if desired. You can also sprinkle poppy seeds on top before baking. Bake at 400 for 20 to 25 minutes or until golden brown. Makes 10 to 12 servings.

CARROT AND SWEET POTATO TZIMMES

2 lb. baby carrots
6 large sweet potatoes, peeled and quartered
1/2 cup pitted prunes
1 cup orange juice

Continued on page 28

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Bubbe's Kitchen chock full of traditional recipes

By NORENE GILLETZ
Special to The CJN

Are you looking for old traditional Jewish recipes that Bubbie used to make? Do you need something new and interesting for the High Holy Days, without all the schmaltz that usually accompanied Bubbie's dishes? Welcome to the tastes and smells of *Bubbe's Kitchen* (Raincoast Books, 368 pages, trade paperback, $29.95).

This is the seventh collection of more than 300 cherished recipes from the National Council of Jewish Women, Vancouver Section. Co-chairs Karen Rabinovitch and Barbara Lever worked with dozens of volunteers, including longtime member Sue Abramson, who has enough stamina to shame those half her age. Sue was also involved in the production of most of the previous editions.

The volunteers collected many new recipes and also searched through previous editions of Council cookbooks to choose the finest of the old recipes from 1929 to today. Selection was based on simplicity, health concerns, general appeal and Jewish content. The committee discovered that many new favourites are really old favourites with a new twist.

Included is a Sephardi section – recipes from Jews whose origins are in Spain and North Africa. This book makes a great addition to any cookbook collection. Easy to follow kosher recipes, interesting tips, stories about Jewish cooking of the past, a glossary of Jewish expressions, plus holiday recipes are what makes this book such a delight.

You'll find recipes for dishes that have been handed down from generation to generation, including varenikas, knishes, latkes, cabbage rolls and brisket. There are also recipes for new additions to the Jewish culinary repertoire, such as pita chips, pumpkin-filled knishes, fruit and rice cabbage rolls and much more.

I wish you all a sweet and healthy New Year. Enjoy!

SONNY'S TURKEY

This scrumptious recipe was made by Sonny Rabiner, whose family ran a resort hotel in Ste. Agathe des Monts, Quebec, from the 1940s to the 1970s. As a young man and newlywed, Sonny cooked during the summers at Rabiner's, where he learned wonderful Jewish cooking from his grandmother and mother. Years later, when he brought his family to Vancouver, he continued with his first love – cooking.

10-12 lb. turkey, wiped clean with a wet paper towel
2-4 tbsp. vegetable oil
Salt and pepper
3-4 onions, diced
4-6 carrots, diced
4 juicy oranges, squeezed
1 cup dry white wine
3-4 cloves garlic, chopped or sliced
1 large onion, peeled (or 1 large apple, unpeeled)

Rub the outside of the turkey with oil, salt and pepper. Sprinkle the onions, carrots and garlic over the bottom of a roasting pan in order to keep the breast meat moist. Place the bird breast side down on top of the vegetables. Pour the orange juice and wine over top. Roast unstuffed, or stuff with your own favourite stuffing (or see below). Close the cavity with the onion or apple. Cover turkey loosely with parchment paper and roast in oven at 325. Baste once every hour. Turn bird over to brown the breast for the last 30 minutes.

Unstuffed 10 to 12-lb., turkey will take 3 to 3¼ hours. If stuffed, it will take 3½ to 3¾ hours.

Unstuffed 16 to 20-lb. turkey will take 3½ to 4 hours. If stuffed, it will take 4 to 4½ hours.

To check if the turkey is done, jiggle a leg. If it moves easily, the bird should be done. The juice should run clear, not pink. A more scientific method is to insert a meat thermometer in the inner thigh; when it reads 185F/85C, it is done. Whichever method you choose, start checking on the bird about 1 hour before the expected completion time; every bird is different.

CELERY AND MUSHROOM STUFFING

6 cups day-old bread, cubed
¼ cup vegetable oil
1 cup finely chopped onion
1 cup finely chopped celery
1 cup sliced fresh mushrooms
1 cup boiling water
1½ tsp. salt
⅛ tsp. pepper
1 tsp. poultry seasoning
¼ cup chopped fresh parsley

Place bread cubes in a bowl. In a fry pan, heat oil and saute onion, celery and mushrooms for 5 minutes. Mix into bread. Add remaining ingredients and mix well.

Variation: Add ¼ to ½ cup of any of the following: slivered almonds, hazelnuts, pine nuts, chopped apple, raisins or currants.

COUSCOUS

In the home of Miriam and Solomon Bennarosh, couscous is eaten on special occasions, as was the custom with most families in Tangier. It is always the traditional

Continued on page 29

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Holiday Food Ideas

Traditional Jewish recipes

Continued from page 28

meal on the first day of Rosh Hashanah and on the first day of Sukkot.

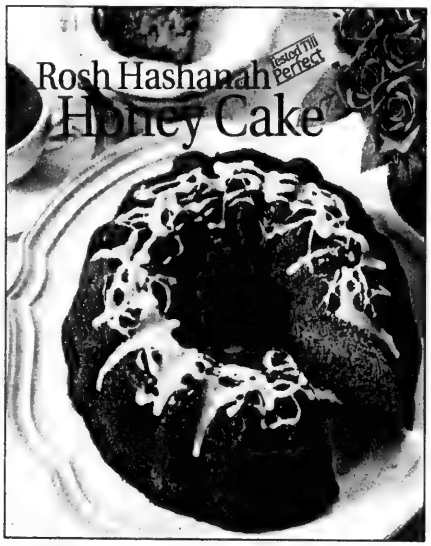
2 lbs. couscous (semolina)
1 cup water
½ cup dried chick-peas, soaked overnight
6 carrots, cut up
1 onion, cut up
½ small pumpkin, cut up in chunks
Salt and pepper to taste
Turmeric to taste
1 tsp. cinnamon
1 cup granulated sugar

The most important item for making authentic Moroccan couscous is the double-decker steaming pot. Place couscous and 1 cup water in the upper section of steaming pot and seal. Place water in the lower part, and steam for 30 minutes.

Drain soaked chick-peas. In a pot, combine chick-peas, vegetables and pumpkin. Add water to cover and simmer together for 2 hours. Add salt, pepper and turmeric. Mix together cinnamon and sugar. Set aside.

To serve, place couscous on the plate first, then pour vegetable mixture over top. Sprinkle with the sugar and cinnamon dressing.

Variation: Bake the pumpkin glazed with honey and cinnamon, then add to couscous and other vegetables.



PRIZE-WINNING BUDGET HONEY CAKE (PAREVE)

This recipe first appeared in the 1953 cookbook. There have been numerous requests to reprint it ever since.

2 eggs
1 cup granulated sugar
1 cup dark honey
½ cup vegetable oil
2½ cups all-purpose flour
Grated rind of 1 orange or 1 tsp. lemon extract
1 tsp. cinnamon
½ tsp. nutmeg
¼ tsp. cloves
½ tsp. baking soda
2 tsp. baking powder
1 cup cold tea, coffee, fruit juice or mixed liquid
½ cup walnut pieces, optional

Beat eggs and sugar until light; add honey and oil and mix well. Sift dry ingredients and add to egg mixture alternately with liquid, mixing well. Stir in walnut pieces. Lightly oil and flour a 12 x 10 inch cake pan or 2 single loaf pans.

Pour in batter and bake at 325 for 45 minutes to 1 hour. Invert pan(s) on cake rack and let stand until cool.

Recipes for all year round

Continued from page 27

½ cup honey
½ tsp. salt
¼ tsp. cinnamon
¼ cup pareve margarine

Cook carrots and sweet potatoes in boiling salted water to cover until tender but still firm. Line a shallow 2-quart casserole with heavy duty foil. Drain carrots and sweet potatoes and place in casserole with prunes. Stir gently.

In a bowl mix together the orange juice, honey, salt and cinnamon. Pour the liquid evenly over casserole. Dot the top with margarine. Bake, covered with foil, at 350 in a preheated oven for 30 minutes. Stir gently and bake uncovered for another 10 minutes. Serves 8.

CHOLENT

6 small potatoes
2 pounds of meat, cubed (beef stew)
1 to 2
½ cup kidney beans
½ cup lima beans
1 cup medium barley
½ cup navy beans
Water
Salt and pepper
Garlic powder

Peel potatoes, leaving small ones whole and cutting larger ones in half. Rinse meat and peel onion and place all ingredients in a crockpot or large pot. If using a crockpot, put the meat and water first then the beans and potatoes. Add plenty of water, at least ¾ full. Add salt, pepper, and garlic powder. Bring to boil for a about 10 minutes, or in crock pot turn knob to high for 30 minutes, and then a few minutes before Shabbat starts, turn to low.

Cook in the crockpot on low for at least 8 to 10 hours or in the oven at 250 for the same amount of time. Serves 8.

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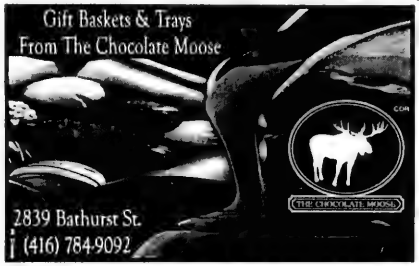

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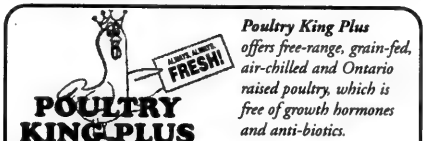

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Stress free Rosh Hashanah dinner should be goal, says food expert

By CAROLYN BLACKMAN
Staff Reporter

Rosh Hashanah is not the time to become stressed about preparing dinner, says local food expert Lucy Waverman.

"Hosts do not have to feel that they have slaved in the kitchen in order to serve a holiday meal to their family or friends," says Waverman, a food columnist for the *Globe & Mail*; food editor of *Food & Drink*, a magazine produced by the LCBO; a regular contributor to CityTV's *Cityline*; and cookbook author.

"The main course and potatoes do not usually take a lot of preparation time, but such side dishes as vegetables or chopped liver can certainly be bought prepared.

"The presentation can make it look special. Top the liver with parsley or grated egg and the whole dish looks great. If you are not confident about making chopped liver, why worry about it?"

Lucy Waverman

Organization is another key to a stress-free holiday, she says. "Plan to make only one main course – one that most of the family likes – and try to make it early. Dessert can also be made ahead, but if you want to buy it, don't hesitate. You do not have to limit yourself to a bakery – caterers provide all kinds of desserts.

"Make a list of what needs to be done, and what you need to buy. That list is essential to stay organized. You can set the table up to two days ahead, and that frees you to take care of other last-minute tasks."

The following recipes are from Waverman's book, *Dinner Tonight* (Random House).

VINEYARD CHICKEN

This method of cooking chicken produces a juicy golden bird with a marvelous sauce.

1 3-pound chicken
Salt and freshly ground pepper to taste
1 tbsp. pareve margarine
1 cup sliced onion
½ cup sliced carrots
1 tbsp. chopped fresh tarragon or 1 tsp. dried
8 oz. red grapes, halved and seeded

Preheat oven to 400. Season chicken with salt and pepper. Heat margarine in ovenproof casserole on medium heat and brown breast side down until golden, about 3 minutes. Turn and brown on all sides, about 3 minutes per side. Remove chicken and drain off all but 1 tbsp. fat.

Add onion and carrot to casserole and saute for 1 minute. Add tarragon and grapes. Return chicken to pan breast side up. Cover and bake for 55 minutes, basting occasionally.

Remove chicken from pan to carving board and cover with tea towel to keep warm. Skim fat from casserole. Scrape contents of casserole into food processor. Process until smooth. Return to pan, bring to boil and simmer for 1 minute or until flavours are combined (if sauce is too thick, thin with a little sauce or water). Season with salt and pepper.

Carve chicken and serve with sauce. Garnish with extra grapes.

ROASTED SWEET POTATOES

4 sweet potatoes
¼ cup olive oil
4 cloves garlic, sliced
12 fresh sage leaves or 1 tsp. dried
Salt and freshly ground pepper to taste

Preheat oven to 400. Peel sweet potatoes and cut lengthwise into 3 or 4 slices. Combine oil, garlic and sage in bowl. Add sweet potatoes and toss. Season with salt and pepper. Place sweet potatoes in roasting pan and bake for 45 minutes, turning occasionally. They should be soft on the inside and crispy outside.

REALLY ROASTED POTATOES

3 lb. Yukon gold or baking potatoes
⅓ cup olive oil
2 tsp. dried rosemary
Salt and freshly ground pepper to taste

Preheat oven to 400. Cut potatoes in half. If they are large, cut in half again. Place potatoes in pot and cover with cold water. Bring to boil and simmer for 7 minutes. Drain well. Return to pot and shake over turned-off burner to dry and rough up exterior.

Pour oil into roasting pan large enough to hold potatoes in one layer. Heat oil in oven or on top of stove until hot. Add potatoes to pan and turn until coated with oil. Sprinkle with rosemary, salt and pepper. Roast for about 1 hour, turning occasionally, until crisp and golden.

Kashruth Council cooks up some ideas for the holidays

To help celebrate the holidays, the Kashruth Council of Toronto has prepared the following recipes:

CABBAGE BORSCHT

Cook 2 or 3 days before for improved flavour.

2 lbs. flanken or brisket
1 marrowbone
1 sugar bone
6 cups water
2 onions, finally chopped
2 tins stewed Italian tomatoes (19 oz. each)
1 cup brown sugar
½ tsp. pepper
1 cabbage, coarsely shredded
2 tsp. coarse salt
Juice of 2 lemons
½ cup tomato paste
½ cup sultana raisins (optional)

Combine meat, bones and water in a deep soup pot. Bring to a boil, then skim. Add onions, tomatoes, sugar and pepper. Cover and simmer for 1 hour.

Place shredded cabbage in colander and sprinkle with salt. Pour boiling water over salted cabbage. (This takes away the strong cabbage flavour.) Drain well. Add to soup.

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Holiday Food Ideas

Kashruth Council's holiday recipes

Continued from page 30

Cover and simmer for 1 hour. Stir in lemon juice and tomato paste. Add raisins (if desired). Cover and simmer 20 minutes longer to blend the flavours. Remove bones. Serve as is or with a boiled potato. The meat can be served as a simple main dish.Before serving, remove the solidified fat and reheat. Freezes well. If soup is too thick, add a little water. Serves 10-12.

MUSHROOM SALAD

2 tsp. olive oil
2 tbsp. kosher white wine
1 lb. button mushrooms

Do not wash or peel mushrooms. Wipe with a damp cloth to clean. Heat oil and wine in a heavy pot. Add mushrooms and cook, stirring over medium heat until tender (about 5-6 minutes). Drain liquid. Save for dressing. Place mushrooms in a serving bowl and set aside to cool. Serves 6.

Dressing:
2 tbsp. olive oil
2 tsp. honey
2 tsp. Dijon style mustard
1 tsp. kosher white wine
1 tsp. white vinegar

Place all ingredients in a screw top jar and shake well. Add drained liquid from the mushrooms and stir into the dressing. Pour over mushrooms and mix gently. Garnish with chopped flat leaf parsley and serve at room temperature.

ROAST DUCKLING WITH KASHA/FRUIT STUFFING AND ORANGE SAUCE

2 4-5-lb. ducklings
Salt and pepper
2 onions, sliced
2 oranges with rind, sliced

Wash ducklings well and pat dry. Rub the cavities and outsides of the birds with salt and pepper.

Kasha Stuffing:
1 egg
1½ cups medium kasha
3 cups water or chicken stock
1 tsp. salt
1 medium onion, finely chopped
1 celery stalk, finely chopped
1 apple, peeled and finely chopped
¼ cup finely cut dried apricots
¼ cup finely cut dried prunes (optional)
¼ cup golden raisins
¼ tsp. ginger (optional)
¼ tsp. dry mustard
1 10-oz. can Mandarin orange segments, well drained

Beat egg into dry kasha. Cook on low heat, stirring constantly until mixture dries. Add water or stock. Cover and cook until liquid is absorbed. Add remaining ingredients. Mix well. Preheat oven to 375.

Lightly stuff ducklings with kasha mixture. Truss each duckling. Prick the skin at wings, back and breast to allow excess fat to escape. Place ducklings side by side, breast side up, on rack in shallow roasting pan. Arrange sliced onions and sliced oranges over ducklings. Roast uncovered, for 1 hour. Prick skin to allow more fat to drip off. Turn over to brown on other side. Roast for 1 hour longer, turning to brown evenly on all sides. Baste with orange sauce the last 10-15 minutes of roasting time. Garnish with parsley and orange slices dipped in orange sauce.

Orange Sauce:
3 tbsp. olive oil
4 tbsp. honey (buckwheat is nice)
Grated zest of 1 orange and 1 lemon
1 tsp. ground ginger (optional)
4 tbsp. orange juice
½ tsp. allspice
1 tbsp. paprika
2 oranges, sliced, for garnishing

Mix all ingredients together in a saucepan, except the orange slices. Heat to just boiling. Dip the orange slices in the sauce. Set aside. Baste ducklings with remaining sauce for the last 10-15 minutes of roasting time. Garnish with orange slices. Serves 6.

ORANGE APPLE HONEY CAKE (PAREVE)

See notes below before preparing cake mixture.

1 tsp. baking soda
1 cup strong tea (2 tea bags) or coffee (4 tsp. instant coffee to 1 cup boiling water)
3½ cups all-purpose flour
2 tsp. baking powder
½ tsp. salt
1 tsp. cinnamon
½ tsp. nutmeg and/or ⅛ tsp. cloves and/or ⅛ tsp. allspice
4 eggs
1 cup sugar
½ cup oil
1 16-oz. jar liquid honey
1 orange, rind and all, remove seeds
1 apple, peeled and cored (Grind orange and apple in blender or food processor until fine)
1 cup raisins (see note)
½ cup almonds, toasted and slivered (optional)

Preheat oven to 325.

Add baking soda to tea or coffee solution. Let stand. Sift together all the dry ingredients, except sugar.

Beat eggs until light and lemon coloured. Add sugar gradually and beat until thick. Add oil, honey, tea or coffee. Mix on medium speed in electric mixer for 7 to 10 minutes. Add ground orange and apple mixture. Fold in sifted dry ingredients. Sprinkle in the raisins and nuts.

Pour into greased 10-inch pan or 12-cup Bundt pan. Bake for 1 hour and 15 minutes or until done. Cool before removing from pan.

Notes:

Honey: Store in tightly covered container in a dark, cool place at room temperature.

Continued on page 32

Lemony bass proves fish isn't just for Passover

BY LINDA MOREL
Jewish Telegraphic Agency

Fish at Rosh Hashanah? asked a friend when I suggested bringing poached striped bass to her house for a New Year's celebration. "Isn't fish for Passover?"

Until marrying into a family from Trieste, Italy, I believed the same thing. But my husband soon introduced me to a lemony bass, a traditional appetizer enjoyed in Italy during both Passover and Rosh Hashanah.

There are historical and religious reasons to serve fish at holidays throughout the year – especially this Rosh Hashanah, which begins on a Friday night.

"It would be a double mitzvah to have fish this Rosh Hashanah," says Rabbi – and chef – Gil Marks, author of *The World of Jewish Entertaining* (Simon and Schuster, 1998).

Both Ashkenazi and Sephardi Jews customarily ate fish on Shabbat and other holidays because it is a good omen to fulfil the commandment to Abraham "to be fruitful and multiply" like the fish in the sea.

Rosh Hashanah in particular is concerned with fertility and prosperity in the coming year, explains Rabbi Marks.

For this reason, fish and foods bearing seeds are excellent choices on menus. And because it symbolizes fertility, fish reminds us of the creation of life.

Rabbi Marks describes the ancient custom of displaying the head of a fish on the Rosh Hashanah table. It was a sign for the coming year to be the rosh, meaning head, to progress or move ahead.

"The Talmud mentions fish as a Sabbath food at all three meals," he says. It also indicates that separating the flesh of fish from its bones is considered work, which explains in part the popularity of gefilte fish among Ashkenazi Jews and the many recipes calling for chopped fish or fillets in Sephardi cuisine.

In many countries, fish is a staple item at Rosh Hashanah celebrations. Alsatian Jews dine on sweet and sour carp, and German Jews savour a similar dish flavoured with ginger snaps. Indian Jews flavour fish with curry, or wrap fillets in lettuce leaves. Turkish and Greek Jews simmer their holiday fish in sauces made from tomatoes, greengage plums or prunes.

"Among Egyptian Jews, bellahat," or ground fish with tomato and cumin, "is known as a Rosh Hashanah dish," says food writer Jayne Cohen, author of *The Gefilte Variations* (Simon and Schuster, 2000).

Requiring no poaching in broth, these fish balls are so easily prepared that her 15-year-old daughter often makes them. Given the recipe by Corinne Rossabi, an excellent home cook raised in Egypt, Cohen calls it a spicy alternative to gefilte fish.

"One thing I look forward to at Rosh Hashanah is shopping for ingredients for bellahat at my local greenmarket," she says. Made with a riot of tomatoes, the dish is in sync with Rosh Hashanah's affinity for produce loaded with seeds as part of the holiday's symbolism of fertility and abundance.

For people who prefer gefilte fish but seek a trendy twist on tradition, the salmon gefilte fish recipe below is subtle and light. Marks received it from Bertha Sherman of Portland, Ore. While preparation is easier than advertised, you can cut a step by asking the market to chop the fish.

If you are short on time or don't want to sink your hands into ground fillets, fish can still grace your Rosh Hashanah table.

"I'll tell you how to doctor store-bought gefilte fish," says a travel agent from Highland Park, N.J. Her secret: Simmering the contents of a jar with fresh fillets, carrots, celery and onion. "Believe me, my gefilte fish smells and tastes like homemade." As good as bubbie's? Well, almost.

Of course there is another alternative for people willing to pay the price of convenience, one in accordance with Rosh Hashanah's themes of fertility, prosperity and abundance.

"Although I've never seen it, caviar might be an interesting custom to start at Rosh Hashanah," says Rabbi Marks, with a chuckle. "Why not?"

EGYPTIAN GROUND FISH BALLS WITH TOMATO AND CUMIN

Adapted from *The Gefilte Variations* by Jayne Cohen.

Fish Balls:

1½ skinned and filleted flounder, haddock, cod, scrod, sole, hake, sea bass, snapper or grouper
½ cup matzah meal
2 large eggs
1 tbsp. minced fresh garlic

Continued on page 34

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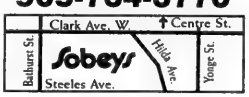

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Kashruth Council

Continued from page 31

With prolonged storage, the honey may crystallize. Should this occur, place the jar of honey in a bowl of warm to hot water until the crystals melt. Before measuring honey, oil the inside of the measuring cup or spoon. The honey will pour easily leaving no residue. Wipe the rim of the honey jar with a damp cloth every time you pour from it. The lid will never stick. To prevent burning, honey cakes should always be baked at a slightly lower temperature than cakes containing only sugar.

Raisins: Plumping raisins – Cover with water in a saucepan and bring to a boil. Remove from heat, let stand 5 minutes. Drain well. (Save liquid to make tea or coffee solution for cake.)

Sinking: The popular belief to prevent raisins from sinking to the bottom of the cake is to coat them with flour, but the raisins sink in a honey cake because they are heavy and the batter is thin and light. Raisins can be frozen and cut into pieces before adding to the batter.

Nuts: Before adding nuts to cake, heat them in a 350-degree oven for about 7 minutes and they won't be as likely to sink. It is easier to shred or slice nuts when they are warm. To store shelled nuts, place in a covered container in the refrigerator; they will keep for about 3 months. Or freeze them in a jar, and they will keep indefinitely.

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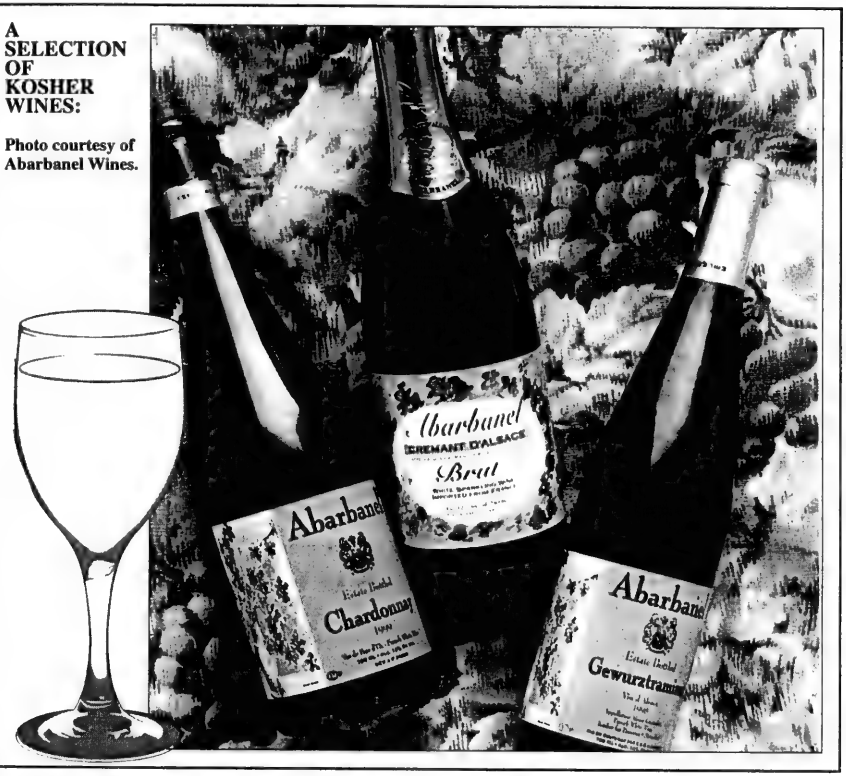

Fish isn't just for Passover

Continued from page 32

1 tsp. kosher salt
½ tsp. ground cumin
¼ tsp. cayenne
Olive oil for frying

Sauce:
2 cups canned whole tomatoes with their juice, seeded and chopped
2 tbsp. olive oil
Juice of 1 large lemon
Salt and pepper
Soft-leafed lettuce, chopped parsley or cilantro, and lemon quarters for garnish

Cut the fish into 1-inch pieces. In a food processor, puree them with matzah meal, eggs, garlic, salt, cumin and cayenne until mixture is smooth. Transfer the puree to a large bowl and refrigerate it covered for one hour.

With moistened hands, shape the mixture into 16 slightly flattened logs, using a scant ¼ cup for each. Transfer them as they are formed to a sheet of wax paper. Heat ¼ inch of oil over high heat in a large, heavy skillet until it is hot but not smoking. Add the fish balls in batches and fry, turning them once until pale golden. Transfer balls to paper towels.

Wipe out the skillet. Add the tomatoes and their juice, olive oil, lemon juice and salt and pepper to taste. Cook over high heat for 8 to 10 minutes, stirring occasionally, until the tomatoes break up and the sauce is thickened.

Add the fish balls and simmer the mixture over low heat, covered, for 15 minutes, turning fish balls once or twice.

Remove the skillet from the heat and allow fish to cool in sauce. Line a platter with lettuce. Arrange fish balls on them, and spoon sauce over fish. Sprinkle with parsley or cilantro, and accompany with lemon wedges. Serve the fish chilled or at room temperature. Yield: About 8 servings.

SALMON GEFILTE FISH

Adapted from *The World of Jewish Entertaining* by Gil Marks.

Stock:
2 quarts cold water
Fish bones, heads and tails
4 stalks celery, sliced
4 medium carrots, sliced
2 medium onions, sliced
2 tsp. salt

Croquettes:
1½ lbs. fresh salmon fillets
½ lb. fresh yellow pike fillets
½ lb. fresh red snapper fillets
3 medium onions, chopped
4 large eggs, lightly beaten
3 tbsp. matzah meal
1 large carrot, grated
3 tbsp. chopped fresh parsley
Ground white or black pepper to taste

Put the stock ingredients in a large pot. Bring to a boil. Reduce the heat to low and simmer for 2 hours. In a food processor, finely grind the fish and onions. Stir in the eggs, matzah meal, carrot, parsley, salt and pepper. Place in the refrigerator until stock is ready.

Moisten your hands with cold water, repeating often while shaping the fish. Using a large spoon, remove about ⅓ cup of the fish mixture and shape into a ball. Gently drop the balls, one at a time, into the stock. Return the stock to a boil, cover, reduce the heat to low, and simmer for at least 1 hour and up to 2 hours. Add more water if the level threatens to fall below the fish.

Remove gefilte fish and carrots and place in a glass container. For a more gelatinous fish sauce, boil the stock until reduced by half. Strain the stock and pour enough over the fish to cover. Let cool, then store in the refrigerator.

Serve with horseradish. Yield: About 20 medium croquettes.

Holiday Food Ideas

Honey an inseparable part of Rosh Hashanah tradition

"My son, eat you honey because it is good." (Psalms 24:13)

By CHANA FALIK
WZPS

Honey, the Hebrew word *dvash,* appears 48 times in the written Torah and is one of the Seven Species of the Land of Israel – described as "flowing with milk and honey."

Indeed, honey is good, especially at Rosh Hashanah. One of the most widespread customs at the New Year dinner table is eating apple slices dipped in honey while wishing one's family and friends a "good and sweet year."

Another is to bake traditional *challot* with honey as part of all of the liquid ingredients. In fact, there are dozens of creative and tasty ways to include honey in the holiday menu.

No place is the selection of recipes greater than in Israel, where a Rosh Hashanah meal among friends may include dishes from the four corners of the Jewish world. Each of the seven recipes below highlights a different Jewish community.

ISRAEL

Marinated Baked Perch

It is a custom in some Jewish communities to eat fish as a mark of hope for Divine blessing in the new year.

1 Nile perch (or trout)
2 tbsp. cider vinegar
1 tbsp. honey
2½ tbsp. soy sauce
2 cloves garlic, minced
1 tsp. ginger

Wash the fish well. Make incisions diagonally along both sides. Put fish aside to dry. Mix marinade. Soak fish in the marinade for an hour. Grease a pyrex dish. Place fish in dish and bake in a preheated 400 degree oven for 30 minutes. Remove from oven, turn the fish over and pour remaining marinade on top. Return to oven and cook for another 30 minutes or until fish flakes.

EASTERN EUROPE

Tzimmes

8 medium carrots
3 tbsp. unsalted margarine
3 tbsp. brown sugar
3 tbsp. honey
3 tbsp. fresh lemon juice (strained)
Salt and pepper to taste

Wash and peel carrots. Cut into thin rounds. Melt margarine in a saucepan. Add honey, brown sugar and lemon juice. Stir well. Add carrots. Bring to a boil then simmer, covered, for about one hour, or until carrots are soft.

CANADA

Honey 'n Wine Chicken

8 boneless chicken breasts
1 lb. peeled fresh pearl onions or canned/jarred, drained
Peeled cloves from 1 head of garlic
1 lb. honey
Semi-dry or dry white wine
2 tsp. ground ginger

Place chicken breasts in baking pan. Arrange onions and garlic cloves around chicken. Combine honey, ginger and enough wine to make a medium-thick sauce. Pour sauce over all, cover, and refrigerate overnight. Bake, covered, at 350 for 45 minutes. Check for doneness. Serve over rice, with peas or green beans. Garnish with lemon slice and fresh mint.

UNITED STATES

Honey Glazed Onions

2 lbs. small white onions
4 tbsp. honey
2 tbsp. margarine
½ tsp. salt
¼ tsp. white pepper
⅓ cup sherry

Continued on page 36

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Holiday Food Ideas

Honey plays key role in Rosh Hashanah tradition

Continued from page 35

Cut tip ends off unpeeled onions. Cook in boiling salted water until barely tender (about 10 minutes). Drain and cool. Peel off skins. Combine honey, margarine, salt, pepper and sherry in skillet. Heat and blend well. Add onions, cover, and cook until onions are well glazed (10 minutes), shaking pan frequently to prevent sticking. Uncover, cook 10 minutes more, until onions are golden brown.

RUSSIA

Cranberry Beer

Very tasty — similar to Israeli black (malt) beer, only better!

3½ cup honey
7¼ cups water
1 lb. cranberries

Place all ingredients in a medium sized pot. Bring to a boil and simmer until cranberries are tender. Let cool. Add ¼ pound of yeast. Mix well. Let the pot sit, covered, for three days in a cool, dark place (not in the refrigerator!).

When three days have passed, strain the mixture. Pour into jugs or return to the pot, and return it to its cool, dark resting place for seven additional days. When the week is up, put the liquid in the refrigerator to cool.

MIDDLE EAST

Baklavah

This middle-eastern delicacy is native to Syria, Jordan and Egypt, and is also popular in Greece, Macedonia and the Slavic countries.

1 lb. package of filo dough
1 lb. raw pistachio nuts or peanuts or walnuts (coarsely ground)
1 tsp. cinnamon
1 cup honey
¼ cup water
A few drops of lemon juice

Preheat oven to 400 degrees. Separate the filo dough into two halves. Roll out half of the dough and place it in a greased rectangular baking pan, or if preferred, an edged baking sheet. Brush generously with oil. Place the nut and cinnamon mixture on top and then cover with the other (rolled) half of filo dough. Using a wet knife, cut the raw filo mixture into little diamonds of about 1 square inch in size. Place pan/sheet in the oven and bake for 45 minutes or until golden brown. Mix honey, water and lemon drops in a saucepan. Bring to a boil and let simmer for 20 minutes. When the baklavah is fresh out of the oven and still hot, pour honey mixture over the top. Don't worry if there appears to be too much liquid.The bottom layer of filo dough should be totally soaked in the liquid mixture.

Continued on Page 37

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Holiday Food Ideas

Piping hot kugel warms stomach and soul

By LINDA MOREL
Jewish Telegraphic Agency

It happens every year. Yom Kippur services conclude, and 15 minutes later, you're dashing in the door only seconds ahead of a hungry crowd.

"Can I help you?" someone asks, as your house fills with family and friends. People are polite, but ready to pounce. Like magic, they expect you to feed them – immediately.

With no time to whip up an elaborate spread for a beleaguered lot, many hosts fall back on Jewish fast food: bagels and lox, herring and sour cream, sliced tomatoes and onions – and a chilled cucumber salad.

There are reasons why this menu makes sense after fasting. Fish and vegetables are lighter on the stomach than meat. Smoked fish allows the body to replenish lost salt.

But after forgoing food for 24 hours, people need something to warm their souls and stomachs as well.

With Yom Kippur falling deeper into autumn this year, an assortment of piping hot kugels would particularly hit the spot.

Besides their perennial popularity, kugels are not only a perfect accompaniment to smoked fish and salads, they offer distinct advantages for break-the-fasts. They are easily prepared, can be made in advance and are almost foolproof. Their biggest selling point is that hosts can reheat them, while assembling the rest of the meal.

Adored by Ashkenazim, kugels are a bright spot in Jewish culinary history. A type of pudding, sometimes baked for hours, kugels may date back to the beginning of the last millennium.

Made from bread and flour, the first kugels were plain, salty rather than sweet. About 800 years ago, their flavour and popularity improved when cooks in Germany replaced bread mixtures with noodles or farfel. Eventually housewives incorporated eggs. The addition of cottage cheese and milk created a custard-like consistency, similar to what we're accustomed to today.

Early noodle recipes called for onions and salt

In the 17th century, sugar was introduced to kugel, giving home cooks the option of serving it as a side dish or dessert. In Poland, Jewish women sweetened the deal by sprinkling raisins and cinnamon into recipes. Pastry-loving Hungarians took the dessert concept further with a hefty helping of sugar and a dollop of sour cream.

While less renowned than their sweeter cousins, savoury kugels always existed. Early noodle recipes called for onions and salt. Tasty at room temperature, housewives served them for lunch on Shabbat. Over the centuries, inspired cooks have skipped the noodles, substituting potatoes, matzah, carrots, spinach or cheese. In Texas, chefs are using coriander and corn.

But in America, noodle pudding has always reigned supreme, rising to heights that our European ancestors never dreamed. Today, many people crown casseroles with corn flakes, graham cracker crumbs, ground gingersnaps or caramelized sugar. Inspired cooks are known to layer the dish with sliced pineapples or apricot jam.

Yet everything that's old is new again. With bread pudding recipes so trendy in gourmet magazines today, many Jewish women are serving them, inadvertently bringing kugel back to bread, its roots. Of course those in the know realize that, like French toast, the best bread puddings start with challah. The challah custard kugel below will consume any leftover challah from Rosh Hashanah before you purchase another round of rounds for Yom Kippur.

Playing counterpoint to its sugary competition, the mixed vegetable kugel is made from spinach, potato, carrots, mushrooms and onions. A hearty, nourishing dish after a fast, it calls for matzah meal too, so save the recipe for Passover.

Inspired by the Eastern European craving for white cheese kissed with sugar, this sweet cheese noodle pudding is a quintessentially classic kugel.

"Actually it is the king of kugels," says an independent filmmaker from New Jersey who

Continued on page 38

Honey and Rosh Hashanah

Continued from page 36

SOUTH AFRICA

Ginger Cake

This cake makes an impression!

¼ lb. margarine
1 cup honey
1 cup sugar
4 eggs, beaten
3½ cups flour
1 tbsp. ginger
½ tsp. salt
1½ tsp. baking soda
1 cup boiling water

Preheat oven to 350F. Cream margarine and sugar. Add honey and beaten eggs. Sift flour, ginger and salt together. Dissolve the baking soda into the boiling water. In turns, gradually add the dry ingredients and the boiling water into the creamed mixture. Fold in gently until well mixed. Pour into a greased cake pan and bake in the oven for one hour or until a toothpick inserted in the centre comes out clean.

***

Let us end as we began, with another quote: "Pleasant words are like honeycomb; sweet to the soul and health to the bones." (Psalms: 16:24)

May the entire House of Israel be renewed for a good and sweet year!

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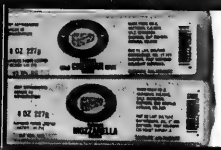

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Piping hot kugel warms the soul

Continued from page 37

provided her family recipe, which she serves every year to break the fast. With thousands of variations on the noodle pudding theme in circulation, kugel makers are often competitive and fiercely loyal.

There is a reason why these old-fashioned puddings remain a staple at synagogue suppers, meetings, brunches and holiday gatherings.

"Kugels are the ultimate Jewish comfort food, says a writing teacher from Manhattan, who would never break the Yom Kippur fast without one. Tired and hungry, her family appreciates a warm casserole on the table.

"After such a solemn day, they deserve a dish that's creamy, luscious and good."

VEGETABLE KUGEL

1 bunch (6-8) carrots
14 white mushrooms
1 potato, peeled
1 medium onion
2 cloves garlic
10 ounce pkg. frozen spinach, defrosted
2 eggs
1½ cups matzah meal (or flour)
½ cup Parmesan cheese

Preheat oven to 350 degrees. Using a food processor, grate the carrots, mushrooms, potato, onion and garlic. Place in a large bowl. Add remaining ingredients and mix well. Fold into a greased 7 x 11-inch, oven-proof casserole. Bake for 50-60 minutes, or until top is crispy and vegetables bubble. Yield: 18 squares.

CHALLAH CUSTARD KUGEL

1 lb. challah, broken into bite-sized pieces
sweet butter for greasing pan, plus 4 tbsp. at room temperature
8 oz. brick of reduced fat cream cheese, at room temperature
¾ cup maple syrup
12 eggs
3 cups of 2 percent milk
2½ tsp. vanilla
¼ tsp. ground nutmeg
¼ tsp. ground cinnamon

Preheat oven to 350 degrees. Butter a 10 x 15-inch oven-proof casserole and spread challah pieces evenly throughout. Place 4 tbsp. butter, cream cheese and maple syrup in a microwave-safe container. Cover and microwave for one minute on high power. Mix well with a fork and pour evenly over challah.

In a large bowl, mix remaining ingredients until blended. Pour evenly over challah-cream cheese mixture. Press challah down with a spatula to moisten. Let rest 5 minutes.

Bake for 30 minutes, or until casserole bubbles and top is golden brown. Serve immediately, or prepare ahead, refrigerate and reheat. Recipe freezes well. Yield: 40 squares.

SWEET CHEESE NOODLE PUDDING

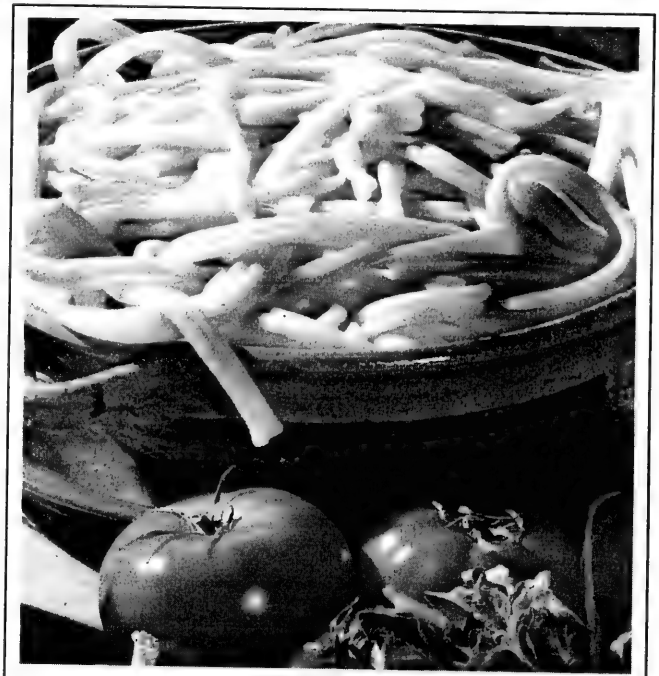
1 lb. broad noodles
⅔ cup sugar
24 oz. large curd cottage cheese
1 pint sour cream
4 eggs, beaten
2¼ tsp. cinnamon
½ tsp. vanilla
⅔ cup golden raisins
4 oz. cream cheese (not whipped)
no-stick spray for greasing pan

Preheat oven to 350 degrees. In a large pot, prepare noodles according to package instructions. Drain water from noodles. Reserve.

In a large bowl, add remaining ingredients – except ¼ tsp. of the cinnamon. Blend well with a spoon. Add noodles, stirring well.

Grease a 9 x 13-inch oven-proof casserole with no-stick spray. Fold contents of bowl into casserole. Sprinkle remaining ¼ tsp. cinnamon on top.

Bake for 30-40 minutes, until kugel bubbles and turns light brown on top. Yield: 32 squares.



Freshly made pasta

Message to CJN Snowbirds

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your Canadian Jewish News.

1/ Continue regular delivery to your home, and arrange for Canada Post to forward The CJN on with your other mail each week.

2/ Advise our Circulation Department to suspend delivery until your return to Canada with no weeks lost in your subscription period.

3/ Arrange with our Circulation Department to redirect The CJN to your winter address at a cost of $5.00 per month for U.S. addresses and $11.00 per month for foreign addresses.

This charge -- payable by cheque, Visa, Mastercard or American Express before departure -- covers the cost of additional postage incurred for out of country mailings.

To make any change in your delivery please call the Circulation Department at **416-391-1836 (ext. 224) or fax 416-391-0949, allowing a minimum of three weeks notice.**

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COR 488

Feature

Rosh Hashanah, Calcutta style

By RAHEL MUSLEAH
Special to The CJN

When my family and I emigrated from Calcutta to Philadelphia in 1964, nobody had ever heard of a Jew from India.

I remember standing up in front of my Grade 2 class at the Solomon Schechter Day School, singing the Indian national anthem, *Jana Gana Mana*, as proof that I was really from India.

Despite the surge of interest in Sephardi culture, many people still don't know much about the Jews of India, a group of disparate communities from Cochin to Calcutta, isolated from each other by thousands of miles, as well as differing origins and customs.

Bombay's B'nei Israel community claims its origin dates back to the Greek persecution that brought on the Maccabean revolt. The Jews of Cochin, in South India, trace their roots back 2,000 years, although the earliest documentary evidence of the settlement dates from the 11th century CE. Many Portuguese Jews fled the Inquisition and made their home in Cochin.

A shack in Madhupur.

"Doodh wallah" carrying container of milk on his head.

The first Jew to settle in Calcutta was Shalome Cohen, a Syrian businessman who left his native Aleppo and made Calcutta his home in 1798.

He prospered and eventually became the court jeweller to the Nawab (nobleman) of Lucknow. Iraqi Jews streamed to India in the 1800s, to try to emulate Cohen's success as well as to escape the religious persecution in Baghdad from 1825 to 1835.

Eventually, the Calcutta Jewish community grew to a population of 5,000 at its peak in the 1940s, establishing five synagogues, two Jewish schools, a Jewish hospital and other Jewish institutions.

Today, only 50 Jews remain in Calcutta. About half the community made aliyah to Israel in 1948. The other half, afraid their economic circumstances would decline after India gained independence from Britain in 1947, scattered to other English-speaking countries such as England, Australia, Canada and the United States.

My parents, too, decided India was not the best place to raise a family anymore. My father was already familiar with America: he had been encouraged to enter the rabbinate by a Jewish chaplain stationed in Calcutta. My father was ordained by the Jewish Theological Seminary in New York, and went back to Calcutta to serve the community for 12 years.

We came to the United States by ship, and although Ellis Island was closed by then, our first glimpse of America was the Statue of Liberty.

Continued on page 41

Rahel Musleah's parents with Aunt Ramah.

Rahel Musleah with blue Torah brought out from Calcutta.

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Feature

Rosh Hashanah, Calcutta style

Continued from page 40

We arrived in the United States in July, with Rosh Hashanah not far off. My father became the rabbi of Mikveh Israel, the Spanish and Portuguese Synagogue in Philadelphia. He spent hours with a reel-to-reel tape player, learning the Sephardi melodies that differed from the familiar Calcutta chants.

My mother, who had worked as a secretary in Calcutta, learned to cook.

In Calcutta, we had relied on our Indian cook who was trained in the rules of kashrut, as did most Indian Jewish families.

Before we left, my mother followed the cook around and wrote down everything in two steno pads. The first things she tried to cook in America were: mahmoosa, an egg and potato dish; beet khata, a sweet-and-sour curry with dumplings; and aloomakalas, a round, deep-fried potato that is crisp on the outside, white and fluffy inside. Writing down recipes is easier than following them; we sampled a lot of burned food in those days!

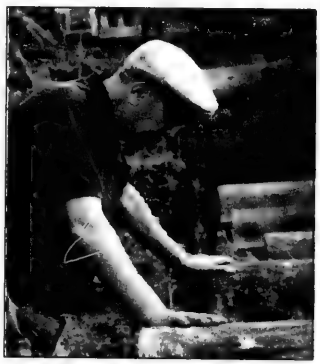
Boy bathing in street.

When my mother turned to the women in the synagogue to guide her, they taught her how to make good Sephardi foods such as chopped liver, brisket, noodle kugel, matzah balls and sponge cake! Though Mikveh Israel follows the Spanish & Portuguese tradition, many of its members are Ashkenazi.

It was easier to assemble the foods for the special Rosh Hashanah mini-seder with which Sephardi Jews usher in the new year. The seder features foods that symbolize good wishes for the new year, including apple preserves spiced with whole cloves; dates stuffed with walnuts; pomegranate (may we be as full of mitzvot as this pomegranate is full of seeds); spinach; pumpkin; scallions and string beans. The blessings over the vegetables derive from puns on their Hebrew names that turn into wishes that our enemies should be destroyed.

Continued on page 42

Lentil seller in Tiretti Bazaar and (right) Torah belonging to Rahel Musleah's great-uncle that was brought to the U.S. from Calcutta.



Rahel Musleah's father, leaning over his parents' grave.

Muni dressing Rahel Musleah in a sari on verandah.

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Feature

Rosh Hashanah, Calcutta style

Continued from page 41

In Calcutta, we also used a sheep's head to symbolize the biblical hope that we should be heads and not tails. Understandably, we did away with this particular dish in America!

The seder also reflects the kabbalistic influence on our community. We recite five biblical verses from 10 to 17 times each. The last verse is: "And you will have peace, and your house will have peace, and everything that is yours will have peace."

Nothing acid or sour is eaten on Rosh Hashanah, such as the sweet-and-sour Arabic dish called khatta. Instead, the meal consists of tempting dishes like mahmoora, chicken cooked with tomatoes, spices, almonds and raisins, served on a bed of pilau (rice) and topped with none other than *roshinkes mit mandlen* – more raisins and almonds sauteed quickly until crisp and golden. We even dip the challah into sugar, not salt, after reciting the Hamotzi.

In Calcutta, the distinctive home ritual is carried into the synagogue. Instead of one special Selichot service the Saturday night before Rosh Hashanah, Sephardi and Oriental Jews conduct Selichot – the special set of penitential prayers – all through the month of Elul. On erev Rosh Hashanah, a pre-dawn Selichot service began at 4 a.m., followed by the morning service and a visit to the cemetery.

Though I was too young to remember the synagogue observance, my parents have described Rosh Hashanah in the Maghen David Synagogue in Calcutta. At 6 a.m. on Rosh Hashanah morning, the synagogue, draped in white, began to fill with people, men dressed in white shark-skin suits (a shiny, heavy, polyester-like material). Women also wore as much white as possible.

The entire service was chanted aloud, and did not end until 1 p.m. The centrepiece of the service is a poem by Judah Samuel Abbas that describes the binding of Isaac. The shofar blasts also differ from the traditional Ashkenzi blasts: *teruah* is one long blast instead of nine short blasts.

Entire service chanted aloud

After the Torah reading, the solemn mood of the service shifted to that of an auction, as the aliyot, ark openings and other honours for the second day of Rosh Hashanah and Yom Kippur went up for grabs. Honours for the first day were auctioned off the previous Shabbat.

Though the auction prolonged the service by almost an hour, nobody seemed to mind. Only the people interested in the bidding – about half the congregation – remained in the sanctuary, laughing and joking among themselves, but still paying very close attention.

Much of the bidding was done in increments of 26 – the numerical value of God's name – until the bidding reached 101, the numerical value of the guardian angel Michael's name. The opening of the ark on Kol Nidre night and reading the Haftorah traditionally drew the highest bids.

Parents bid on honours for their children as well. When the Torah was taken out, a special Haftorah scroll accompanied it; this light scroll was usually carried by a child. It was also a child's job to point to the beginning of the Torah portion with a yad, or pointer.

On Rosh Hashanah afternoon, many Calcutta families opened their homes to others for the traditional reading of the Book of Psalms, accompanied by a light meal of sweets and fruit.

While the distinctive Calcutta lifestyle has vanished with the dispersion of the community, my family follows many of the Calcutta customs, including the Rosh Hashanah seder. We continue to greet family and friends on Rosh Hashanah with the traditional blessing: *Tizku l'shanim rabot*, May you merit many years. The response is: *Tizke ve'tihyeh*: May you merit, and may you also live.

Rahel Musleah is a journalist, author and singer who presents programs on the Jewish communities of India. She is the editor/singer of Songs of the Jews of Calcutta.

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Sunday, October 1, 9am

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Kol Nidre Sunday, October 8, 6:30pm
Monday, October 9, 9am

Services are held at the Scott Religious Centre, York University. Kiddush will be provided.
For more information, please call Tobi at 905-764-0212.

Advertising Feature

Life·Style

One Glen Park reinvents the condominium

If the free spirit in you rebels at the notion of "downsizing" as you grow older, you'll be happy to know that at least one developer agrees with you.

David Feldman, President of Camrost-Felcorp, sets a new standard in elegant living with the launch of One Glen Park, an exclusive collection of condominium residences. It's only fitting that this cutting-edge development should occur in North York, where Camrost-Felcorp's previous successes include Village Gate, the Madison Centre, the Residences of Manhattan and Madison, and the Hollywood Plaza Grand Regent.

Barbara Klein, Community Sales Manager for Camrost-Felcorp, is well-acquainted with the frustration of prospective buyers who dread being shoehorned into smaller quarters — and their elation at finding an alternative. "Downsizing sounds great, until *you're* the one being downsized," she says. "This project is not just another condominium; it's a solution for people who want to not only maintain their existing lifestyle, but enhance it." Those disenchanted with boxlike offerings at other projects have found, with One Glen Park, that "they're not losing a home, they're moving into a better one. It's a house in condo's clothing," says Klein.

Gourmet kitchen with state-of-the-art appliances: everything a cook could want

Keeping Shabbos dinner where it belongs

Many have been so taken with the concept that they've purchased multiple units, and customized them to their taste — effectively building a brand new "dream home."

Equal space, with amenities galore — and without the hassles of property maintenance and security. What does it all mean?

It means Shabbos dinner for 20 is *still* Shabbos dinner for 20 — in your own home, not at your daughter's because you don't have room. It means you can still "run a restaurant" in your kitchen — a new, state-of-the-art kitchen that will make cooking for family and friends a greater pleasure than ever. (For larger gatherings, the well-appointed party room has kitchenette facilities suitable for on-site catering).

It means that when they visit, your children and grandchildren can surf the web to their hearts' content on the Rogers Wave high-speed connection.

This feature, notes Klein, is typical of One Glen Park's intrinsic value and attention to detail. "The quality is built in from floor to ceiling," she beams. "Features that are extra elsewhere are standard here."

Among many others, these features include spacious balconies, nine-foot ceilings in the main living areas, designer kitchens with state-of-the-art appliances, and elegant master ensuite baths complete with whirlpool.

You'll also enjoy private underground parking, an attentive concierge, and two custom-designed elevators, with one serving as a Shabbos elevator.

Ironclad security means you can pick up and leave at a moment's notice and travel without having to worry about your property or your vehicle.

One Glen Park also offers a number of other features other condos don't, like individual heating and cooling pumps, so you don't get stuck with inflated bills from shared heating and air conditioning. A complete fitness centre that would make an Olympian proud will allow you to enjoy the benefits of exercise year-round, as well as a rejuvenating steam shower.

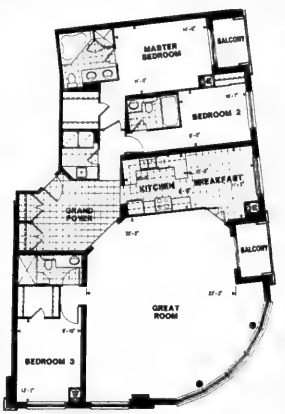
As the Crown Jewel of Camrost-Felcorp's "Signature Collection", One Glen Park offers an array of options and finishes limited only to your imagination. Most buyers, she says, are taking full advantage — especially at the pre-construction prices in effect as of this writing.

Perhaps the greatest advantage of One Glen Park is its location. For those who've spent the better part of their adult lives in the Bathurst / Glencairn area, moving into One Glen Park means remaining connected to the old and familiar — shopping, restaurants, bakeries, synagogues. As one buyer noted, "You don't know how much it means to be able to walk to shul, the same shul I've gone to for 30 years — and to know that I'm still within walking distance of my children."

Pre-construction prices for limited time only

In the broader sense, living at One Glen Park means being part of a community, says Klein. Many purchasers to date were friends or neighbours to begin with, and were drawn to the project by word of mouth. Underscoring the neighbourly feeling is a main lobby, complete with fireplace, that would be the envy of the Waldorf Astoria. Upon seeing the artist's rendering, one buyer was moved to declare, "I guess now I'll have to wear designer shorts to pick up the mail!" — to which his wife retorted, "it's about time!"

Units range in price from $348,800 to just over $1 million, with considerable savings still available on a variety of features and options. Designer shorts are negotiable.



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Advertising Feature

LifeStyle

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Notice to Visitors to Pardes Shalom Cemetery

Arrangements have been made by Pardes Shalom to provide complimentary transportation to the cemetery before Rosh Hashanah and Yom Kippur, for those without transportation.

Bus service will be provided on the following 2 days: **Sunday, September 24 and Sunday, October 8.**

On each of these days, a bus identified by a sign "**PARDES SHALOM**" will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst Street, at 10:00 a.m. for Pardes Shalom Cemetery.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:30, to pick up passengers before proceeding to the cemetery.

The bus will leave the cemetery at 12:30 p.m. for return to the Betel Centre and the Bathurst Jewish Centre.

For further information, and to register, please call the cemetery office (416) 635-2883, extension 211 - Trudy, or extension 224 - Esther.

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש ווינקל

רעדאגירט פון: אלעק סילווער

גראַדויִרונג־רעדע

פון צפורה אקער

ביאליק מאַג־שול, מאַראַנאַ, יוני, 2000

פון רעדאקציע: די טעמע פון דער גראַדויִרונג דעם לעצטן שול־יאָר אין דער ביאליק שול איז געווען „1000 יאָר יידיש". אַחוץ אַנדערע וועלטלעכע לימודים אין דער שול, לערנען די קינדער יידיש און יידישע קולטור. זייער לערער־רין איז עטל קופער. מיר דרוקן דאָ די גראַדויִרעדע, גיהאלטן פון צפורה אקער בײַם סוף פון שוליאָר דעם לעצטן יוני. עס איז אינטערעסאַנט, אַז צפורה שטאַמט ניט פון אַ יידיש־רעדנדיקער היים און דאָך איז בײַ איר איינעפֿלאַנצט אזא טיפער נעפּיל פאַר יידיש.

חשובע פאַראַמלטע: — מיר, די גראַדואַנטן פון דער ביאליק שול אין יאָר צוויי טויזנט, זיינען דאָ אַלע פאַראַמלט. היינט, נאָך אכט צי צען יאָר אין דער ביאליק שול, וויסן מיר בעסער ווער מיר זיינען אָן פון וואַנען מיר זיינען נעקומען. דער לימוד פון יידיש האָט באַרײַכערט אונדזער פֿאַרשטאַנד פון אונדזער ירושה אָן האָט אויך באַרײַכערט אונדזערע נשמות.

אַלע נעדענקען, ווי מיר האָבן זיך נערײַכט אויף מרס. בערמאַנס ערשטער לעקציע אין דרימן קלאַס. מיר האָבן נעפּילט דעם באַסיײַס פון די ערשטע לידער: „גוט יום־טוב" אָן „דאָס איז יידיש", נאָר אײדער מיר האָבן זיך אויסגעלערנט די ווערטער. דאָס איז יידיש. יידיש היסט פֿאַרשטיין אָן אינטערעסן. יידיש איז אַ נעפּיל. עס איז סיי דער טעם פון טרערן, סיי די פֿרייד פון סאַנצן אַ האַרץ.

נעדענקט איר דאָס בייטעלע, וואָס מרס. בערמאַנס טאַטע אויפֿגעמייט? עס איז געווען אוממעגלעך עס צו עסענען. אָבער וואָלט ווער אָן עס געעסענט, וואָלטן זיי באַקומען דעם ארבֿי, וואָס איז געלעגן אין בייטעלע: בין איצט האָט נאָך קיינער ניט אַנטדעקט דעם ארבֿי. דאָס בייטעלע האָט אונדז ניט נאָר אַנגעריבט, נאָר עס איז אויך געווען וווּנדערלעך. פונקט ווי יידיש.

צי נעדענקט איר די דיימלעך, קלאַפערס אין גראַ־נערס, וואָס מרס. בערמאַנס טאַטע האָט געמאַכט מיט אזוי פיל ליבע? ווער עס האָט זיי געווונען האָט געמיינט אז זיי האָבן באַקומען אַ מייערע ירושה. עס איז טאַקע אזוי געווען. די דיימלעך, קלאַפערס אין גראַגערס זיינען נאָך אין אירסדרוק פון אונדזער יידיש־ירושה, פון אונדזער זכרון. צי נעדענקט איר דאָס ליד „אַ סוכּה אַ שיי־נע", אַדער די פּאַעמע „דאָס פּינעלע אין שטיבעלע"? מיר ווילן זיי קיין מאָל ניט פֿאַרגעסן. אויב מיר ווילן אַ פֿאַרגעסן אַ וואַרט, וועט אַבער בלייבן דער באַסיײַס פון זיי.

איידער מיר האָבן זיך אומגעדרייט זיינען מיר גע־וען אין זעקסטן קלאַס אָן מיר האָבן זיך געלערנט יידיש מיט מרס. קופֿער. זי האָט אונדז באַקענט מיט וויכטיקע יידישע שרײַבער, ווי שלום־עליכם, י. ל. פרץ אָן ביינעם העלער. די שרײַבער, וויי די מעלאָדיעס אָן לידער, פֿאַרשטאַרקן אונדזער בונד מיט אונדזערע אָבות, מיט זייערע חלומות.

די ביאליק מאַג־שול איז כּמעט די איינציקע אין מאַראַנאַ, וואָס לערנט יידיש. אָבער מיר האָבן זיך גע־לערנט מער ווי די שפּראַך. מיר האָבן זיך באַקענט מיט דעם אָלטן נעשעפֿטשעטן ווינליד „ראָזשינקעס מיט מאַנדלען", מיר האָבן זיך באַקענט מיט דעם ווי, וואָס ליגט אין ליד „עס בראַנט", אָן מיט דער פֿרייד, וואָס זיינט זיך אין ליד „אַלע בריידער". צוליב יידיש האָבן מיר געזונגען דאָס בלוט פון אונדזערע אָבות, די עמאָציעס פון זייערע נשמות אָן די פּעסטקייט אין זייערע הערצער. ביאליק האָט אונדז געגעבן אונדזער פֿאַר־גאַנגעהייט זורך דער שטים פון יידיש. די לערערינס האָבן אין אונדז פֿאַרפלאַנצט אַ ליבע פֿאַר יידיש — סיי אונדזער שפּראַך, סיי אונדזער ירושה.

מיט יידיש איז אונדזערע הערצער קעגען מיר איצט איבערגעבן דעם אוצר צו אַנדערע. עס וועט קומען די צייט, ווען מיר וועלן בעגטשן שבת־לײַכט אין אונדזערע אייגענע היימען אָן מיר וועלן זינגען „שבת זאָל זיין" צו אונדזערע קינדער, אָן זיי לייגן שלאָפן מיטן ליד „רא־זשינקעס מיט מאַנדלען". א דאַנק.

Obituary

'King of Spadina,' Harry Henig dies at 91

By BEN ROSE
Staff Reporter

TORONTO — Known as the "King of Spadina," Harry Henig operated a womenswear store for 30 years and then began a second career as an author. He died recently at the age of 91.

Henig retired from the Fashion Centre at St. Clair Avenue and Dufferin Street in 1980 and proceeded to write seven books. He finished his seventh book, *Prisoner of Destiny*, just two weeks before his death, and was already planning another based on the people he met at 100 Canyon Ave., an apartment building where he lived.

He lived in Hearst, Sask., and Brantford, Ont., before coming to Toronto, said his only surviving daughter, Louise Levy, of New York.

"He had a hard life, coming to the new world all by himself, in 1921, at the age of 12, only to find that his father had died and his uncle had cheated him of any money left to him," Levy said.

"All the royalties from his books, about $30,000, were donated to the Shaarei Zedek Hospital in Israel.The library at Hebrew University is named after my mother, Fanny, and the music room after my late sister, Sheila."

Henig's daughter, pianist Sheila Henig, predeceased him in 1979.

His books included one about his daughter, Sheila. One of his best known books was *Behind Hospital Walls*, about his own experiences in Toronto hospitals. He also wrote a novel.

Henig was a member of Beth Sholom Synagogue, where he sang in the Yiddish choir, and he was a close friend of the synagogue's former spiritual leader, Rabbi David Monson, his daughter said.

In addition to his daughter, Henig is survived by three grandchildren and five great-grandchildren.

Family to dedicate hall to synagogue 'matriarch'

By LEILA SPEISMAN
Staff Reporter

TORONTO — Hetty Josephs, who died four years ago at the age of 94, was known as a social, gregarious and beautiful woman – "the matriarch of Shaarei Tefillah Congregation," according to her daughter, Phyllis Sugar.

So it is entirely appropriate that her family chose to remember her by dedicating the banquet hall in her memory.

The Hetty Josephs Hall will be dedicated at 8 p.m. on September 21. Besides the dedication, there will be an illustrated talk by Rochelle Carrady.

Carrady helped research the Fugu Plan, which was an attempt by Japan, before World War II, to create a Jewish homeland in Manchuria.

While the project was unsuccessful, it set the stage for the issuing of the Japanese visas which allowed many European Jews to escape the Holocaust.

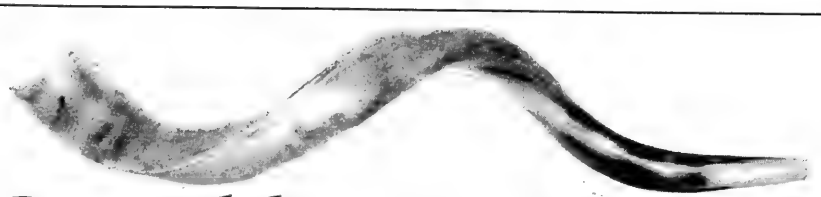
Carrady also helped Rabbi Marvin Tokayer research the remnants of Jewish communities in Japan, China and India, where whole communities unwittingly observe Jewish practice.

Josephs' granddaughter, artist Terri Sugar Keyfitz, has dedicated a painting to Josephs which hangs in the banquet hall. The six-foot square canvas represents different aspects of Jewish life.

Josephs, who was born in England, came to Canada in 1939, just before the outbreak of World War II.

Sugar told *The CJN* that her mother had "a marvellous sense of humour." Josephs was "a beautiful person in every way."

The evening is open to the public and refreshments will be served.



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York University
WE ARE THE STORIES WE TELL: Jewish Memory
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Rabbi Steven Saltzman,
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Refreshments - Selichot Services at 11:00 p.m.
Rabbi S. Tanenzapf & Cantor Eli Bard

BETH TZEDEC 416-781-3511
Beginning at 10:30 p.m. with refreshments
Pearl Gertrude Brody Annual Memorial Lecture at 11:00 p.m.
"Hanging in the Balance: Justice and Mercy"
Professor David Novak
J. Richard & Dorothy Shiff Chair of Jewish Studies, University of Toronto, author of nine books including his latest
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Selichot service at midnight with
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Moderator: Mr Chaim Klein,
Congregational School Principal
Refreshments - Selichot Service at 11:45 p.m.
Led by Rabbi Wayne Allen and Cantor Efraim Sapir, Accompanied by the Festival String Quartet & the Beth Tikvah Choir under the direction of Srul Irving Glick

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Pre-Selichot Lecturer: **Dr. Seymour Epstein,**
Director, Board of Jewish Education
"The Miracle of Teshuvah (Return): Modern Day Examples"
Refreshments following
Beth David & Beth Emeth Memorial Plaque Dedication at 11:30 p.m.
Selichot Services at midnight led by:
Rabbi Howard Morrison & Rabbi Philip Scheim
Cantor Aaron Bensoussan and the Beth Emeth Bais Yehuda Choir
Charles Heller, Director

On Campus

Canadians bring home AEPi awards

By FRANCES KRAFT
Staff Reporter

TORONTO — Tau Omega, based at the University of Toronto, received Alpha Epsilon Pi's Louis Sherr Outstanding Chapter Award at the Jewish fraternity's annual convention, held last month in Las Vegas.

One of the reasons, said chapter president Nathaniel Lipkus, was the chapter's attendance rate and closeness. Members have to provide a written reason if they are unable to attend a meeting. Among their volunteer activities, they packed Passover boxes for National Council of Jewish Women, and worked on a clothing drive.

Also, York University student Jay Klein was named Undergraduate Supreme Governor and, in a separate honour, he received the Louis Heller Oustanding Exchequer Award as treasurer of the year.

The position of undergraduate supreme governor (which he shares with a California member) is analogous to being president of the over 4,000 undergraduate AEPi members in North America. In this role, Klein will serve as liaison between the undergrads and the "supreme board," made up of AEPi alumni.

His duties include representing AEPi at the General Assembly of United Jewish Communities in Chicago this November. A campus visit to Boston area universities is also planned.

Klein, 20, moved to Toronto from West Palm Beach, Fla., two years ago when he entered York University, where he is majoring in political science and mass communications. A native of Syracuse, where he lived until age 7, he spent 11 summers at Camp Ramah in Utterson, Ont.

He was elected president of his pledge class in first year and last year, he was chapter treasurer.

"I look at AEPi like my business. This year we were able to set new highs in the bank balance...we ended up with about a $4,500 surplus. When I started, we were about $800 in the red." Funds raised are donated to charities, and also used to assist students who are not able to afford fraternity fees, which run about $400 the first year (a relatively low fee for AEPi, because York does not have a frat house, he noted).

* * *

Other AEPi awards included:

Ilan Barda, adviser to Eta Omicron chapter at McMaster University, received the A. Edward Scherer Outstanding Chapter Adviser Award.

Thierry Elmaleh and Neil Grunberg of Epsilon Chi at McGill University won the Philip Cohen Undergraduate Achievement Keys. Grunberg is now an AEPi chapter consultant in the United States.

Of the 105 AEPi chapters in North America, only six are located in Canada: Canadians were well represented among the over 30 award winners.

Fraternities are discouraged at York

TORONTO — Tau Omega, the Jewish fraternity chapter based at York University, is not officially recognized on campus.

The policy denying official status to fraternities and sororities (Presidential Regulation Number 5) was approved in 1990, replacing a previous ban.

Rumours still surface, however, that fraternity members risk expulsion, but that is not true, said Anne Marie Ridley of York's Student Affairs office.

"If we have complaints regarding the behaviour of members of a fraternity, we'll deal with the behaviour, if it's against our code of conduct," she clarified.

The university provides facilities to fraternities on the same basis as it does to other off-campus groups, the policy states.

Reasoning behind the regulation includes concerns that students might be deflected from participating in other campus organizations, and that "their commitment to exclusivity" is inconsistent with values of accessibility and tolerance, according to the preamble.

Jeremy Zacks, president of the 62-member Tau Omega chapter, is not worried about sanctions. There has been "the odd issue," he admitted, citing as one instance the acceptability of posting notices on campus about AEPi events.

Ironically, Jay Klein was hesitant to join AEPi initially because of the hazing tragedies he'd heard of in the United States, where fraternities are more common.

He does not believe the concerns expressed by the university are warranted in AEPi's case. He doesn't think that AEPi members would necessarily become involved with other campus organizations were they not involved with AEPi, and said that potential members would not be turned away if they couldn't afford the fees.

Also, he added, "we are a haze-free chapter." (The international organization has an anti-hazing policy.)

"I was most pleased with the outcome [of joining AEPi]," said Klein. "It's done a lot for me."

-F.K.

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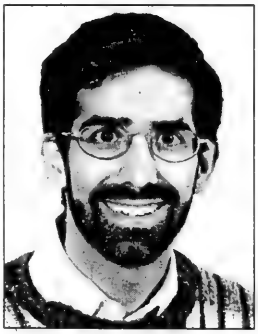
On Campus

York prof plans Web site on medieval Jewish Spain

By SHELDON KIRSHNER
Staff Reporter

TORONTO – Pre-modern Spain was a nation of immense cultural richness prior to the xenophobic upheavals which led to the persecution and expulsion of its Jewish and Muslim inhabitants.

"It was a place where Christian and Muslim kingdoms existed side by side, with people of different religious backgrounds and outlooks living in each region, and where Jews were integrated into the mix," says Eric Lawee, a 37-year-old York University intellectual historian working on a path-breaking interdisciplinary Web site that may be of benefit to scholars, students and lay people alike.



Eric Lawee

The site, Medieval Spain: Antiquity to the New World (CE 100-1550), which will encompass Portugal, is sponsored by Stanford University's Humanities Laboratory. A preliminary version is scheduled to go online next year.

Lawee, a Jewish studies specialist in the humanities department, is one of four investigators Stanford chose to develop the site as well as a HypertextBook, a flexible and evolving device that allows viewers to consult multiple translations of texts alongside their originals and to study related research material.

The author of a forthcoming book on Isaac Abarbanel, a stellar Spanish Jewish personality of the 15th century, Lawee hopes to test the site in a course he intends to give in the 2001-02 academic year, called Church, Mosque and Synagogue: Jews, Muslims and Christians in Medieval Spain.

At the moment, though, the site is in its early stages of development. "We are setting up equipment, coordinating software and determining our agenda," he explained.

Lawee, a University of Toronto graduate, will contribute his expertise to the project in two distinctive fields: Hispano-Jewish thought and literature and late medieval Jewish-Christian social and religious interaction.

He brings formidable credentials to the task. He has a PhD in Judaic studies from Harvard and possesses a reading knowledge of four key languages: Spanish, Arabic, Hebrew and Latin.

In his view, pre-modern Spain is worth studying because its cultural complexity strikes empathetic chords today.

"I think that as issues of religious and ethnic diversity, pluralism and the like take centre stage in our own culture, and as we probe the relationship of the three great Western monotheistic religions, interest in Spain grows here."

From a strictly Jewish perspective, he added, Spain has been an alluring topic since the onset of Jewish studies in 19th-century Germany.

"There is in Jewish historiography what one recent medievalist referred to as the 'Sephardic mystique.'

"There are a number of reasons for that. In part, this phenomenon reflects an interest in the idea of Jews retaining Jewish identity while also participating – and appropriating the best of – their larger cultural milieu.

"Spanish Jews succeeded on this score better than any other pre-modern Jewry, at least on some reckonings, though historians now know better than simply to speak of a 'Golden Age,' even with regards to the history of the Jews in Muslim Spain.

"The issue of cross-cultural interaction is one thing that drew me to Spain. Another attraction is simply the remarkable spiritual personalities to emerge from the Jewish communities of medieval Muslim and Christian Spain – Maimonides, Isaac Abarbanel and so forth. The list is long and impressive."

Lawee wrote his PhD thesis on Abarbanel, and his book, *Isaac Abarbanel's Stance Towards Tradition: Defence, Dissent and Dialogue* (State University of New York Press), is based on that dissertation.

"The book approaches Abarbanel from the integrating perspective of his negotiations with texts and teachings bequeathed to him from the Jewish past. It also views him as a transitional figure from medieval to early modern Jewish philosophy and interpretation," he says.

An observant Jew, Lawee considers Abarbanel a compelling figure. "First, of course, there is his remarkable biography.

Continued on page 50

Shaarei Tefillah Congregation
invites the community to participate in a
20th Anniversary Tribute Dinner

in honour of
Rabbi Moshe Stern
and
Rebbetzin Sarah Stern

Sunday, November 12, 2000 at 6:00 p.m.
3600 Bathurst Street

Guest speaker: **Rabbi Hersch M. Galinsky**
Dean and Director-General of Educational Centres in Israel
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This event will recognize the important contribution the Rabbi and Rebbetzin have made to Shaarei Tefillah Congregation and to the entire Jewish community.

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Web site planned to go online next year

Continued from page 49

Here is the product of a noble Iberian family living a rich life during a turbulent period who was a financier and courtier in three major southern European centres – Spain, Portugal and Italy. He was also Spanish Jewry's foremost figure, a versatile and erudite Jewish scholar and an amazingly prolific writer.

"In terms of my chosen theme, what attracted me to Abarbanel was the combination of small-c conservatism and creativity that I found in his works and at the centre of his religious-intellectual persona. I wanted to explore this combination of reverence for the past and willingness to innovate, often daringly.

"I confess that I probably saw some contemporary relevance in all of this. Abarbanel's urbane traditionalism is sorely lacking on the current Jewish scene."

'Abarbanel's urbane traditionalism is sorely lacking'

Lawee, the son of David and Joyce Lawee, a retired U of T medical professor and a social worker respectively, plans to integrate Abarbanel into the HypertextBook. "I will use him on the Web site as a way to open up the whole experience of Jews in Christian Iberia – Spain and Portugal – from printing to Inquisition and from cross-cultural fertilization to expulsion."

And if funding comes through, he and his collaborators will expand the Web site right into the 20th century.

As he put it: "We want to produce a site that appeals to a wider audience, ranging from scholars of medieval Europe eager to engage in comparative history to cultural institutions interested in bridging gaps between religious communities today."

DIRECTOR OF PLANNING

UJA FEDERATION, as part of the Jewish Toronto Tomorrow initiative, requires a Director of Planning for York Region.

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Coast to Coast

Internal problems seen as threat to Israel

Continued from page 3

Yet, in the meantime, the yawning divisions between haredim and secular Jews show no sign of healing.

Sustained by the dream that Israel can be both "a moral Jewish state and a normal state," Horovitz expressed regret about "the unfortunate degree to which politics and religion are intertwined" in Israel.

He said that rabbis would be more credible figures if they were not so linked with politics.

David Horovitz

In theory, Horovitz supports the idea of separating synagogue and state in Israel. "But how do you do it?" he asked plaintively, referring to the disproportionate influence religious parties exert on the political system.

Horovitz voiced concern that Israel's Supreme Court is coming under increasingly bitter attack by haredi politicians, namely those in Shas, Israel's third largest political party, with 17 Knesset seats.

In his book, he writes, "There are powerful forces here for whom Orthodoxy is a priority and democracy an irritant."

Horovitz chastised Prime Minister Ehud Barak for having pandered politically to Shas in his quest to sign peace treaties with the Arabs.

And he predicted that Barak, in the interests of achieving peace with the Palestinians and Syria, will not only invite Shas back into his coalition government, but will also blithely set aside his recently announced agenda for a "secular revolution" in Israel.

In his estimation, Barak is very vulnerable politically and could yet be defeated in the next election. "Incumbent prime ministers don't win elections in Israel, at least in the past 30 years."

It would not surprise Horovitz if Benjamin Netanyahu, the disgraced ex-prime minister, makes a comeback and takes control of Likud. "Netanyahu could easily establish himself as opposition leader."

In his view, Netanyahu misruled Israel, shutting down bridge-building with the Palestinians, freezing warming relations with moderate Arab states and embarrassing Jordan and Egypt about having made peace with Israel.

"He stretched my faith in this country and its people, weakened my personal attachment to it and my confidence in their judgment, to the point where I was reluctantly prepared to consider living somewhere else."

According to Horovitz, Israeli democracy is not as stable as many believe. "We have killed one prime minister – Yitzhak Rabin – and the potential for further political violence is undeniable. Death threats to politicians and judges are now routine. Our leaders move around in cordons of bodyguards."

Nevertheless, since Rabin's assassination five years ago in November, Israelis have learned to be more tolerant of each other's political views.

"People looked into the abyss in terms of the viciousness of the debate and drew back," he observed.

As a result, there is a greater readiness by Israelis to consider political arrangements with the Arabs they may have rejected out of hand a few short years ago.

Horovitz was loathe to comment about the chances of Israel and the Palestinians reaching a post-Camp David peace agreement. But he said that the two sides have reached "an acutely sensitive, critical period."

He added that Israelis are "thirsty for an end to the conflict, even at a painful cost."

An accord with Syria is still far off, since Bashar al-Assad, Syria's new leader, is trying to cement his hold on the country, he noted.

And since its unilateral withdrawal from southern Lebanon on May 24, Israel is no longer under pressure to make sweeping territorial concessions to Syria on the Golan Heights.

Ottawa man guilty in bomb plot

MONTREAL — An Ottawa man of Egyptian origin pleaded guilty to possessing explosives as part of a plot to bomb the Israeli consulate.

Ayman Bondok, a 23-year-old pizza-delivery man, is scheduled to be sentenced Sept. 22.

Bondok admitted to constructing a crude bomb and concealing it in the Montreal apartment of Tarek Khafagy, 30, an Egyptian refugee, who is co-accused in the case. Bondok also admitted to making an anonymous call to the consulate in February threatening to blow it up unless Israel released Lebanese prisoners.

Bondok also admitted to phoning the RCMP anonymously to inform on Khafagy, who has adamantly maintained his innocence.

Khafagy, who claimed refugee status on account of being a member of a persecuted Christian minority in Egypt, will go on trial in October.

Bondok also told the RCMP that Khafagy was linked to the Hezbollah terrorist group, but the RCMP has found no such link.

Bondok's girlfriend has also testified that Bondok had a grudge against Khafagy and wanted him thrown out of Canada. She indicated that there had been bitter feelings between their families in Egypt.

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Sept. 19, is deadline for Sept. 28 issue, and Monday, Sept. 25, is deadline for Oct. 5. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Saturday, Sept. 16

SHABBAT OPEN HOUSE

Beth Tikvah Synagogue Shabbat Open House, services begin 9 a.m., kiddush and displays following. See what's in store for the New Year, meet the rabbis and cantor. **Lillian Cornfield** 221-3433, ext. 307.

BETH HAMINYAN

Congregation Beth Haminyan Shabbat lunch and learn at noon following services. Russian Jewish immigrant **Elena Aleinakov** shares her moving story. 70 Ridge Hill (West Prep) – a Project B'Yachad initiative. Reserve. **Shira** 905-764-5452.

Also, this Shabbat service at 9:30 a.m. is traditional egalitarian with equal participation by men and women in Shacharit, Torah reading and Musaf service. **Lisa** 631-5704 days or **Jeffrey** 789-5766 evenings.

Sunday, Sept. 17

THE JUNCTION SHUL

Thanks in part to a grant from UJA FEDERATION, the West Toronto Jewish Community Association hosts a free, public lecture by **Rabbi Michael Skobac** of Jews for Judaism on The High Holidays for Non-Science Majors, 10:30 a.m. to noon at Knesseth Israel Synagogue (the Junction Shul), 54 Maria St. **Francine** 588-9436.

MEMORIAL SERVICE

Canadian Society for Yad Vashem Memorial Service at the Yad Vashem Holocaust Memorial, Earl Bales Park, 11 a.m. All organizations, schools, synagogues and landsmanshafts are invited to participate. 785-1333.

MUSEUM BOOK LAUNCH

Beth Tzedec Museum book launch, Art and Tradition: Treasures of Jewish Life slide presentation followed by museum tour with **Dorion Liebgott**, museum curator. Breakfast ($3) 9:30 a.m., program 10 a.m. 781-3511.

MY FATHER'S SHTETL

At Beth Isaiah Synagogue, 47 Surrey St., Guelph, **Bernie Farber** executive director of Ontario region, Canadian Jewish Congress, speaks on My Father's Shtetl – A History of Lost and Found, 8 p.m.

BUSINESS ETHICS

Money, Morality and the Marketplace conference at Beth Jacob Synagogue featuring **Aaron Feuerstein, Dr. Meir Tamari, Rabbi Aaron Levine**, who share their thoughts and answer questions. 7:30 p.m., 147 Overbrook Pl. 633-5770.

READ HEBREW IN A DAY

Congregation Darchei Noam one-day workshop of Hebrew reading skills for beginners and near beginners with **Marlee Pinsker** 9:30 a.m. to 4:30 p.m., 15 Hove St. Register 638-4783.

SIN AND REPENTANCE

Temple Kol Ami monthly series Kol Ami: The Voice of My People, begins with **Rabbi Daniel Komito Gottlieb** discussing Sin and Repentance: Preparing for the High Holy Days, 8-9 p.m., Indigo Books, Music & Café 8705 Yonge St., Richmond Hill. **Cy Charney** 905-886-5605.

YIDDISHLAND CAFÉ

Workmen's Circle Yiddishland Café evening, At the Rebbe's Table: Stories and Songs on Hasidic Themes with **Nathan Garnick, David Wall, Martin van de Ven, Sasha Luminsky**. 7:30 p.m., 471 Lawrence Ave. W. $12 in advance, $15 at door.787-2081.

WINGATE BRANCH

General Wingate branch, The Royal Canadian Legion, breakfast nosh, general meeting 9:30 a.m.

Continued on page 53

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Continued from page 52

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VEGETARIAN GROUP

The L'Chaim Vegetarian Group Lunch 'N' Learn, noon to 2:30 p.m. at Le Commensal vegetarian restaurant, 655 Bay St. **Howard Koch** 663-4076.

Monday, Sept. 18

NAGILLAH CHAPTER, JWI

Nagillah chapter, Jewish Women International, (50+ singles) general meeting, 7:30 p.m., at Conquest Travel, 3807 Bayview Ave. (at Cummer) program is Bus Tours by a member of Insight Tours. **Norma** 657-8763.

SUPPORT GROUP

Jewish Parents and Families of Lesbians and Gays meet 7:30 p.m., at Jewish Family & Child Service, 4600 Bathurst St., 6th floor library. 763-9111. Group meets the 3rd Monday of every month.

Tuesday, Sept. 19

COOKING DEMO

Beth David B'nai Israel Beth Am Sisterhood presents a Night of Magic, a cooking demonstration and sampling by cookbook author **Norene Gilletz.** Prepaid reservations $20, or at door $25. Synagogue 633-5500 or **Barbara** 221-9636 or **Rose** 905-764-8141.

SHOP-A-THON

Toronto Hadassah-WIZO Rosh Hashanah Shop-a-Thon at Dominion Save-A-Centre at Lawrence Plaza, noon to midnight. A percentage of gross sales to be donated to Toronto Hadassah-WIZO's Healthcare Services.

CHABAD LUBAVITCH

Rabbi J. Immanuel Schochet, professor of philosophy, discusses I'm a Good Person, Why Aren't My Prayers Answered?, 8 p.m., Chabad Lubavitch of Markham, 83 Green lane, Thornhill. 905-886-0420.

Wednesday, Sept. 20

ART & JUDAISM

Beth Emeth Bais Yehuda Synagogue lecture series Art & Judaism focuses on Rothschild, Wertheimer, Kahnweiler: Jewish Patrons & the Paradox of Portraiture with **Norman L. Kleeblatt**, curator, Jewish Museum, New York City. 7:30 p.m.

GETTING TO KNOW YOU

LAF – Lively After Fifty (55+) Get Acquainted luncheon. Interesting diverse programs are planned. Reserve. **Lucy Alt** 667-8474.

LUNCH & LEARN

Holy Blossom Temple Lunch & Learn in Retirement Afternoon of Music with **Fern Dworkin** at noon. Bring dairy lunch and $1. Cookies and coffee provided. **Shelly Berenbaum** 789-3291, ext. 233.

JWI CHAPTER MEETING

Jewish Women International-Markham/Unionville chapter monthly meeting. Guest speaker. New members welcome. **Sheryl** 905-305-7026 or **Susan** 905-940-0286.

Thursday, Sept. 21

JVS ANNUAL MEETING

Jewish Vocational Services of Greater Toronto annual general meeting, 6 p.m. at the Civic Garden Centre, Edwards Gardens, 777 Lawrence Ave. E. RSVP **Silvana Adair** 787-1151, ext. 263.

YIDDISH FILM SERIES

Lodzer Centre Yiddish film series continues with *Uncle Moses* (1932, U.S.A.) 7 p.m., 12 Heaton St. **Karen** 630-8752.

And What Else Is New

AISH HATORAH

Aish HaTorah, 949 Clark Ave. W., Thornhill. 905-764-1818.

Business Ethics Seminar, You Can Swim With the Sharks But Act Like a Mentsh, **Rabbi Aaron Levine**, Yeshiva University and rabbi of Young Israel in Brooklyn, N.Y., Monday, Sept. 18, 8:30 a.m. to noon. $50 includes lunch. Register.

High Holy Day cooking class, Sweet Starts to a New Year, recipes fun, meaningful insights. Wednesday, Sept. 20, 8 p.m. $10. Register.

LIBRARY PROGRAM

Holy Blossom Temple Library course, Looking at Judaism and Zionism: Our History Through Great Novels with **Prof. Harvey Kerpneck**, University of Toronto, starts Thursday, Oct. 12, 7:30 p.m. *Sybil, or Two Nations* and *Coningsby* by **Benjamin Disraeli** are the first books to be discussed. Preregister. **Anne** 789-3291, ext. 235.

CHAMPAGNE LUNCHEON

Adath Sholom Sisterhood Champagne Luncheon Installation Sunday, Sept. 24, 11:30 a.m., 864 Sheppard Ave. W., with entertainment by **Marvin Rosensheim** and **Michael Khinkis**. Reserve. **Miriam** 905-780-9465 or **Helen** 665-3149.

VILLAGE SHUL

Village Shul, 1072 Eglinton Ave. W. Phone 785-1107.

Saturday, Sept. 16, 10 a.m., Learning for Every Level.

High Holy Day Open House, Sunday, Sept. 17, 11 a.m. to 1 p.m.

Inside Out, a 6-week series with **Reb Zale Newman**, Mondays, 9:30 a.m. starting Sept. 18.

Laugh and Learn with **Rabbi Yitzchak Feigenbaum**, Wednesdays 8-9 p.m.

Life Matters – Essentials in Judaism and Life with **Rabbi Dovid Green**, Tuesdays at 8 p.m.

NCSY NEWS

NCSY (National Conference of Synagogue Youth), The Main Exchange Plaza, 7000 Bathurst St., Thornhill. 905-761-6279.

Free Torah High School for students in Grades 9-OAC . New curriculum, multimedia presentations, special events. For details ext. 25.

The Hebrew Culture Clubs start again this September. Informal classes are run in 8 public schools during lunch and after school. Free food is offered and issues confronting today's Jewish teenagers are discussed. **Dovid** ext. 24.

FOLK DANCING

International Folk Dancing with **Sandy Starkman** starts Wednesday, Sept. 20, 8-10:30 p.m., Bathurst Jewish Community Centre Studio Theatre. **Teme Kernerman** 636-1880, ext. 472 or dance office, ext. 359.

JF&CS GROUPS

Jewish Family & Child Service groups. **Teena** 638-7800 ext. 212.

PALS – Do Your Kids Have Trouble Making Friends?, an interactive social skills group for parents and children (Oct. 16, Oct. 17).

Surviving Separation and Looking Ahead, begins Oct. 12.

Living With Your Teenager: Challenges and Rewards, begins Sept. 27.

FOR SENIORS

LZA Seniors Club is taking registration for the Miami trip, **Libby** 782-2059. Dance classes Thursdays 1:30 p.m. and Cultural Discussion Group Tuesdays 10 a.m. at the Borochov Cultural Centre, 272 Codsell Ave. 630-9444.

Shaarei Shomayim Friendship Club: Painting classes every Wednesday 1-3 p.m.; plans are in the making for the fall season. **Lena** 785-5773.

Association of Jewish Seniors yom tov dinner, Monday, Sept. 25, 5:30-8 p.m., Adath Israel Synagogue. $18. Tickets available at Circle of Care, 530 Wilson Ave., 4th floor. **Goldie Leibman** 635-2860 or **Penny Edwards** 905-881-0376.

Earl Bales Seniors' Club: Trip to Peterborough Lift Lock, Sept. 21; Dances, 7:30 p.m., Sept. 17, Oct. 1, 15, 29; Casino Rama, Sept. 18, Oct. 2, 16, 30; Casino Niagara, Nov. 16, $10 cash casino bonuses, members $18, non-members $20. 395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Sept. 14, lecture, What's Happening in Israel, by **Yaen Vered**; Sept. 21, Israeli movie, *Salah Shabati*; Sept. 28, bingo. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Annual Open House, entertainment, food, displays, programs in action, fall events, classes, Sunday, Sept. 17, 11 a.m. to 3 p.m. **Irina Shulgin**, ext. 123.

Osteoporosis Support Group discussion, A Personal Lifestyle Assessment Tuesday, Sept. 19, 1:15-2:30 p.m. Resource person **Joan Turner**, ext. 126.

Healthy Cooking with dietician/nutritionist **Andrea Sturk**, Tuesday, Sept. 19, 1:15 p.m.

Lunchtime Wellness Chat Thursday, Sept. 21, noon to 1 p.m. in the cafeteria. Facilitator **Joan Turner**.

Israeli Club Etrog for Hebrew-speaking persons, 7 p.m. Tuesdays for movies, lectures, dances, sing-alongs, bingo. Sept. 19, sing-along; Sept. 26, lunch out. **Anna** ext.110.

Sunday movie Sept. 17, 2 p.m. is *The Godfather 2*.

WAGMAN CENTRE

Wagman Centre, 55 Ameer Ave. 785-2500.

Computer Lab, one-on-one computer time accompanied by staff. Tuesdays 10 a.m. to noon. Book 1 or 2-hour slots. **Mara**, ext. 2275.

Beginner Bridge starts Sept. 18, 10 a.m. to noon. Register 9:30 a.m on first class. **Mara**.

Lunch & Learn, Tuesday, Sept. 26, 11:30 a.m. to 1 p.m. Hear Baycrest chaplains **Ernie** and **Lori Gershon** and **Debbie Vigoda.** Reserve in person at Service Desk.

Creative Writing classes with **Sylvia Warsh** begin Monday, Sept. 18, 10 a.m. to noon. Register 9:30 a.m.

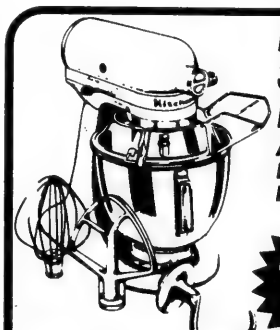
BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Books & Bagels, **David Layton,** reads from his personal memoir, *Motion Sickness*, in which he writes of his tumultuous childhood. Sunday, Sept. 17, 11 a.m.

Seniors: Thursday, Sept. 14, 2 p.m., Afternoon Tea and Fair; Thursday, Sept. 21, 2 p.m., film *Tea with Mussolini*.

SINGLES EVENTS CAN BE FOUND ON PAGE 54



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Coast to Coast

Dilemma over property

Continued from page 1

The gala and day-long WJC executive meeting preceding it were also attended by Canadian Jewish Congress president Moshe Ronen and national executive director Jack Silverstone.

The foundation was actually established in June in Jerusalem to address a vexing question: should unclaimed assets be used to fund Holocaust education around the world, or go directly to survivors, many of whom need the money for immediate needs?

"It's not an easy problem," conceded Elan Steinberg, the WJC's executive director, in a *CJN* telephone interview from New York. "There are very different views in the survivor community."

Nothing is preventing funds from going both to survivors and Holocaust education, museums and research, but as Steinberg notes, a microcosm of the debate is best seen in south Florida.

There, leaders in the survivor community, which numbers at least 15,000, have mounted a vocal campaign, saying all money from unclaimed assets should go to survivors for health care and social welfare.

'It's not an easy problem'

They say their needs are immediate and pressing: home and nursing care, rent, medication, sometimes even food.

They also underscore a sobering statistic: of the world's estimated 250,000 survivors, 1,000 die each month.

Few disagree that the need is greatest in the former Soviet Union, where poor Jews, including survivors, receive 3 million hot meals and 800,000 food packages a year, funded by the sale of unclaimed Jewish property in the former East Germany.

As well, 18,000 survivors in the former Soviet Union, Israel and the United States receive home care, also as a result of the sale of East German assets.

But in Canada, at least, an opposite view was sounded by Michael Rosenberg, acting president of Jewish Holocaust Survivors of Canada.

Emphasizing that he was expressing a personal opinion, Rosenberg said the "bulk" of unclaimed assets should go to "the Jewish educational process."

"Most survivors [here] have done well for themselves. They're not in any breadlines," he said. "Sometimes, an individual's greed exceeds his morality."

In Canada, some of the money could go toward offsetting the high cost of a private Jewish education, he suggested.

Other funds could go for communal outreach to the Jewish elderly and needy survivors, Rosenberg said.

Asked to estimate what proportion of his organization's members would want to see unclaimed assets go toward survivors versus community endeavors, Rosenberg said: "It's probably 50-50."

But the CJC's Silverstone, who is not a survivor, believes the lion's share of unclaimed war-era assets should go to survivors who need help.

"The needs of needy survivors should be given every priority. I think that's the consensus in the Jewish world," Silverstone told *The CJN* before leaving for the WJC meeting.

"Research and commemoration are also important, but far less than responding to the needs of survivors."

His view could be buttressed by a new study on poverty among Canadian Jews. The study, by Carleton University Prof. Allan Moscovitch, found that one in six Jews in Canada is poor [*CJN*, Aug. 31].

It also found that nearly 21 percent of Jews aged 65 and over were living in poverty, compared with 17 percent of all Canadians in that age group. That would include many Holocaust survivors.

The needs of survivors worldwide were also reflected in the distribution of nearly $200 million earmarked by Swiss banks specifically for immediate humanitarian needs.

In Canada, $3.7 million was distributed in short order to 7,091 survivors, for an average payment of $521. Many thousands of late claims were also received.

Community leaders observed that although some bogus claims were probably received, the speed with which the funds were distributed showed there was a need among survivors.

But Rosenberg of Jewish Holocaust Survivors of Canada said many recipients of those funds were asked to donate their allotment to charity. It's not known how many did.

One of the issues before community leaders is what to do with unused Jewish communal property – synagogues, mikvot, schools – in former communist countries where remaining Jews are elderly and where their numbers are dwindling.

Silverstone said it's unrealistic to ask the small Jewish community in, for example, Poland, to maintain an infrastructure that served three million Jews before the war.

An option, he said, is to sell buildings and other assets.

The WJC's Steinberg agreed, saying another option being floated is to turn half of all communal property in Poland over to the World Jewish Restitution Organization "for purposes undetermined."

The debate over balancing resources with competing needs will go on until next June, when a formal report is to be tabled on what to do with unclaimed Jewish assets, Steinberg said.

– With files from JTA

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Synagogue garden thefts wilt volunteer's spirits

By MARLANE PRESS
Pacific Correspondent

VANCOUVER — After two years of trying to beautify the flower gardens at Or Shalom synagogue, Celia Brauer has given up. Several thefts from the gardens have finally withered her spirit.

"It's made me very upset. Livid, actually," says Brauer, a master gardener by trade. "They carefully stole the plants that were looking nice and probably put the flowers in their home in a vase."

For two consecutive summers, Brauer donated her time and outdoor plants to help spruce up the front and back gardens at Or Shalom, located at Fraser Street and 10th Avenue in east Vancouver. With the help of her husband, Brauer spent untold hours weeding the old and planting the new.

But the rash of garden thefts made Brauer decide to throw in her spade. "I've given up. It's not easy to keep on making things beautiful, just to see them get taken away," she says.

Brauer first purchased a bunch of plants on sale in September 1998, her first year as Or Shalom's volunteer gardener. She'd noticed the front bed of the synagogue's yard was looking rather unsightly, and decided to do something to improve it. "It looked pretty ugly, so I got some nice plants that were going to be winter flowering, like scimia, sarcocca – which really smells beautiful – winterbox azalea and dwarf bamboo," she says.

Soon after planting the first batch of flora, Brauer remembers attending a synagogue dinner and noticing that one or two of the plants were missing. "I was disappointed, but there wasn't much we could do about it," she says.

> *'If it's not chained down, people will take it'*

"They were all in bloom at the time, so they were pretty and they smelled nice, and as the weeks went by even more plants were stolen."

The thieves left some of the larger plants – like dwarf cedars and rhododendrons – intact, but Brauer was worried they would soon strike again and steal those, too.

"I took the rest of them home," she says. "I just dug them up, thinking, 'I can't stand it anymore.' "

The following spring, Brauer decided to try again. She and her husband thought decorating the Or Shalom gardens with prickly, native shrubs would deter all but the most aggressive thief. But a few weeks after weeding and replanting, she again noticed holes in the synagogue's garden and yard.

"They took the prickly shrubs and all of the smaller, unique plants. They seemed not to want the big ones, so they took at least three or four of our dwarf mahonia," she says. "They picked the smaller shrub roses and a variegated leaf rhododendron, which is a pretty, small – and quite unique – yellow-leafed plant."

Brauer believes that someone in the neighbourhood is responsible for the recurring thefts. The area is no stranger to car thefts and home invasions. However, she doesn't believe that garden or plant theft is solely a local experience.

"People take plants – it doesn't matter where you live. If it's not chained down, people will take it," she says.

"I'm considering putting electrical shocks in the soil," she adds, without a hint of sarcasm. "Or I'll put a sign up: 'You will feel an electric shock if you take these plants,' or something like that."

Or Shalom administrator Frank Segal hasn't reported the thefts to police. "There seems to be a rash of plant thievery all over Vancouver," he says.

Brauer says she won't replant Or Shalom's gardens next spring.

Run for the Cure set for October

TORONTO — Organizers of the national CIBC Run for the Cure, held on the first Sunday in October, have arranged for alternate dates in some cities this year to accommodate runners who celebrate Rosh Hashanah.

The run, which is held in 29 cities across the country including 13 cities in Ontario, is the kick off to Breast Cancer Awareness Month, and is the Canadian Breast Cancer Foundation's largest annual fund-raising event.

Locally, the 5-km run will be held on Sept. 24 at 8 a.m. It begins at the St. Lawrence Market, Church and Front streets, and proceeds go to the Marvelle Koffler Breast Centre at Mount Sinai Hospital. For information call Rickey Fitzerman, 416-787-2039.

In Halifax, the 5-km run/walk will be held Oct. 8, 9:30 a.m. starting at Beth Israel Synagogue, Cobourg Street entrance, and is followed by a breakfast and speaker. Call Kathy Zilbert, 902-422-3886.

Montreal is also holding its 5 km run/walk on Oct. 8 beginning in Hampstead Park. Call Lori Seidman or David Diner, 514-933-6919.

A 1-km walk will be held in Ottawa on Sept. 25 at noon, at Congregation Machzikei Hadas, 2310 Virginia Drive. It is followed by lunch. Call Carol Cherun, 613-829-2262.

For further information on organizing alternate run dates for those communities not listed, call Sari Jackson Zon at 1-800-387-9816, ext. 370.

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Coast to Coast

Wary of single issue support

Scene in Ottawa

By G.K. SIMCOE

Over the years, evangelical Christians in Parliament have proved to be great supporters of the Jewish community. Regardless of their partisan stripes, they love Israel and hold a special place in their hearts for the religion that gave rise (excuse the pun) to Jesus.

Yet, Jewish friends have often commented that there is always a spectre hovering over evangelicals' relationship with Jews and support for Jewish issues. There is a perception that beneath the warm exterior lies an undefined resentment towards Jews, the group that should have most accepted Jesus as their conduit to personal salvation, but rejected him as a false prophet.

It's in this context that we consider the support for Stockwell Day from within the Jewish community. For several months now, the dwindling Tory faithful have grumbled about statements of support from within the Jewish community for the new Canadian Alliance (CA) leader. Much of that support has its source in the Toronto-based fight to secure government funding for Jewish schools.

Focusing on comments by Stockwell Day, the pro-funding groups have rallied behind his call for government to support private, religion-based schools. Of course, Day speaks from personal experience, having been professionally associated with one such Christian school in Alberta.

Extending support to a political party or candidate whose policies closely match one's own is a basic element of the democratic process. Thus, if Stockwell Day reflects values that are close to the hearts of some Jewish groups, it is perfectly appropriate to align themselves with the CA leader and his party.

That having been said, it would be prudent to offer a couple of caveats. First, is the political undertaking meaningful? Even though Day couched his promise in terms of income tax policy, it is unlikely he could ever deliver on a commitment to extend government funding to Jewish schools. Primary and secondary schooling is an exclusively provincial jurisdiction. Day's policy therefore, is virtually meaningless.

Second, and perhaps more important, single issues are a potentially dangerous way to determine where one should place political support. Proclaiming support for the CA simply on the strength of one statement (and in this case, an almost worthless one) without thoughtful consideration of all other aspects of the party's platform, poses some serious risks. Such groups must ask themselves: Is it worth it?

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Coast to Coast

Give Diaspora a say on Jerusalem's future: Hecht

By JANICE ARNOLD
Staff Reporter

MONTREAL — An "estates-general of the Jewish people" should be called before the Israeli government makes any decision that would alter the status of Jerusalem, says Thomas Hecht, chair of the Canada-Israel Committee, Quebec region.

Speaking at a fund-raiser for the Canadian Institute for Jewish Research (CIJR), Hecht said it must be impressed upon the Israeli leadership that "a large part of the Diaspora" believes, like he does, that Israel should maintain full control over all of the city.

Since the Camp David Summit in July failed to reach an agreement, there have been reports that the government of Ehud Barak is looking at various models which will allow the Palestinians some sovereignty over parts of east Jerusalem.

Hecht predicted "dire" consequences if Israel relinquishes its authority over any of Jerusalem.

"I'm asking Jews to convey to Israel, what so many of us harbour so deep in our hearts, that a Jewish Jerusalem must be preserved," said Hecht.

Hecht was borrowing the term "estates-general" from the Quebec government, which is about to embark on a lengthy examination of the status of the French language under that title.

He later explained to *The CJN* that what he is seeking has had numerous precedents. When an important issue affecting Israel arises that also has an impact on the Diaspora, Israeli leaders have convened "solidarity meetings."

They have been held by prime ministers Golda Meir, Menachem Begin, Yitzhak Rabin, and, most recently, by Yitzhak Shamir and Shimon Peres, in the 1980s when U.S. Secretary of State James Baker caused a furore when he threatened to cut off credits to Israel, Hecht said.

"The potential division of Jerusalem is not only an Israeli issue; it is an issue for every Jew," Hecht said. "Jerusalem is the indivisible capital, not only of Israel, but of the Jewish people. It belongs to all Jews, not only Israeli Jews."

Hecht said he has floated his idea with Israelis of different political parties and Zionist leaders in the U.S. "I am not a voice in the wilderness on this," he said.

Hecht, a longtime Likud sympathizer, quoted Rabin as writing in 1993: "The struggle for the status and the future of Jerusalem still lies ahead. We, of course, shall not budge an inch from our historical positions – united Jerusalem remains the permanent capital of Israel and the Jewish people under Israeli sovereignty."

Hecht says he fears Israel has reached the stage of negotiating "the peace of the exhausted... a peace at the cost of surrendering the very symbols of our Jewish identification."

Hecht, a member of the CIJR board of directors, said world Jewry should not hesitate to confront Israel over this issue. "We cannot create any more of a split than already exists," he said.

Hecht's idea appeared to have the endorsement of the guest speaker at the CIJR event, Morton Klein, national president of the Zionist Organization of America, a right-of-centre Israel lobby group.

Klein emphasized that, aside from security considerations, Israelis have "a moral right" to the land they now control because it is "holy" to them.

"When the media speak of 'historically Arab east Jerusalem' they are wrong. Jerusalem has always been Jewish, since the reign of King David 3,000 years ago. As far back as the mid-1800s, Jews were a majority in east Jerusalem."

Klein stated emphatically that Jerusalem is not holy to Islam. Whereas Jews have always prayed to Jerusalem and the Bible is full of references to it, Klein said, Muslims pray to Mecca and there is not one mention of Jerusalem in the Koran.

"The proof that east Jerusalem is not holy to Muslims is the way the Arabs treated it from 1948 to 1967 when they controlled it. It became a slum," he said.

Yassir Arafat's insistence on having east Jerusalem is "simply a way to take our heart and soul away from us... If Arafat gets east Jerusalem, that's not where it will end."

Privacy Rights Charter proposed

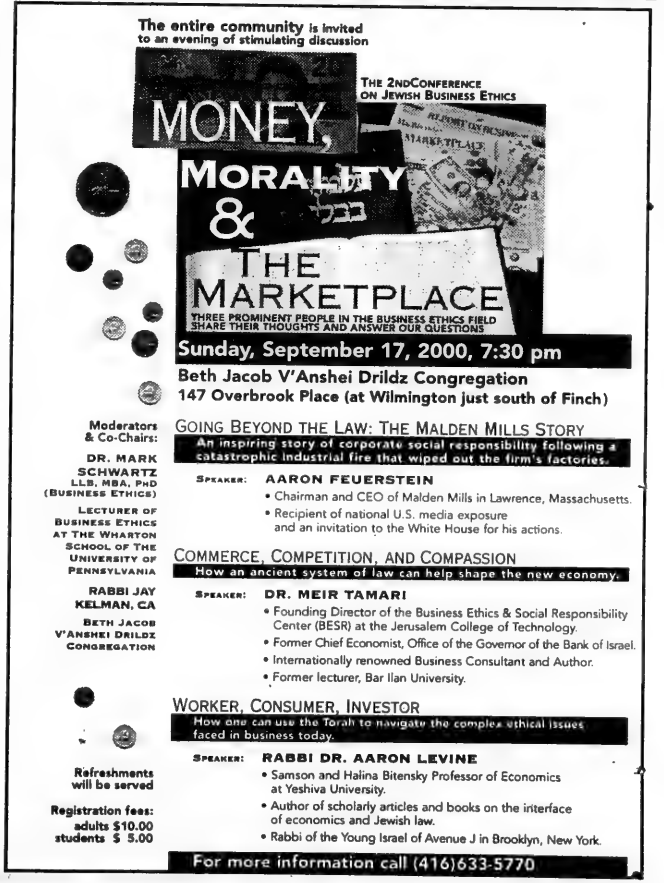
OTTAWA — Privacy should be a right protected by law, Senator Sheila Finestone believes, and she is asking Canadians to support her proposed Privacy Rights Charter.

"Privacy is a core social value that goes to the very heart of preserving human dignity and autonomy," says Finestone.

Bill S-27: An Act to Guarantee the Human Right to Privacy was introduced in the Senate by Finestone in June. This fall, the Standing Senate Committee on Social Affairs, Science and Technology will hold public hearings on the bill.

"Public opinion polls have consistently indicated that Canadians are concerned about how all-encompassing and widespread the monitoring of their personal lives has become as a result of computer databases, video surveillance cameras and DNA testing," says Finestone, the former MP for MBill S-27 would guarantee the right to privacy of every individual, including physical privacy, freedom from surveillance, freedom from monitoring and interception of private communications, and freedom from the gathering, use and disclosure of personal information.

Individuals or groups who wish to be witnesses before or make submissions to the Senate committee on the bill should call Keli Hogan at 613-943-7793.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John Colomby, Managing Partner of Soberman Isenbaum & Colomby LLP, announces the retirement of Irving L. Rosen. Mr. Rosen will be consulting to some clients and pursuing personal business interests.

Mr. Rosen became a partner with Soberman Isenbaum & Colomby LLP when Rosen Ezrin & Ogus merged with them in 1988. He led the firm's professional liability, negligence and misconduct practice and was also a member of the firm's Management Committee.

Mr. Rosen has held many executive positions and has been a member of a number of professional committees including Chair of Professional Conduct Committee, Chair of Advertising Ethics Committee and President of the Institute of Chartered Accountants of Ontario. In addition, Mr. Rosen was President of the Public Accountants Council, was on the Executive of the Canadian Tax Foundation and is a member of the Public Interest and Integrity Committee of the Canadian Institute of Chartered Accountants.

In 1985, Mr. Rosen received the Award of Outstanding Merit of the Institute of Chartered Accountants of Ontario.

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Remember, for further information contact the Clerk's Dept. at (905) 832-8504.

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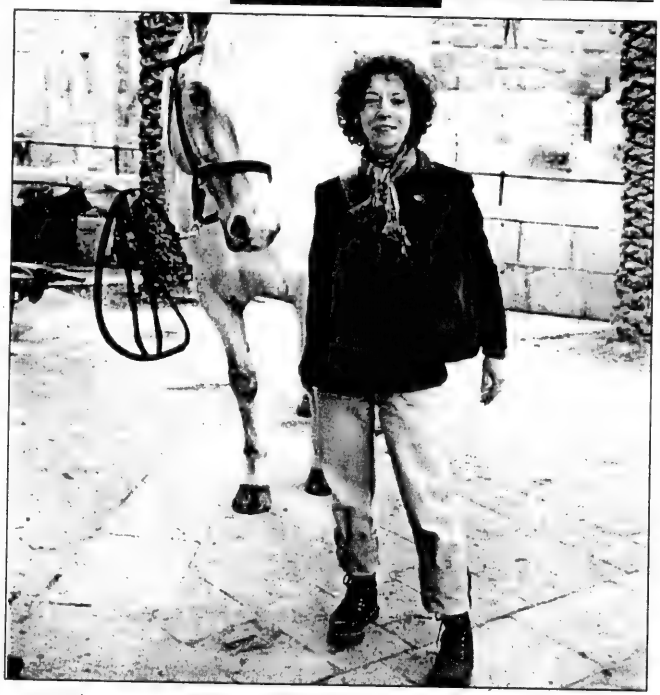
First published: Aug. 30, 2000.
John D. Leach, City Clerk and Returning Officer, City of Vaughan

Coast to Coast



Frayda Wiesenthal in Israel.

Counsellor helps to enpower Israeli women

By MYRON LOVE
Prairies Correspondent

WINNIPEG — It is said in Jewish tradition that when you save a life, it is as if you save a whole world. Similarly, Frayda Wiesenthal believes that when you help one woman empower herself, you are empowering a whole world.

Wiesenthal, a Winnipeg-based family counsellor, spent the last eight months "empowering whole worlds" in Jerusalem, volunteering at the Mercaz Yeutz La'Isha, a counselling centre for women established by a group of feminist therapists.

Wiesenthal was sent to Israel for being the first recipient of the Arthur Minden Leadership Award, which sends young professionals to the Holy Land to further social change and pluralism.

"The Arthur Minden Leadership Award has enabled me to contribute to the process [of social change] in Israel, both as a Jew and as a feminist," Wiesenthal says.

During her stint at the centre she kept a busy schedule. "I helped organize workshops for the staff to do with victims of domestic violence and rape, gave lectures to professionals in the community and helped the centre staff write a book on feminist therapy. I also helped the staff with day to day activities. I lucked out in having a great group of people to work with. It was an exciting and interesting experience."

The Arthur Minden Award was established by the family of the late Toronto lawyer and community leader – he died in 1966 – in recognition of his passion for Israel. It is given in connection with the New Israel Fund, a group of North Americans, Europeans and Israelis who promote social advancement in Israel and Shatil, a centre that trains volunteers like Wiesenthal.

Wiesenthal first visited Israel for a summer when she was 16.

She returned again after high school in 1973-74 and developed what she describes as a strong affinity for the country. After graduating from university in 1977, she lived in Israel for three years. Since 1980, she has been working in Winnipeg, providing counselling service in areas involving women's health and domestic violence.

Two years ago, she visited her sister and brother-in-law in Israel. "The country had changed so much from when I was there last," she says. "I became aware of the many different social and cultural issues. I thought it would be neat to go back in a year or two and work in my profession. The drawback is that you need money to live there until you find work in your field."

That money came with the award and Wiesenthal is grateful for that. Now back in Winnipeg, she says she would really like to return to Israel.

Thornhill MPP Tina Molinari congratulates the winners of her Rosh Hashanah art work contest. From left are Eli Weinstein, Jordana Belillti and Robyn Deverett, students at Associated Hebrew Schools.

Art contest winners

VAUGHAN — Three Associated Hebrew School students were recently honoured for winning an art contest sponsored by Tina Molinari, Thornhill MPP.

Molinari congratulated Eli Weinstein, Jordana Belillti and Robyn Deverett, winners of her Rosh Hashanah artwork contest.

The students, who are all at Associated's Atkinson campus, were presented with a framed copy of their winning picture by Molinari.

"I was very pleased with the response to the contest," Molinari said. "Judging was difficult, but Eli, Jordana and Robyn each impressed me with their pictures, symbolizing different aspects of this important event."

The contest was organized by Molinari to solicit pictures from students to use on her High Holy Day cards for 5761. The contest was open to all Jewish schools in the riding of Thornhill. Judging was conducted by Molinari and her staff.

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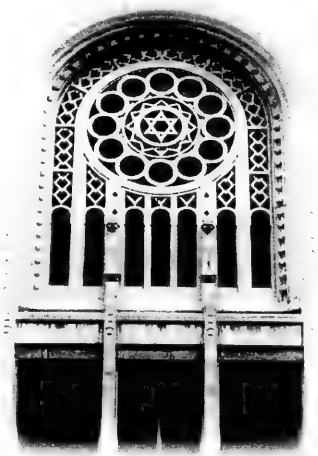

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Coast to Coast

Israel seminar proves an 'intense' experience

By DAVID LAZARUS
Staff Reporter

MONTREAL — Two young members of the Jewish community who took part in a unique "diplomatic" leadership seminar in Israel returned home enthusiastic about their roles as community leaders.

Eta Yudin and Emmanuel Castiel were two of three Canadian delegates to the third Young Jewish Leadership Diplomatic Seminar. The recent three-week seminar was designed to solidify Israeli-Diaspora bonds and to arm current and future Jewish leaders with expertise on Israel for their local Jewish and non-Jewish communities.

Yudin, 27, and Castiel, 26, were among some 30 participants from 16 countries. All were hand-picked by local Israeli diplomatic missions and then approved by Israel's Foreign Ministry, which organized the trip.

Besides Canada, whose delegation also included Marni Silver of Toronto, participating countries included Russia, Italy, Great Britain, Yugoslavia, Brazil, Turkey, South Africa and the United States, which sent 11.

At the seminar, delegates participated in dawn-to-dusk work sessions, and meetings in a Jerusalem hotel with Israeli bureaucrats, politicians and academics.

Both Yudin and Castiel said they felt a definite sense of responsibility, and sometimes overwhelming "intensity," as part of the mission. But what impressed them the most was the degree to which the trip helped them appreciate and put into perspective the dynamics of the other Jewish communities that took part.

"They were dealing with issues on a totally different scale than our own," observed Yudin, who is communications officer with Canadian Jewish Congress, Quebec region.

Many of the participating countries have small Jewish communities "fighting to stay Jewish," she added. "That's why we plan to have follow-up activities with the other countries. We really gained from everybody else's experiences."

Castiel, a lawyer now working on his MBA, similarly gleaned more from personal interactions with the other young leaders than through the actual presentations, he said

However, neither Yudin nor Castiel downplayed the importance of the seminar.

Certainly, Yudin and Castiel both brought plenty of community service experience to the experience. Yudin co-founded the International Student Coalition for Israeli MiAs, and has volunteered with Hillel, Student Federation, the Aliyah Centre, Bnei Akiva and the Canadian Zionist Federation.

Castiel has worked with the Jewish Education Council's Am Echad, Projet Action Sociale en Israël, and the Communauté Sépharade du Québec's Young Leadership Development program.

These experiences helped prepare them for the seminar, which involved numerous meetings with experts on many issues, including the Holocaust, Israel-Diaspora relations, Israeli foreign relations, the economy, the peace process and Israel's "political culture."

Among those the group met with were Israeli president Moshe Katsav; the Jordanian ambassador to Israel; Meir Rosenne, former Israeli ambassador to the United States; MK and Peres Peace Institute director-general Uri Savir; other Israeli MKs; Holocaust scholar Prof. Yehuda Bauer; and Hebrew University Prof. Steven M. Cohen.

Yudin said the group also benefited from the "variety of the topics. It was a long day, but we were there to get the most out of it."

Among the memories that truly stood out for the participants was their trip to the Lebanese border only a few weeks after Israeli troops pulled out of South Lebanon.

Castiel also recalled the mayor of Metullah, which is near the border, relating how, with Katyusha rockets no longer being fired over the border by Hezbollah, "we now sleep quieter at night, if not necessarily better."

Another vivid memory for Yudin, who was on her seventh trip to Israel, was the opportunity to meet not only with Jewish Israelis, but with Arab, Bedouin and Druze Israelis, too.

The group even met with the chief justice of an Islamic court, a man who expressed his concerns that Arab Israelis are not being treated as equal citizens.

For Castiel, who was on his third visit, the high point came in the simple pursuit of spending a lingering day in Jerusalem.

"This was definitely the trip where I felt the most attached to Israel," he said. "The first time I went was when I was 17. But this time, I realized it was not just a religious city, but the political and social centre of the country."

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Feature

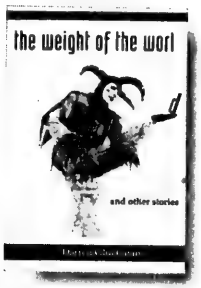
Fiction by young author and an anthology of veteran's essays

By ERIC LAYMAN
Special to The CJN

Jewish Authors

The Weight Of The World and Other Stories
by Darren Gluckman, Exile Editions Limited, 1999.

Gluckman's cool detachment and austere style may remind you of Kafka. However, Gluckman has more compassion, though he tries to mask it.



Usually, the situations are surreal – sometimes due to the characters' choices, sometimes not. At the same time, the tone is so matter-of-fact, so deadpan, that the surreal element comes as a surprise.

While there are fantasy tales here, other stories simply exaggerate everyday events and common character traits. *Maybe over Dinner* takes procrastination to an excess which would be funny, if the consequences weren't likely to be disastrous.

Gluckman's cosmos is riddled with gratuitous afflictions. In the title piece, the protagonist is suddenly, for no reason, burdened with the weight of the world. It ultimately crushes him, then shifts to someone else.

Some pieces are wistfully evocative, notably *The Sudden Wife*, where wayward desire leads to lifelong regret. Others, like *Without Even Saying Goodbye*, are deliberately, cheerfully callous. *Actors*, grounded in the gritty reality of aspiring artists' lives, is unabashedly vengeful.

Gluckman grasps the deep meaning of that worn-out word "alienation": lack of communication with others, and with oneself. The *self-portrait* fantasy takes alienation to a deadly extreme.

Is Gluckman's cool austerity a way of coping with life's "down side": a mask for vulnerable compassion, using detachment as protection against feeling too deeply? Let's hope he keeps the stylistic control, and drops the mask.

Zolf by Larry Zolf,
Exile Editions Limited, 1999

These articles, reviews and reminiscences span the decades from 1968 to 1999. They are sprinkled with unexpected puns, delightfully fractured idioms and mixed metaphors – and full of keen insights into what makes people tick and talk.

Zolf's irreverent perspective ranges from Canadian identity to his Winnipeg childhood to 1960s Amsterdam. This is contemporary history, seen through the eyes of an engaged, seasoned media personality who was once the enfant terrible of *This Hour Has Seven Days*.

The earlier pieces are timely today. Zolf's reviews of *Easy Rider* (1969), *Midnight Cowboy* (1970) and *A Married Couple* (1970), like his 1998 recollection of '60s Yorkville habitue Henri Borecki, revivify a past which is still helping to shape the present.

Zolf loves Canada, but not blindly. His insights into our public life reveal more than meets the TV camera eye. *Canada: What the Brits Should Know* (1981) shows that he's well versed in our national quirks and foibles.

His patriotism is rooted, deep and solid, in the liberty that respects his right to be a proud Jew. In *O Canada, Oi Vey all the Way*, as in *Double Loyalty: the Sorrow and the Petty*, he expresses his loyalties with critical, yet affectionate humour.

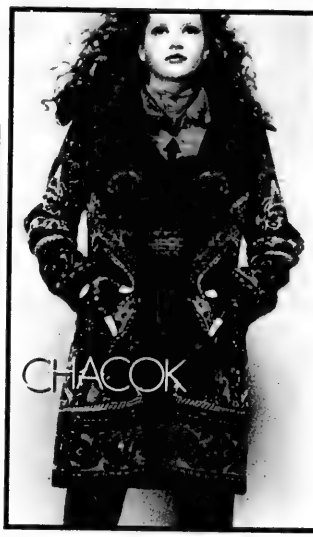
A piece like *Portrait of an American Vigilante* shows Zolf's ability to be fair, even sympathetic to opponents. Usually, he can understand what moves someone to hold an opinion, however vehemently he disagrees.

Zolf sees his own peculiarities honestly, with a humorous twinkle. When he writes of *My Bulgarian Bombshell*, he pulls no punches about being led astray (though it's obvious he enjoyed it).

He sketches his own background with vivid strokes like fragments of a novel you wish he'd write, as in *Wallowing in Homelands*. Recalling his father, Falk Zholf, he portrays a man who was as much a "character" as his son.

While he has kept his ideals, Zolf looks too close, and sees too clearly, to put people on pedestals – or under them. "Red Tory" sympathies neither stop him from puncturing the Nellie McClung icon, nor tempt him to demonize Conrad Black and Barbara Amiel.

Be it his older brother or John Diefenbaker, Zolf's portraits bring unique individuals to life. And the tribute essays, like the ones to Barbara Frum or J.B. Salsberg, show him as a man of deep loyalties. Read Zolf for these, even if politics bores you.



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Feature

Memoir recounts survival as Christian in Nazi Germany

By BILL GLADSTONE
Special to The CJN

Jewish Authors

David Makow, a retired research scientist at the National Research Council in Ottawa, has published *Dangerous Luck*, a memoir of how he, a Jew from Urdezow, survived the Holocaust disguised as a Gentile in a German work camp.

The book, whose full title is *Dangerous Luck: Memories of A Hunted Life*, was published in hardcover by Shengold Publishers of New York.

In his memoir, Makow clearly relates his experiences as a teenager in 1939, and the choices he was forced to make as the Nazis' fine-meshed net came down all around him. Central to his survival was his decision to flee into Germany itself, where he passed himself off as a Christian Pole named Miesczyslaw Wosko, and was put to work as a painter in the Lager Vogelgesang.

In this camp, he and another hidden Jew might be dangerous to be seen together often, we arranged our meetings discretely. We needed to be in touch, as there was nobody else we could trust."

But when the other Jew fled after his identity was discovered, Makow never heard of him again.

Unfortunately, another inmate also knew that Makow was Jewish, and said to him: "If you will give me your bread, margarine and cigarettes I will not tell anybody." After negotiations, Makow made regular payments of cigarettes to the blackmailer.

Fiercely anti-Semitic, many camp inmates supported the Nazis' efforts to incriminate him. Keeping his head, he always managed to throw off these suspicions.

Having a scientific bent, Makow was soon put to work as a mathematician and architectural draftsman. Sitting alone at a desk, he soon began to study English in secret. After three months of study, he suddenly began speaking to his Dutch friend, Otto, in English. "(Otto) was amazed," Makow writes. "He answered and I understood him. These were the first spoken English sentences I had ever heard and the first English words I spoke aloud to anybody."

On the morning of May 8, 1945, Makow and the other prisoners discovered that the German guards had fled and the camp was wide open. About a third of the book is devoted to the tale of his post-war survival, his marriage in Switzerland, his arrival in Canada and the establishment of his new life here.

work in the burgeoning field of radio astronomy. Moving to Ottawa, he soon designed and built a modest house for his family. At the NRC, he later worked on the application of ultrasound in medicine, new methods of aircraft safety, and other areas of scientific research.

In an epilogue, Makow waxes philosophical, asking the inescapable, albeit unanswerable, question, "Why did I survive?" Noting that our lives are unpredictably influenced by the actions of others, he writes: "It appears to me that life on earth is one giant interconnected organism, the destiny of each individual being interrelated to others in a random manner. The saying that a butterfly flapping its wings in Beijing causes a storm in Texas could apply equally well to our own lives."

At 120 pages, Dangerous Luck is a simple, well-told tale of survival and a valuable addition to our store of first-person testimony about the Holocaust.

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See Page 70

PLO: no date for declaration of state

By AMIRA HASS
Ha'aretz Daily Newspaper Ltd.

GAZA CITY — Following two days of deliberations, the Central Council of the Palestine Liberation Organization decided not to set a date for the declaration of an independent Palestinian state.

Instead, the council authorized the PLO's executive committee and other bodies "to take the necessary steps to establish a Palestinian state and apply its sovereignty on the occupied Palestinian lands," and to submit a report on the progress that has been made, before Nov. 15 – the 12th anniversary of a symbolic declaration of statehood-in-exile – when the council will convene again.

In its final communique, the council twice asserted that Sept. 13, 2000 marks the end of the period for the Israeli-Palestinian interim agreement. However, it cautioned, this "does not exempt Israel from fulfilling all its obligations" under the agreement.

Although it had been expected that the council would defer the declaration of a state, the results of the vote reportedly irked Palestinian Authority Chairman Yasser Arafat. Of the 114 council members who took part in the two-day meeting held in Gaza, 58 voted for the final resolution, 15 opposed it and three abstained. The 76 votes that were cast represented fewer than two-thirds of the 129-member council. Nearly 40 of those who attended the meeting left the hall or did not vote.

The measures to be taken by the executive committee include framing a constitution, drafting an election law and working toward Palestinian membership in the UN.

The eight-page document reiterated the main principles of the Palestinian position, calling on Israel "to withdraw from all the occupied Palestinian lands, including noble Jerusalem, to the borders of June 4, 1967."

The statement also reaffirmed the Palestinians' insistence on "full sovereignty in Jerusalem... as the capital of the independent state.

"The Palestinian people and the Palestinian leadership remain committed to the choice of peace as a strategic choice," the resolution said, "in order to achieve the goals of the Palestinian people [including] the right to self-determination and the right of return" of refugees.

The opposition groups – the Popular Front, the Democratic Front, the Islamic National Salvation Party (affiliated with Hamas) and the Arab Liberation Front (pro-Iraqi) – submitted a more assertive draft resolution. It declared that the interim period was over and that Palestinian sovereignty had to be realized.

In New York, a spokesperson for Prime Minister Ehud Barak called the move a positive step.

Poland criticizes disco near Auschwitz

By RUTH E. GRUBER
Jewish Telegraphic Agency

WARSAW — The Polish government has joined Jewish groups in criticizing the opening of a disco in a building near the site of the Auschwitz death camp.

"Places of amusement should not be situated at areas marked with the suffering of the inmates of former death and concentration camps," the government said, in a statement issued last Friday.

The government said it could not order the disco's closure because it is privately owned. But the government strongly urged its owners to move it to another place.

"The government will do all it can to see this is done under the existing legal order," the statement added. It did not say what this could involve, and a government spokesperson declined to elaborate.

The disco, which opened in August, is situated in the town of Oswiecim, about a mile from the former Auschwitz-Birkenau death camp where the Nazis killed nearly 1.5 million people, most of them Jews.

Authorities in Oswiecim consented to the disco at the time, saying the building was outside a zone where activities that could be offensive to the memory of concentration camp victims are prohibited.

But the disco is situated in a former tannery where the Nazis employed slave labourers and where luggage and clothes brought to Auschwitz by its victims were sorted.

In the years since the end of World War II, the former tannery buildings have been used as industrial plants, wholesalers and a shoe shop.

Jewish groups and others have protested the establishment of the disco, which is located next door to a German-run international youth meeting centre. The centre hosts young people visiting the Auschwitz camp and also hosts seminars and meetings on Holocaust-related topics.

Polish Foreign Minister Wladyslaw Bartoszewski, a righteous gentile and survivor of Auschwitz who heads the International Auschwitz Council, issued a statement saying he was "astonished" that the disco was approved "without consulting historians, and against the wishes of the provincial governor."

A group that has long monitored developments at Auschwitz, the Coalition for Jewish Concerns – Amcha, protested the disco during a demonstration earlier this month outside the Polish Consulate in New York.

Glenn Richter, an official with the group, said at the time: "The desecration of Jewish memory at Auschwitz is also the trampling of the memory of the many thousands of Polish citizens who died there, too. If you do not respect the martyrdom of others, you do not respect yourself."

The staff at the youth meeting centre also protested the disco, saying the noise disturbs the centre's activities and guests.

Arafat turns down Clinton

Continued from page 1

The problem, according to Barak, lies in finding the political will that would enable the advancement of a creative formula for defining sovereignty on the Temple Mount, as the concrete arrangements on the ground will not change. Barak objects to a partial agreement that would postpone dealing with the Jerusalem question.

In Barak's view, his visit to the Millennium Summit produced three positive results for Israel:

- Arafat will have to postpone the declaration of an independent state, originally scheduled for Sept. 13, as he has no international support for such a move.
- World leaders have recognized the great urgency in securing an agreement, as the window of opportunity is about to close. Once Congress adjourns, at the end of September, mobilizing financial aid for Palestinian refugees will be impossible.
- The third Israeli redeployment in the West Bank, as part of the interim agreement, is no longer on the agenda. Barak credits this to the fact that he insisted on the conclusion of the framework agreement with the PA prior to the redeployment and convinced the international community to abandon its demand for the Israeli withdrawal without a final settlement.

In his meeting with Russian President Vladimir Putin, Barak drew a sketch of the Old City, the Temple Mount and the Western Wall in order to illustrate graphically the core of the dispute between Israel and the PA.

Putin asked a number of questions and Barak drew in the free-access road that he is proposing to build for the Palestinians between the village of Abu Dis, which neighbours Jerusalem to the east, and the mosques on the Temple Mount.

Barak said that "symmetry between the Western Wall and the Temple Mount" is out of the question, as the Western Wall is "absolutely, finally and unequivocally under Israeli sovereignty and the Temple Mount is the focal point of Jewish history."

The prime minister said Arafat was trying "to rewrite history and had made up a tale in which part of the Western Wall area belongs to his grandmother and his aunt."

Barak asked Putin to help Arafat "step through the decision-making door." Putin said that Russia would be pleased to help and immediately proposed that Foreign Minister Igor Ivanov join the mediation efforts of Secretary of State Madeleine Albright.

Another idea put forward by Putin was the convening of a summit meeting between Russia, the United States, Egypt, Israel and the PA. Barak made no response to this.

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Biblical farming law creates modern controversy

By GIL SEDAN
Jewish Telegraphic Agency

JERUSALEM – Israel's Sephardi chief rabbi was quaking with emotion.

In a meeting with President Moshe Katsav last week, Rabbi Eliyahu Bakshi-Doron said, "I don't want to resign, but I am afraid they will excommunicate me."

The chief rabbi was explaining why he was buckling to pressure from the haredi community regarding an issue that springs from the Torah.

At issue were the biblical injunctions regarding the laws of shmittah, which holds that every seven years farmers in Israel must allow the land to lie fallow for an entire year.

The injunctions raise obvious economic problems for religious farmers, who find themselves unemployed for a year. Those who observe the laws of shmittah, which will be in effect when the new Hebrew year, 5761, begins later this month, refrain from buying local agricultural products.

For years, the issue has been the subject of religious controversy.

Haredi, non-Zionist Ashkenazi rabbis follow the Torah's shmittah regulations to the letter.

Sephardi rabbis, as well as Zionist Ashkenazi rabbis, circumvent the rule by using a "sale permit" under which farmers sell their land symbolically to a non-Jew for the sabbatical year. The move allows the farmers to continue cultivating the land – and customers to continue purchasing agricultural products.

This year, the two chief rabbis, as well as the spiritual leader of the haredi Shas party, Rabbi Ovadia Yosef, ruled that farmers could indeed use the "sale permit" and continue their work during the coming sabbatical year.

Their ruling conflicted with that of the leading authority in the haredi Ashkenazi world, Rabbi Yosef Shalom Elyashiv.

When Rabbi Bakshi-Doron gave farmers the green light to go ahead and work during the sabbatical year, the haredi newspaper *Yated Ne'eman* leaked threats that he would be excommunicated. He and his family were also threatened with ostracism, which would have meant that no member of the haredi community could have contact with them.

The threats prompted Rabbi Bakshi-Doron to meet with Katsav.

"This is a reality I cannot face," said the chief rabbi. "Neither I nor my family.

"Very important and dear-to-me elements have ruled against me," he said. "I am afraid of excommunication. I know what excommunication means, and I am afraid of it. I live within my people, and I simply cannot live with such excommunication."

Rabbi Elyashiv had also threatened that Rabbi Bakshi-Doron would no longer be recognized as a rabbi if he continued to support the "sale permit" ruling, which was originally handed down some 70 years ago by Rabbi Abraham Isaac Kook, one of the leaders of Zionist Orthodoxy.

Rabbi Bakshi-Doron felt he had no choice. Despite open support from Katsav – as well as from Prime Minister Ehud Barak, who called Rabbi Bakshi-Doron from New York last week – the Sephardi chief rabbi came out with a statement that gave the literal biblical interpretation of the haredi rabbis preference over the "sale permit" ruling.

His statement was perceived as a total surrender to the haredi community.

"This is yet another expression of an ongoing controversy between the haredi and Zionist rabbis," said MK Shaul Yahalom of the National Religious Party. The haredim are forcing their rules on the entire community, he added.

The controversy has far-reaching economic ramifications. The haredi rabbis had threatened to revoke the kashrut certificates of all grocery stores, restaurants and hotels that sold any agricultural products grown during the sabbatical year. The move could have cost farmers $5 billion.

JIAS CANADA
NOTICE
RE: 2000 Annual Meeting
The 2000 Annual Meeting of the Jewish Immigrant Aid Services of Canada will be held in Montreal, Quebec at the Gelber Centre, Cummings House, 1 Cummings Square on Sunday, Oct. 29, 2000 at 9:30 a.m.

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Notice of Special General Meeting
Canadian Magen David Adom for Israel

Take notice that the **Special General Meeting of CANADIAN MAGEN DAVID ADOM FOR ISRAEL** will be held on **Tuesday, October 3, 2000, 6:00 p.m. at CMDA Headquarters, 6900 Decarie Blvd., Suite 218, Montreal, Quebec.**

The nominating committee has proposed the following slate for election as the Directors:

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Aaron Chazan, C.A.; Harvey Cobrin; Robert Garfield; Samuel Greenblatt, Q.C.; Miriam Lang, MSW; Arthur Levitt; Sydney Lithwick; Sam Litwack (Ottawa); Derrick Nishmas; Susan Tepner-Novack; Haim Ohayon; Morton Rosenthal; Arnold Rosner; Maurice Sadeh; Paul Saxe; Alfred N. Segall, Q.C.

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Irwin Beutel; Joseph Bittor; Gerald Cohen; Oscar Costin; Irving Friedman; Mark Halpert; Moe Kravitz; Linda Lechter; Ted Nashman; Joseph Paperman; Allan Schneiderman; Norton Segal, Q.C.; Alexander Serota, C.A. (Toronto); Dr. David Shapiro.

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Dated at Montreal this 13th day of September, 2000 by order of Miriam Lang, National President

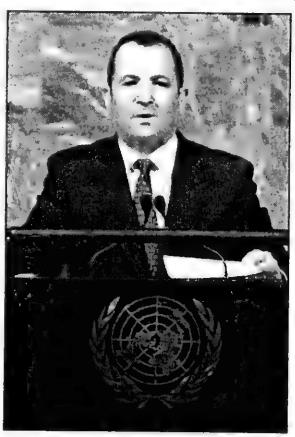
'No side can achieve 100% of its dreams if we are to succeed'

The following is the address given by the Prime Minister of Israel, Mr. Ehud Barak, on the occasion of the UN Millennium Summit at the United Nations, New York, Sept. 6, 2000:

Three millennia ago in Jerusalem, the prophets Isaiah and Micah kindled the torch of harmony and justice among nations: "...And they shall beat their swords into ploughshares, and their spears into pruning hooks, Nation shall not lift up sword against nation, neither shall they learn war any more." (Micah IV:3).

Towards Jerusalem, abode of God's Temple, Jews around the world have turned in prayer three times each day for 2,000 years, repeating the vow of their exiled ancestors: "If I forget thee O Jerusalem, may my right hand forget its cunning."

Jerusalem, the eternal capital of Israel, now calls for a peace of honour, of courage and of brotherhood. We recognize that Jerusalem is also sacred to Muslims and Christians the world over, and cherished by our Palestinian neighbours. A true peace will reflect all these bonds. Jerusalem will remain united and open to all who love her.



Ehud Barak

The opportunity for peace in the Middle East is now at hand, and must not be missed.

We envision a peace that will preserve the vital interests and the dignity of all sides. But no side can achieve 100 percent of its dreams if we are to succeed. My government has shown, in negotiations with Syria and the Palestinians, as well as in our pullout from Lebanon, that it can make painful decisions for the sake of peace. It remains to be seen whether our counterparts are also capable of rising to the magnitude of the hour.

The member states of the United Nations can lend a pivotal hand by encouraging the difficult process of reconciliation, and by opposing any unilateral measures, which may well spark a renewed cycle of violence and obliterate the prospects of peace.

I call out to Chairman Arafat to join me in this historic passage.

We are at the Rubicon, and neither of us can cross it alone. History will judge what we do in the next days and weeks: Were we courageous and wise enough to guide our region across the deep river of mistrust into a new land of reconciliation? Or did we shrink back at the water's edge, resigned to lie in wait for the rising tide of bloodshed and grief?

Fifty-five years ago, it took the shock of a second world war and the worst genocide to bring world leaders together to form this United Nations. In the name of the State of Israel, I commend Secretary-General Annan for so masterfully conceiving this summit, which powerfully declares our potential for solidarity.

More than ever, the borders of faith and culture have receded, showing us just how close we are in our hopes and fears, how little time each of us has on this planet, and how much we have yet to repair and heal. If we are brave enough to manifest the simple but profound truth – that the plight of individuals anywhere is the responsibility of leaders everywhere – we will be much closer to fulfilling those prophetic visions proclaimed long ago in Jerusalem.

May this historic meeting be a harbinger of hope for all humanity. May we muster the inspiration and the fortitude to bequeath to our children a better world, a brighter future, a more secure life. It is in our hands.

Israel & the Jewish World

Deri goes to jail

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — The man who galvanized Israel's working-class Sephardi community into a political force is serving a three-year jail sentence for taking bribes.

Former Shas party leader Aryeh Deri was surrounded by tens of thousands of supporters when he reported to a prison detention center on Sept. 3.

At a solidarity rally organized at the entrance to the Nitzan detention facility in central Israel, Deri told an estimated crowd of 15,000 to 20,000 supporters that he accepts the jail sentence with love.

"I tell you I will soon enter these walls with a happy heart because I accept with happiness the will of the Holy One, blessed be He," Deri told the crowd.

Aryeh Deri

Deri was ordered by Israel's Supreme Court two weeks ago to begin serving a three-year jail sentence for accepting $60,000 in bribes. The court had rejected his appeal of the conviction and a request to begin serving the sentence after the High Holy Days.

Deri has insisted he's innocent, claiming his conviction was ethnically motivated. In remarks on Shas radio stations the previous night, Deri reiterated his charge that he is the victim of persecution by the Ashkenazi, left-wing establishment.

"The ruling group had one sacred objective – to put Aryeh Deri in jail," he said.

Deri also claimed that "80 percent of the judges" and prosecutors are supporters of the left-wing Meretz Party.

This message was carried by Shas supporters at the solidarity rally. They waved signs reading "Free Deri" and "The Revolution Will Not Be Stopped."

In the skies above them, a counter-demonstration took place in the form of a motorized para-glider that flew over the rally, the words "Number One Thief" written on the sail.

Police were on alert for possible violence by Shas supporters. With the exception of some incidents of rock-throwing at police and journalists, the activists apparently heeded an appeal from leaders of the haredi party to act with restraint.

Deri's incarceration was a focal point for social tensions that have simmered throughout the summer. Reflecting the ongoing religious-secular rift in Israeli society, the conflict recently heated up over remarks made by Shas leaders about the Holocaust and attacks on the legal system.

This, in turn, sparked a secular outcry, including a call by some intellectuals for creation of a Shas-free, secular "New Israel."

In Jerusalem on Sept. 3, members of kibbutz youth movements held a pro-democracy vigil outside the Supreme Court building.

The tensions take place against the backdrop of Israeli coalition politics and the faltering peace process.

Shas pulled out of the government in July in protest over the Camp David summit, as well as what it termed as Prime Minister Ehud Barak's "humiliating" treatment of the party.

Critics of Shas counter that Barak had heeded most of the party's demands. They also note that as the third-largest faction in the Knesset with 17 members, Shas cannot try to present itself as a downtrodden political entity.

Some commentators have suggested that when two other right-wing parties pulled out of the government, Shas preferred not to risk the political uncertainty of remaining aligned with Barak and potential peace concessions that would be hard to sell to hawkish party supporters.

In the latest move connected with this issue, the Israeli Cabinet approved the dismantling of the Ministry of Religious Affairs and the distribution of its power to various government ministries and local authorities. Acting Religious Affairs Minister Yossi Beilin, who has proposed the idea, said it was intended to separate politics from religious services.

Deri's incarceration raises questions over the political future of Shas, which is divided by internal power struggles between those loyal to Deri and those to party's current leader, Eli Yishai.

The week in Israel

Sept. 4

• Prime Minster Ehud Barak told UN Secretary General Kofi Annan that Israeli-Palestinian peace talks must be concluded within a matter of weeks.

Sept. 5

• Israel ended its state telephone company's monopoly on domestic and Internet service. The move came just months before the government will divest its stake in the $5-billion (US) firm.

Sept. 6

• A court sentenced a Palestinian man to two life sentences plus five years for the murder of two Israeli women three years ago. The women, both in their early 20s, were stabbed to death while hiking in the Judean desert.

• In an effort to improve its public image, the Shin Bet domestic security service said it would appoint an official spokesperson and public relations consultant.

Sept. 7

• Two more people died from West Nile virus, bringing to six the number of fatalities from the infection during the past year.

Sept. 8

• A mistake in the movement of a support unit of the Duvdevan force, which took part in the operation at Assira Shimaliya two weeks ago, prompted a series of failures that ended with the death of three men by friendly fire and the wounding of a fourth, according to a report made public by Chief of Staff Shaul Mofaz. Mofaz also announced that he was accepting the resignations of the head of the West Bank Division Brig.-Gen. Shlomo Oren, and Duvdevan Commander, Lieut.-Col. "Miki."

Files from JTA and Ha'aretz

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Iran 10 will wait even longer as appeals postponed

By MICHAEL J. JORDAN
Jewish Telegraphic Agency

NEW YORK – The waiting game continues in Iran, as the judiciary there has postponed, at least for another week, a decision in the appeals of 10 Iranian Jews convicted on charges of spying for Israel.

The delay is ostensibly because the three judges reviewing the appeals are divided on whether the charges the Jews were convicted of actually constituted a crime.

But few observers doubt that domestic Iranian politics are at play.

If anything, they say, the delay undermines the efforts by Iranian President Mohammad Khatami to spruce up his image as a reformer and to bolster his claim that he, not the Islamic fundamentalists, is truly in control of his country.

Khatami described the international outcry at the conviction of the 10 Jews as "disproportionate." Speaking to reporters last week after his speech at the UN General Assembly, Khatami also said his government would not intervene in their appeals, now being considered by Iran's judiciary.

But he did say he hopes the appeals "will be approached with the utmost justice" and "that nobody will be convicted beyond their actual guilt."

The delay also did nothing to defuse a flurry of street protest and behind-the-scenes diplomacy that greeted Khatami as he and 150 other heads of state arrived in New York last week for the UN Millennium Summit.

Jewish groups sponsored two media events just blocks away from UN headquarters, while an Iranian exile organization held a noisy anti-Khatami demonstration within earshot of visiting dignitaries from around the world.

"We cannot tolerate a situation where it is a crime simply for being Jewish," said New York Gov. George Pataki, who headlined the first street event on Sept. 5. The event was sponsored jointly by the Conference of Presidents of Major American Jewish Organizations and the Jewish Community Relations Council of New York.

"Mr. Khatami, to you, your Parliament and your judiciary, human rights and dignity must be the right of every citizen," said Pataki. "You claim to be a reformer. Show it and release these 10."

Convicted July 1, the 10 Jews have already served some 18 months in prison. Their sentences range from four to 13 years, but Malcolm Hoenlein, executive vice-chair of the Conference of Presidents, says his sources indicate that several more may be released, with jail terms reduced for the rest. But he wouldn't bank on it. As delaying the appeals decision demonstrates, said Hoenlein, "the only thing predictable about Iran is that nothing is predictable."

***

In related developments a revelation has emerged as American Jews and various governments lobby Iran to release the Iran 10: There may be more Jewish prisoners.

About seven years ago, 11 Iranian Jewish teenagers were arrested, allegedly for trying to leave Iran illegally.

They were reportedly found in border areas, perhaps indicating they were on their way out, said Hoenlein.

After a time, nothing was heard about them again, and the families presumed they had been executed. However, Hoenlein said a recently released prisoner from a Tehran jail revealed that he had spotted several of the missing boys.

They would now be in their mid- to late-20s.

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Anti-Semites of the world unite, Duke tells Russians

By LEV GORODETSKY
Jewish Telegraphic Agency

MOSCOW — A former Ku Klux Klan leader is spreading his anti-Semitic message across Russia.

But the real message is that there appears to be increasing co-operation between Russian extremists and their ideological counterparts abroad.

David Duke recently began his one-month trip to Russia by telling a crowd at a downtown Moscow museum that they should take action against "the Aryan race's main enemy – world Zionism" and that "the Jews have brought us to our knees," according to the Union of Councils for Soviet Jews.

Duke apparently came to Russia for a visit on the invitation of Aleksander Prokhanov, the editor-in-chief of *Zavtra*, an ultranationalist newspaper, and Konstantin Kasimovsky, the head of Russian Action, an organization known for its anti-Semitic statements.

Prokhanov, who is influential in nationalist circles and whose paper is heavily tainted with xenophobia and anti-Semitism, was invited recently to a meeting with Russian President Vladimir Putin and chief editors of some newspapers.

At the museum, Duke also called for all dark-skinned people to be forced out of Moscow. The crowd responded with cries of "Glory to Russia!" and "White Power!"

Micah Naftalin, the national director of a group that monitors anti-Semitic acts and other human rights violations in Russia, said Duke's visit was throwing the spotlight on Putin's flirtation with Russian extremists.

"Coming just two weeks after President Putin granted a meeting to Mr. Prokhanov, in effect legitimizing his anti-Semitic publishing activity, Prokhanov's open affiliation with a despicable character like Duke brings into even greater focus how wrong it was for the president to meet with him in the first place," said Naftalin.

This is Duke's second trip to Russia. Last year he met with Gen. Albert Makashov, a former Communist lawmaker known for his anti-Semitic statements.

In May, Jean-Marie Le Pen, leader of France's xenophobic National Front, visited Ukraine and signed a collaboration agreement with the Ukrainian National Socialist Party, a leading extreme-right organization in western Ukraine.

Lev Krichevsky, director of the Moscow office of the Anti-Defamation League, said extreme Russian nationalists are stepping up contacts with their counterparts in the West, including the sharing of Internet resources.

"It is amazing to see how fast these guys, with all their anti-Western rhetoric, find common language and organize multi-language Web sites together with their colleagues from the West," Krichevsky said.

Mazel Tov

מזל טוב

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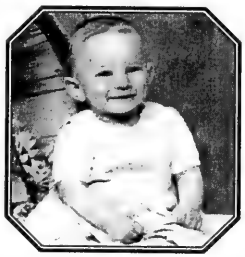
Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

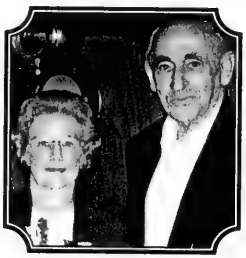
Mazel tov to Stanley Oppenheimer, son of Harold & Jacquie, and Liora Kigel, daughter of Rudy Kigel and Stefanie Badinter, on their recent marriage.

Happy first birthday to Jayde Dove, daughter of Jeff & Nathalie Goodfield. Grandparents are Aileen Goodfield and Monique & Armand Rebboh.



Rachelle Chiat and Jake & Marion Majerovits are delighted to announce the engagement of Simone & Larry. Grandparents are thrilled. Spring wedding is planned.

Mazel tov Mercedes & Derrick on your engagement. Parents: Rami & Jaime Benayon, Marcella & Freddy Abraham. Grandparents: Lucy Auday-Sahovaler, Lea Nadler-Shore, Manole Avram.



Mazel tov to David & Bette Risen on your 60 anniversary. Love, Michael, Rochelle, Geoffrey & Sandy, Randy, Justin, Amy, Robert, Josh, Ashley and Jake.

Mazel tov to Harry & Shirley Eckler who celebrated their 60th wedding anniversary on Aug. 16.

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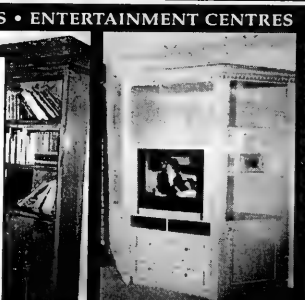

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Into the Arms of Strangers *a superb documentary*

By SHELDON KIRSHNER
Staff Reporter

It was a bright ray of light in a pitch-black universe.

In a nine-month period before the outbreak of World War II, Britain opened its doors to 10,000 Jewish children from Germany, Austria and Czechoslovakia. If not for this act of mercy, they may well have been murdered by the Nazis and their names might have been added to the horrific list of 1.5 million Jewish children killed during the Holocaust.

Mark Jonathan Harris has made a superb documentary about this uplifting rescue mission. *Into The Arms of Strangers: Stories From the Kindertransport*, which premiered at the Toronto International Film Festival last week, opens in local theatres on Sept. 15.

Told in the words of the child survivors, rescuers, foster parents and survivors, *Into The Arms of Strangers* is beautifully crafted and profoundly moving, a work which may yet earn Harris, the writer and director of the Oscar-winning *The Long Way Home*, another Academy Award.

Two hours long, the movie is essentially divided into three segments which flow seamlessly into each other.

The first part sets the stage, establishing the atmosphere of terror which forced Jews in Germany and Nazi-occupied Austria and Czechoslovakia to reexamine their lives in light of Hitler's accession to power.

The second episode concerns itself with Britain's humanitarian decision to admit the children and the agonizing, gut-wrenching scenes which attended their tearful departure without their parents.

In the final phase of the film, which resonates with high emotion, a number of events unfold. The children reach Holland, a safe haven on the journey across the English Channel toward Britain. They are placed with foster parents or in hostels. As they adapt to their new homes and guardians, they express longing for the day when they will be reunited with their parents.

Tragically enough, the vast majority never saw their mothers and fathers again. "Hope suddenly faded," recalls a woman whose parents were deported to Auschwitz. "Suddenly, the future wasn't there," laments another survivor.

Into The Arms of Strangers, narrated by the stellar British actress Judi Dench, begins on a sombre note with a visceral comment by one of the child survivors. "As old as I am, I'm still sobbing," she says, referring to the sudden and inestimable loss of her parents.

The film then shifts to the childhood memories of the survivors, most of whom live in Britain and the United States today. Lory Cahn recalls a wonderful shopping trip to a department store with her beloved father. Kurt Fuchel remembers the idyllic life his middle-class family provided. Lore Segal reaches back for a chilling recollection of streets suddenly filled with men in Nazi uniforms and plastered with red and black swastikas.

Their recollections are complemented by great film footage and newsreels of the era. We see the word "Jude" daubed in red paint on a Jewish shop window. We see vile anti-Semitic posters on walls. We see a synagogue burning on Kristallnacht, its roof engulfed in flames.

Beyond these graphic images, we hear stories which summon up the temper of the times. Jews, in exceptionally difficult circumstances, try without success to wangle foreign visas and exit permits. Nazi policemen bang on doors in the middle of the night, brutally awakening Jewish families. Plumes of smoke trail from a shul that has just been set alight.

Children leaving the Berlin train station in May 1939 – a scene from the superb film *Into the Arms of Strangers*.

It's clear from the film that Britain's decision to take the young refugees was a noble one, given that the U.S. Congress rejected a bill to accept 20,000 Jewish children.

In its infinite kindness, the German government allowed each child to leave with one piece of luggage and a total of 10 Reichmarks. The departures began in December 1938 and ended with the start of World War II. On average, the children arrived in Britain at the rate of 300 a week.

When one of the trains pulled across the Dutch border, a resounding cheer went up. There was a feeling of freedom in the air, one survivor recalls.

The reception they received in Britain was, by and large, positive. But there was a darker side, too. Some foster parents preferred young, blue-eyed, blonde girls, and still others misued the children as servants. Furthermore, the refugees over 16 years old were initially interned as enemy aliens.

Ultimately, the heroes in this film are the rescuers and the foster parents. Nicholas Winton, a London stockbroker, and Norbert Wollheim, a Berliner, were among the organizers of the kindertransports. Mariam Cohen was one of the guardian angels.

Into the Arms of Strangers commemorates their goodness and their heroism with exceptional skill.

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Eye on Arts

By Bill Gladstone

CURATOR TO SPEAK ON JEWISH PORTRAITURE

Norman L. Kleeblatt, the Susan and Elihu Rose curator of fine arts at the Jewish Museum in New York, lectures on the topic, "Rothschild, Wertheimer, Kahnweiler: Jewish Patrons and the Paradox of Portraiture" at the Beth Emeth Bais Yehuda Synagogue, Wednesday Sept. 20, 7:30 p.m.

Kleeblatt discusses the emerging presence of Jews in European portraiture during the 19th century and the very early years of the 20th. Apparently, Jews began to appear in portrait paintings beginning in the Renaissance, but did not commission portraits by major masters until the Jewish emancipation of the 19th century. Now, Jewish portraits by **Ingres**, **Renoir**, **Sargent** and others are regarded as masterpieces.

Kleeblatt's is the first in a series of two lectures at the Beth Emeth on the theme "Art and Judaism," presented as the Sheva & Motek Fischtein Memorial Lectures. The second lecture, scheduled for Nov. 1, 7:30 p.m., is by Toronto arts lawyer **Aaron Milrad** on the topic Stolen Art and Holocaust Claims. Milrad is author of *Artful Ownership: Art Law, Valuation and Commerce in the United States, Canada and Mexico.*

Beth Emeth, 100 Elder St., North York. Discussion and refreshments to follow lecture. RSVP, 416-633-3838. Web site, www.beby.org.

* * *

Grow Old With Me: Gunther Plaut speaks on his book, *The Price and Privilege of Growing Old*, which provides insights on aging with a touch of humour. Refreshments, no admission charge. Israel's Judaica Centre, 897 Eglinton Ave. (1 block west of Bathurst). Sept. 17, 8 p.m.

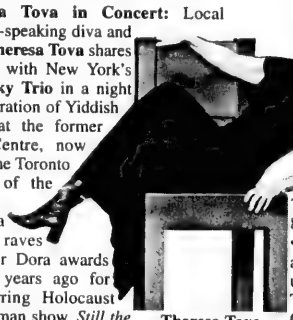
***

Some Enchanted Evenings: Broadway Melody is a course for adults who enjoy singing along in a supportive group setting. No experience necessary; all ability levels welcome. Each session features numerous songs selected from the great Broadway composers and lyricists. Participants also learn some of the history of Broadway and its many colourful characters.

The 12-week course, led by **Allan Price** and **Michael Leach**, begins Sept. 18. The cost is $168; discounts apply for couples and groups. Holy Trinity Church, Thornhill (just west of Yonge St., south of Centre St.) 905-764-5695.

***

Theresa Tova in Concert: Local Yiddish-speaking diva and actor **Theresa Tova** shares the bill with New York's **Waletzky Trio** in a night in celebration of Yiddish music at the former Ford Centre, now called the Toronto Centre of the Arts.



Theresa Tova

Tova won raves and four Dora awards several years ago for her stirring Holocaust two-woman show, *Still the Night*. More recently, she appeared in a touring company of *Ragtime* (playing the role of Emma Goldman), and this summer in the much-lauded production of *Fiddler On The Roof* at Stratford.

She has also recently released *Telling Stories*, a new Yiddish jazz CD that features seven jazz and klezmer artists – tenor **David Wall**, and instrumentalists **Mark Eisenman**, **Artie Roth**, **Martin van de Ven**, **Perry White**, **Daniel Barnes**, and **Steve Greenman**.

The Waletzky Trio, which consists of composer-pianist **Joshua Waletzky**, violinist **Deborah Strauss**, and guitarist-mandolinist **Jeff Warschauer**, will likely perform some of the poignant compositions from their CD, *Crossing the Shadows*.

The event is produced by **Myrna Levine**, an ardent folk music and Yiddish enthusiast. Levine says she was inspired to present Theresa Tova and the Waletzky Trio in concert after she found herself moved to tears at performances by each. "If I like something, I want to share it," she explains.

Toronto Centre of the Arts, 5040 Yonge St. $40, $33, $25. Sunday, Nov. 19, 8 p.m. 416-872-8000.

***

Arts Briefs

• **Frank McCourt**, acclaimed author of the 1996 bestseller *Angela's Ashes* and its sequel, *'Tis: A Memoir*, speaks at Massey Hall, Sept. 18, 7:30 p.m. $25-$20-$15. 416-872-4255.

• **Aelita and Friends**, an annual song and dance review, unfolds at the Leah Posluns Theatre, Bathurst Jewish Community Centre, Sept. 25, 2 p.m. Reserved seating, $12. Tickets available at the BJCC information desk.

• **David Layton** launches the new season of Books & Bagels at the Bloor JCC, 750 Spadina Ave., Sept. 17, 11 a.m. Layton will read from his personal memoir, *Motion Sickness*. Members free, non-members $8. Call 416-924-6211.

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Arts & Travel

Composer and writer team up with Outrageous results

By KATHRYN KATES
Special to The CJN

TORONTO —A chance meeting brought together celebrated composer Joey Miller and award winning writer and lyricist Brad Fraser – with *Outrageous* results.

Not to be confused with the cult film of the same name starring Craig Russell, *Outrageous* is a new musical that's based loosely on the 1977 film. It is slated to run from Sept. 19 to Oct. 21 at CanStage's Berkeley Street Theatre.

"I met Brad Fraser on a train to Montreal," said Miller, 49. "He was with a mutual friend. We share the same agent, so we had met once briefly. We discussed his plans to mount the musical and he told me he was looking for a composer. I said, 'Here I am.' By the time I got back from Montreal there was a script waiting for me."

Having penned a number of hit musicals over three decades, Fraser thought Miller would be the perfect composer for his '70s style production.

Outrageous stars Thom Allison and Loretta Bailey. The musical is about two outcasts, Robin, a hairdresser and aspiring female impersonator, and his friend Liza, a schizophrenic.

"I use different music to set up each character," Miller explained. "They all have their own voice musically. I use distinct rhythms for each character borrowing from '70s rock, pop and theatre – sometimes the music collides and you get a really strange mixture.

"I walked into a rehearsal a few weeks ago, while the cast, under musical director Diane Leah, were singing one of the new songs. It sounded so amazing. I sat down and *kvelled*. Mostly, when [people] do a musical comedy, they resurrect Gershwin or take comedies that have familiar scores so people can anticipate the songs. In an original musical, people go in without any preconceived idea of what they are going to hear."

Joey Miller

Now a resident of Toronto, Miller attributes his career to his talented parents Sam and Sadie, who were devoted to producing original musicals for Montreal's Beth Zion Synagogue and the YMHA. Recognizing his musical talents as a boy, his parents encouraged him to try his hand at composing.

His first musical, *Second Choice*, was staged at the synagogue. Not only did he go on to a lucrative career in show business, but many of his parents' other discoveries made their mark in the entertainment industry, including television writers Mel Tolkin and Saul Ilson.

As a youngster, Miller played the drums and then went on to McGill University to study theory and composition. He also travelled to New York and Toronto to participate in writers workshops with Lehman Engel.

"I started making a living writing music in 1973," he said. "I was working with a gentleman named Dean (*Closer Walk With Patsy Cline*) Regan. I was his musical director for nightclub acts. Then, I met the late Frank Angelo. He became my manager and opened a few doors for me. He later went on to co-found MAC Cosmetics. I did music for MAC in-house videos. However, my first love has always been theatre."

After leaving Regan, he joined forces with Stephen Witkin and wrote a show called *Eight To The Bar*. It opened at the Charlottetown Festival and was such a success it was brought back for a second year.

That triumph led Witkin and Miller to the late John Hirsh. With Hirsh they created a musical called *Flying. Flying* was the first Canadian musical produced at the Royal York's Imperial Room, a spot usually reserved for cabaret acts. The owners of New York's Village Gate subsequently produced *Flying* in Atlantic City.

Other theatre credits include *Ye Gods* at the Charlottetown Festival's main stage, where Miller worked with Alan Lund; *That Scatterbrain Booky*, in which Miller won a 1991 Dora Award for Best Original Score; and *Warbrides – A Musical* at Halifax's Neptune Theatre.

His television work includes *Booky*, *My Backyard*, *Stars on Ice*, a Canada Day Special, the Juno Awards, and a *Little Special* (CBC). He has worked with baritone Michael Burgess and actor Al Waxman. His music has been recorded in both French and English.

Currently he is working with Frank Peppiatt re-writing a musical called *Capone* while future projects include composing the music and lyrics for *Joy*, a musical about depression that opens on Oct. 5 at the Workman Theatre Project.

Deterrence, art imitating life in near future

By LARRY ANKLEWICZ
Special to theCJN

The Democratic Party in the United States has recently nominated Joseph Lieberman as its candidate for vice-president. Should the Gore-Lieberman ticket win the election in November, he would be the first Jewish vice-president in American history.

Well the world of cinema has gone this one better. A new video, called *Deterrence*, is set in the near future at a time when the United States has its first Jewish president.

In the film, the president is visiting Colorado when a sudden snow storm cuts off all transportation and he is forced to take refuge in a small diner.

As luck would have it, this is the moment Iraq invades Kuwait once again, overrunning a small token American force stationed there and advancing on Saudi Arabia.

The United States has few armed units available to respond and the president threatens to vaporise Baghdad unless the Iraqis retreat.

Deterrence did not receive major theatrical release and it is easy to see why. All the action takes place in a small confined space and most of it revolves around the discussions between the president, his small group of advisors and the people present in the diner.

Continued on page 71

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Arts & Travel

'Tis the green, green land of luck

By LEWIS ERIC LACHTER
Special to The CJN

DUBLIN — There are around 2,000 Jews living in Ireland today. Most of whom live in Dublin (the capital), Cork (in the south of the island/country), and Belfast (the Northern Ireland capital).

Did you know that the Jewish Museum in Dublin was opened in 1985 by the late, Irish-born, former president of Israel, Chaim Herzog? Did you know that his father was the first chief rabbi of Ireland and his home still stands in Dublin? Dublin also had a famous Jewish mayor. His name was Bobby Briscoe.

Another famous Jew, Leopold Bloom, James Joyce's world-known character in the novel *Ulysses* was "born" in Dublin. You can see his house on Upper Clanbrassil Street. There is an impressive statue of Moses in the city, and a Holocaust Memorial.

Is Ireland a good place to visit? The answer is yes, if you like green, green countryside, good food, friendly folk, and lots to do and see.

If you want to visit a synagogue, try the Dublin Hebrew Congregation on Adelaide Road. The shul was founded in 1892. Services are held on Friday at sunset, and on Saturday at 9:15 a.m. In Dublin there is also the Tenenure Hebrew Congregation, Machzekei Hadass Temple and the Progressive Congregation.

In Belfast there is the Hebrew Congregation on Somerton Road and in Cork, the Hebrew Congregation on South Terrace.

There is a B'nai Brith office in Dublin, a Jewish old age home and a mikvah. The office of the Chief Rabbi of Ireland and the Community Centre is in Herzog House at 1 Zion Rd.

Other interesting sites in town include the Weingreen Biblical Antiquities Museum in the Art Building of the famous Trinity College, Clonyn Castle, where over 100 orphaned children from concentration camps had a temporary home until 1948, and the Talmud Torah, which has a kindergarten, primary and secondary school.

There are Jewish cemeteries in Dublin, Limerick, Cork and Belfast. The Cork cemetery contains the graves of Jewish passengers from the Lusitania, which was torpedoed and sunk in 1916. The Limerick burial site was restored in 1990.

In Belfast, you will find the Communal Centre and the Botanic Gardens. The Gardens have a memorial honouring Daniel Jaffe (1807-1876), father of the Jewish Lord Mayor of Belfast, Otto Jaffe. In Cork, visit Shalom Park, which opened in 1989 in the area formerly known as "Jewstown."

The Maccabi Jewish Sports Centre is on Kimmage Road West in Dublin. The Jewish Golf Club is also located here.

The Chief Rabbi of Ireland is Rabbi Gavin Broder. You can find him at Herzog House in Dublin. The Israeli Embassy is also in Dublin on Pembroke Street.

Historically the earliest reference to Jews in Ireland is in 1077, when five Jews visited the High King of Limerick. Jews in Ireland today are primarily from Russia and Lithuania. Their families arrived in the Emerald Isle in the late 19th and early 20th centuries.

To get an excellent picture of the Irish-Jewish community – past and present– visit Dublin's Irish-Jewish Museum in an area called Portobello.

Start your secular tour of Dublin by walking along Grafton Street, the town's most fashionable pedestrian mall. Poets, pamphlets and performers make the street vibrant. If you're looking for a more tranquil site, visit Dublin's favourite park, St. Stephen's Green, with its formal lawns, flowerbeds, fountains and sculptures of Irish writers and warriors.

The cultural quarter of Dublin, Temple Bar, is full of lovely boutiques, art galleries, pubs, restaurants, the Irish Film Centre and nightclubs. The former slum is now one of the liveliest sections of town.

Museum lovers will enjoy the National Museum on Kildare Street. The museum features prehistoric gold artifacts that date back to 2200 BCE. If you like afternoon tea, drop by the famous Shelbourne Hotel. You might rub shoulders with periodic visitors like Liam Neeson, Kevin Costner and Julia Roberts.

The secret of success according to an old saying is: "Look Irish, dress British, think Yiddish." If you want to see what the "Irish-look" is in its native habitat, visit green, green Ireland.

Deterrence, art imitating life

Continued from page 70

The film also poses a major moral question and it is interesting to watch how this dilemma is presented and resolved.

Kevin Pollak plays President Emerson and Timothy Hutton plays his chief advisor, Marshall Thompson. The supporting cast gives strong performances that heighten the suspense as the clock moves towards the moment of no return.

Another recent video release is much more entertaining and enjoyable than *Deterrence*. In fact, *Train Of Life* may be the best Holocaust comedy released in many years.

There is no question that *Train Of Life* is a comedy. In fact it is a film fable that might have been called *Chelm Meets the Holocaust*.

It's about a town fool who learns the Nazis are approaching and intend to deport the Jewish population. The village elders decide to meet this threat by purchasing a train, dressing some of their citizens in Nazi uniforms and pretending to deport themselves.

In reality, they would make their way across the Russian border and eventually travel on to Palestine.

All this is done in a slapstick comedic style that is absolutely hilarious.

Train Of Life was directed by Radu Mihaileanu, who has a strong Jewish background, was once a member of the Bucharest Yiddish Theatre and is a child of Holocaust survivors.

Forget about *Life Is Beautiful* or *Jakob The Liar*. *Train Of Life* is much better and it remains true to the real Jewish spirit.

Both *Deterrence* and *Train Of Life* are available on the Paramount Pictures Home Video label and should be available at most video stores.

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Meeting group geared for depression sufferers

By MARLANE PRESS
Pacific Correspondent

VANCOUVER — Vancouver's Jewish Family Services Agency (JFSA) wants to dispel the myth that Jews are not afflicted by many of today's social problems, especially depression.

Selena Robinson, head of JFSA's counselling department, believes the marginalization many Jewish people have felt – and continue to feel – gives Jews a "we're not like them" attitude. This incorrect perspective leads people in the Jewish community to close their eyes to those suffering with mental health problems.

The JFSA hopes to remedy that with a new meeting group called Maor (Lightness): An Opportunity for Jews Living with Depression, she said.

"We tend to think that the problems we read about in the paper don't affect Jews," Robinson said. "Whether it's an issue of domestic violence, drug abuse or depression,we think it doesn't really happen in the Jewish community. And that's a total myth. If it were true, I'd be out of a job – and happily so," she said with a laugh.

Robinson is optimistic that enough interested people will come forward to make Maor a reality. Last year, there wasn't enough interest to get a group off the ground. This year, however, the number of JFSA clients who have requested such a group has risen significantly.

"Even if the group doesn't run, the fact that we're saying we know it's a problem is very positive," she said. "It's about getting people to talk about it. The fact is, Jews do commit suicide. We seem to know that depression is a real problem, but we don't talk about it."

Depression takes away a person's spirit. It can creep into one's life so slowly that some people don't even realize they are experiencing it. "All of sudden, someone can realize they haven't laughed in ages or they're feeling blah and hopeless. And then they can't remember a time when they haven't felt [depressed]," Robinson said.

"What we know from researchers," she continued, is that when people are in a group where different individuals are suffering the same crises… they feel better knowing that they are not alone.

"It restores confidence that they aren't so crazy. It breaks down barriers of shame and embarrassment that people feel when they are unable to cope on their own. It's our social responsibility to let them know that people with mental illness are still part of the Jewish community," Robinson said.

A key focus of Maor would be empowerment. "Oftentimes, [people] feel they should be controlling [depression] or overcoming it on their own. But it's much more complicated than that. We want them to feel they can still fully celebrate life. We want people to feel this is a place where they don't have to feel they should be in control of their depression," she said.

Psychiatrists, nutritionists and rabbis will speak to the group on a rotating basis, Robinson said. "We always look for Jewish professionals. They understand more about it, they know."

For more information, please contact the JFSA or Selena Robinson at 604-257-5151.

ANSWERS TO THIS WEEK'S CROSSWORD PUZZLE.

1 L	2 O	3 V	4 E	■	■	■	5 S	6 A	7 M	■	■	8 B	9 A	10 T
11 I	D	E	A	12 L	■	■	13 A	B	E	■	14 T	I	L	E
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44 H	E	R	■	45 R	O	D	■	46 H	47 E	N	■	48 S	R	S
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64 K	A	T	Z	■	65 A	S	I	■	66 F	L	I	N	G	■
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Hi mom! I'm (back) home

TORONTO — A television documentary called *Home Again* will take an honest, and at times, humorous look at families whose adult children are moving back in or have already moved back in with their parents, a phenomenon that has recently become widespread and is rapidly changing the nature of the Canadian family.

The latest Statistics Canada figures indicate that a rising number of adult children are living at home with their parents. Between 1991 and 1996, 23 percent of women aged 23 to 34 lived at home, up from 16 percent in 1981. During this time, the percentage of men at home rose to 33 percent, up from 26 percent. In the last decade, we have witnessed a growing shift away from leaving home early. The "cluttered nest" has eclipsed the empty nest.

Through four months of filming, three families will share with us their everyday lives, as they grapple with living together under one roof, again. The documentary will present the changing roles of the parents and the adult children and shed light on the hopes, dreams, fears and challenges experienced by the members of each household.

An experienced and caring documentary team will be producing this film for broadcast on TVOntario.

Home Again will be directed by Maureen Judge, the Genie Award-winning director of the documentary *Unveiled: The Mother Daughter Relationship*. She also directed the acclaimed NFB documentary *And We Knew How To Dance: Women and World War I*.

If you are moving back home, have adult children who have moved back in, or know people in this situation, please call Makin' Movies Inc. at 416-516-1833 and ask for Home Again.

NYGH opens new emergency department

TORONTO — North York General Hospital (NYGH) recently opened a $4.4 million emergency department expansion at the General Division (Leslie Street and Sheppard Avenue East), which will become the busiest single-site emergency department in Toronto.

The number of patient visits to the emergency department is expected to increase from the current 60,000 visits per year to more than 75,000. Much of the expected increase in patient visits is due to the conversion of the emergency department at the Branson Division into a community care centre to treat urgent medical problems. This change began on Sept. 11.

"Today, we are starting to see a lot of hard work and planning come to fruition. This is the first step in our expanded role to provide health services in north-central Toronto," says Ken Morrison, chair, board of governors, North York General Hospital.

"North York General is now ready to help ease the pressure on the system and handle the extra flow of critically ill patients who will be coming to us," Morrison says.

The emergency department is now equipped with 45 treatment areas spread over more than 15,000 square feet. Specialized care areas equipped with the latest medical monitoring systems have been created for critically ill patients, pediatric patients and cardiac patients.

To help care for patients in a more efficient and timely manner, all patients will be seen by a triage nurse before registering. Patients will also be able to benefit from a soothing environment created through the use of natural light, warm colours and open space.

Last spring, North York General Hospital received $3.1 million from the Ontario Ministry of Health to "fast-track" the redevelopment of the hospital's emergency department. The balance will come from the private sector through a combination of donations from private foundations, corporations and individual members of the community.

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240 EMPLOYMENT OPPORTUNITIES

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Filmmaker seeking a Holocaust survivor who is turning 100, between January - June 2001. Call Karen at 416-603-4823.

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• CJN Boxes for Personal Companions Wanted ads are valid for 30 (thirty) days only (from 1st publication date). Replies must be received within this time frame in order to be forwarded to the correct CJN Box #.

Attractive, fit, smart Jewish business woman, 46 seeks successful sophisticated intelligent man for long term relationship. Photo welcome. CJN Box 7305.

Content in the city, thrives in the country. Div. female, prof., attractive, slim, 5'7", 1 teenage child, eclectic interests, fun & intelligent, looking for great guy, 45-58. CJN Box # 7303, or e-mail:optimistic 2@hotmail.com

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335 UNVEILINGS

The unveiling of a monument to the memory of the late
HARRY FICHTENBAUM ז"ל
will take place
Sunday, Sept. 17th, 1:30 p.m.
Mount Sinai Memorial Park
Beth Radom Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
IRVING HENNICK ז"ל
will take place
Sunday, Sept. 17th, 9:45 a.m.
Beth Tzedec Memorial Park
(Bathurst St. North of Finch)
Relatives and friends are invited to attend

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PIZEL, MORRIS - On Saturday, August 26, 2000 at Ahavat Achim Retirement Home. Morris Pizel, beloved husband of Dora, and the late Gitele Pizel. Loving father and father-in-law of Sandra and Martin Belman, and Victor and Chani Priel of Israel. Dear brother of the late Shimshon Apter. Devoted grandfather of Marla, Warren and Rosalind, Tomer and Michal, Nimrod and Ayelet, Yiftach, and Na'ama. Devoted great-grandfather of Sabrina, Rowena, Omri, and Neta.

If desired, memorial donations may be made to the Bialik Hebrew Day School, 416-783-3346.

335 UNVEILINGS

The unveiling of a monument to the memory of the late
HONEY ESTELLE APPLEBAUM ז"ל
will take place
Sunday, Sept. 17th, 11:00 a.m.
Pardes Shalom Cemetery
Community Section III
SectionEEE
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
HELENA CISS ז"ל
will take place
Sunday, Sept. 17th, 12:00 noon
Bathurst Lawn Memorial Park
Shaarei Tefillah Section
Relatives and friends are invited to attend

335 UNVEILINGS

The unveiling of a monument to the memory of the late
BESSIE FREMAR ז"ל
will take place
Sunday, Sept. 24th, 11:00 a.m.
Mount Sinai Memorial Park
(986 Wilson Ave.)
Pride of Israel Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SARA HENNICK ז"ל
will take place
Sunday, Sept. 17th, 10:15 a.m.
Bathurst Lawn Memorial Park
Beth Emeth Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ANNIE GREENSPAN ז"ל
will take place
Sunday, Sept. 17th, 11:00 a.m.
Bathurst Lawn Memorial Park
Bathurst So. of Steeles
Stashiver Young Men's Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SAMUEL KOTZER ז"ל
will take place
Sunday, Sept. 17th, 11:00 a.m.
Mount Sinai Memorial Park
(986 Wilson Ave.)
Pride of Israel Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
NORMAN HANDELMAN ז"ל
will take place
Sunday, Sept. 17th, 11:00 a.m.
Mount Sinai Memorial Park
Kiever Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
TED (TEDDY) LIBFELD ז"ל
will take place
Sunday, Sept. 17th, 11:45 a.m.
Bathurst Lawn Memorial Park
Kieltzer Section
Relatives and friends are invited to attend

335 UNVEILINGS

The unveiling of a monument to the memory of the late

IDA SIGAL ז"ל

will take place

Sunday, Sept. 17th, 12:00 noon

Pardes Shalom Cemetery

(Dufferin St., N. of Major Mackenzie.)

Beth Emeth Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

MELANIE SINGER ז"ל

will take place

Sunday, September 17th at 1:00 p.m.

Pardes Shalom Cemetery

Holy Blossom Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

HYMAN SALZBERG ז"ל

will take place

Sunday, Sept. 17th, 10:30 a.m.

Mount Sinai Memorial Park

Beth Radom Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

MYER PATLIK ז"ל

will take place

Sunday, Sept. 17th, 11:30 a.m.

Mount Sinai Memorial Park

Pride of Israel Section

Relatives and friends are invited to attend

335 UNVEILINGS

The unveiling of a monument to the memory of the late

PEARL & SAMUEL SUGARMAN ז"ל

will take place

Sunday, September 17th at 11:00 a.m.

Bathurst Lawn Memorial Park

Clanton Park Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

ANN USPRICH ז"ל

will take place

Sunday, September 17th at 1:30 p.m.

Pardes Shalom Cemetery

New Fraternal Jewish Association Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

MIRIAM BELLA PLATT ז"ל

will take place

Sunday, Sept. 17th, 1:30 p.m.

Bathurst Lawn Memorial Park

Kielcer Society Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

ELWIRA WEISS ז"ל

will take place

Sunday, Sept. 17th, 11:00 a.m.

Pardes Shalom Cemetery

Habonim Section

Relatives and friends are invited to attend

335 UNVEILINGS

The unveiling of a monument to the memory of the late

SHIRLEY SIDLOFSKY ז"ל

will take place

Sunday, September 17th at 11:00 a.m.

Mount Sinai Memorial Park

Pride of Israel Section

Relatives and friends are invited to attend

336 CARD OF THANKS

The Family of the late

SZAJA KICHLER ז"ל

would like to thank our relatives and friends for their comfort, support and generosity during our recent bereavement.

Allen, Linda, Marissa and Sari
Joe and Jean

GOLDIE KOSOWER ז"ל

The Kosower family acknowledge the many tributes to our mother and grandmother Goldie ז"ל. We are deeply moved by the great number of trees planted, and other contributions made in her memory. We wish you all good health and a good year.

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COMPANIONSHIP
Female, attractive, slim, tall, energetic, intelligent, spiritual, seeks unattached male, for companionship **AD#1263**

FRIEND AND COMPANION
Widowed female, 5' 6"-5' 7", 130 lbs, red-dish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs & mentality, for companion and friend **AD#1105**

SWEET AS HONEY
Single Jewish female, late 20's, attractive, fit, auburn hair, green eyes, educated, employed, traditional values, strong cultural beliefs, with a zest for life, enjoys dining and dancing, romantic adventures, seeks professional Jewish male, 30-45 yrs, for possible long term relationship **AD#1259**

FRIENDS 1ST
Single mom of 2 children, 38 yrs, attractive, spontaneous, adventurous, from Israel, enjoys movies, travel, loves children, pets, seeks male, 38-45 yrs, with similar interests and qualities. **AD#1450**

ARE YOU OUT THERE
Female, seeks non smoking male in his 40's, who's intelligent, secure, active, and has a sense of humour **AD#1037**

DOG LOVER
Divorced Jewish female, 36 yrs, 5' 4", slim, optimistic, insightful, idealistic, social, conscious, appealing, both inside, inside and out, seeks male, 34-48 yrs, who's stable, must be humourous, has eclectic, interests, in terms of films and music, enjoys exercise and loves dogs. **AD#1489**

HONEST A MUST
Single female, 42 yrs, 5' 4", (Shomer Shabbist), blue eyes, brown hair, voluptuous, sensual, good natured, intelligent, fun loving, enjoys travel, the theatre, long walks, long walks, boating Seeks male, (Shomer Shabbist) emotionally and financially stable, over 5' 9", for possible long term relationship **AD#1136**

MUST LOVE KIDS
Fun loving Jewish mother of 2, 34 yrs, traditional but not religous, tall, attractive, rubenesque, good cook and friend, seeks male, fun, compassionate, romantic, and must love kids, to start life over again. **AD#1340**

WINTER ,GETAWAYS
European senior lady, flexible, compassionate, and fit, seeks similar male, to share winter vacations, preferrably in Israel **AD#1610**

SOULMATE SEARCHING
Separated Jewish female, 49 yrs, petite, 5' 2", blue eyes, auburn hair, enjoys travelling, bridge, the theatre, long walks, good conversation, seeks male with similar interests and qualities **AD#1587**

KIDS R NOT US!
Single female, 37 yrs, independent, slim, attractive, ambitious, funny, articulate, ethically and professionally driven, seeks male, humanitarian, avid reader, like minded, with no particular urge to multiply **AD#1026**

FRIENDS 1ST
Widow Jewish female, 55 yrs, 5' 4", enjoys life to the fullest, seeks male, 58-60 yrs, fun to be with positive secure with traditional values. **AD#1400**

LOVES LIFE
Single female, 42 yrs, warm, sensual, redhead, enjoys healthy life style, long walks, cuddling by the fire, hiking, cross country skiing, seeks male, non smoker, university educated, good sense of humour, intelligent, enjoys the outdoors. **AD#1458**

SEEKING SOULMATE
Single Jewish female, 50 yrs, free spirited, wide variety of interests, seeks male, good sense of humour, enjoys life and self confident **AD#1456**

PET LOVER
Single Jewish female, slim, attractive, 5' 1", brown hair, brown eyes, friendly, outgoing, university educated, professionally, employed, enjoys movies, the theatre, travel, spending time with her dog, seeks male, Jewish, single, 35-41 yrs, with similar interests and qualities **AD#1183**

LOOKING FOR YOU
Single female, 5' 8", creative, active, adventurous, youthful, elegant, feminist, seeks emotionally available male, 50-58 yrs, a mensch to enjoy the arts, nature and much more **AD#1218**

EASY ON THE EYES
Professional Jewish female, 5' 7", blue eyes, intelligent, sensitive, selective, sensuous, keeps fit/active, non smoker, social drinker, carries no personal baggage, enjoys theatre, travel, and lives life to the fullest, seeking male who shares emotions, to share life together. **AD#1500**

COSMIC LOVE
Jewish female, 5' 6", slim, fit, pretty, intelligent, spiritual, creative, holistic, loving, friendly, dancer, artist, writer, therapist, deep, humourous, joyful, seeks fit, romantic male, 33-53 yrs, who's in an ecstatic natural state of joy and love, and wishes to share it with someone. **AD#1414**

ROMANTIC AT HEART
Single mom, Russian origin, one 15 yr old son, professional, enjoys art, movies, music, nature and travel, positive, creative, attractive, sincere, seeks male, intelligent, sincere, creative, responsible, loving for long term relationship. **AD#1431**

Men seeking Women

To respond to an ad, Call:
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ROMANTIC AT HEART
Single male, 61 yrs, business professional employed, active, outgoing, enjoys, dining and dancing, fine wine, romantic evenings, seeks female, active, attractive, classy, well groomed, for possible long term relationship **AD#1561**

FRIENDS 1ST
Single Dad of 2 children, professional, employed, well groomed, enjoys movies, theatre, dining and dancing, the outdoors, seeks single female, single mom's welcome, medium height and build, strong Jewish values. **AD#1584**

TIRED OF BEING ALONE?
Widowed male, 54 yrs, 5' 7", very fit, handsome, 5' 7", attorney, kabalist, cultured, scholar, author, poet, world, explorer, public speaker, financial whiz, seeks female, to be my soulmate, for everlasting relationship **AD#1592**

SERIOUS RELATIONSHIP
Self employed, male, 40 yrs, 5' 10", 170 lbs, short hair, lives in Thornhill, enjoys movies, dancing, dining out, comedy shows and more, seeks female, 30-37 yrs, who's interested in a serious relationship **AD#1057**

CARING RELATIONSHIP
Professional male, 67 yrs, active, easy going, enjoys the outdoors, fishing, gardening, cooking, classical, music and reading, seeks attractive, slim female, who's down to earth, unpretentious, non smoker, with similar interests, for reciprocal caring relationship. **AD#1404**

LET'S GET TOGETHER
Single male, seeks female, down to earth, easy going, for possible long term relationship. **AD#1462**

CANDLE LIGHT AND WINE
Single male, professional, employed, enjoys sports, dining and dancing, fine wine, seeks female, intelligent, outgoing for loving relationship **AD#1162**

LOVE TO TRAVEL
Young, 60 year old male, educated, semi-retiree, healthy, active and secure, seeks slender female, for permanent relationship, who has no commitment, that would interfere with winters in the sun or European adventures **AD#1380**

FRIENDSHIP FIRST
Handsome professionally employed male, 46 yrs, university educated, ambitious, romantic, affectionate with cute smile, enjoys music, concerts, dancing, movies, sporting events, scenic drives, walks, nice parks, seeking attractive young lady, 32-42 yrs, for casual dating leading to lasting relationship **AD#1012**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, 5' 8", husky build enjoys the theatre, movies, dining and dancing, travel, music, long walks, good conversation, seeks female, 28-39 yrs, single mom's okay too! with similar qualities **AD#1567**

OLD FASHIONED VALUES
Single male, 47 yrs, conservative looking, good sense of humour, enjoys dancing, old movies, country drives, seeks female, late 40's, to early 50's, does not have to be slim, single mom's okay, very down to earth. **AD#1327**

MUST WANT FAMILY
Divorced Jewish male, 53 yrs, good brain, good heart, good looking, former, real estate broker, now writing a book, have no children, but would like to, seeking female who can and wants to start her own family, the old fashioned way. **AD#1573**

NO STRINGS
Single male, late 50's, physician, enjoys music, reading, working out, seeks female, 30-40 yrs, attractive, quiet, cultured, for long term mutually satisfying relationship with no strings attached **AD#1005**

FOREVER YOUNG
Single male, 6' , handsome, energetic, easy goin, athletic, enjoys dining and dancing, athletic events, seeks female, single or single Mom's, slender, attractive, 38-52 yrs, 5' 4" or taller for possible relationship **AD#1184**

COMPANION FOR LIFE
Single male, happy, very fit, caring, successful professional male, enjoy travel, and all the arts, seeking an attractive, 40'ish, female, who has done her homework, emotionally and physically for a life time companion **AD#1517**

READY AND WAITING
Divorced male, Jewish, Toronto born, no children, generous, speaks 2 languages, writer, seeks female, young with similar interests, and qualities, who is ready to start a family **AD#1266**

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Soviet emigre has shot at Olympic swimming medal

By PETER EPHROSS
Jewish Telegraphic Agency

NEW YORK — Millions of immigrants have flocked to the United States looking for streets paved with gold. Lenny Krayzelburg is searching for gold as well – but in a pool at the Olympic Games in Sydney.

Krayzelburg, who moved to the United States from Odessa, Ukraine in 1988, is one of several Jewish athletes from the former Soviet Union competing in this year's Games, which begin Sept. 15. Most are on the Israeli team but of the athletes from the former Soviet Union, Krayzelburg, who will swim the 100-metre and 200-metre backstroke, is the one most likely to win.

As an immigrant, Krayzelburg faces pressure beyond the opponents he must race in his events, he said.

"Your parents make a lifetime change. They had a pretty stable life back in Russia. We were financially well off. Here they make their life change for the betterment of their kid," the 24-year-old swimmer said shortly before leaving for Australia.

"As a child [you] want to become successful so that it was right for them to leave. It's definitely an extra incentive."

Working out his problems in the pool is something he was conditioned to do in the Soviet Union, where he was identified as a possible world-class athlete before he was 10.

As a star athlete, he was entitled to attend a special school with 44 other swimmers, where they combined classes with 12 hours in the pool each day.

"A lot of who I am today is what I learned back in Russia – the work ethic, the commitment. I attribute a lot of my success to what I learned" in the former Soviet Union, he said.

Even though he is swimming for the United States, Krayzelburg, described by *The New York Times* as "movie-star handsome," knows a lot of his friends and family in Odessa will be following his races with special interest.

Lenny Krayzelburg

By Soviet standards, his family was well off. His army-sponsored school gave him vouchers for free meals and the family lived in a three-bedroom apartment.

After the Soviets loosened economic restrictions during perestroika, his father, Oleg, opened a small, private business.

But anti-Semitic prejudice and the possibility that Krayzelburg might have to serve in the army when he turned 18 – perhaps in a war against Afghanistan – motivated his parents to emigrate.

"We saw the discrimination around us. If a Russian kid wanted to go to university, they cut the number of Jewish kids getting higher education. When you fill out the application for a job, they ask for your nationality and [when] they find out you are Jewish they try not to hire you," his mother, Yelena, recently told the *Times*.

After Krayzelburg immigrated to the United States, he faced a number of pitfalls, both in and out of the pool.

Finding a place to train was one problem. Learning English was another.

"When you don't speak the language, your hands are tied. It probably took me about four years to speak with people," Krayzelburg said.

His family struggled financially and in order to earn some money he worked as a lifeguard at the Westside Jewish Community Centre in Los Angeles.

Despite these difficulties, Krayzelburg eventually shone in the water.

He won the 1994 California state junior championships in the100-metre and 200-metre backstroke, setting a national junior college record.

At the 1996 Olympic trials, he finished fifth in the 200-metre backstroke. He owns the world record in both the 100 and 200.

He also earned a degree in finance from the University of Southern California.

Krayzelburg, who has a reputation as one of the hardest trainers on the U.S. team, tries to deal with the pressure by enjoying himself in the pool.

"I've kind of already proven myself. I just try to go out and swim well – and that puts a smile on my face," he said.

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Russian athletes transform Israeli Olympic team

By AVI MACHLIS
Jewish Telegraphic Agency

JERUSALEM — Athletes from the former Soviet Union have transformed the Israeli Olympics sports scene.

About one-third of the Israeli team in the upcoming Olympic Games in Sydney, Australia – and five of the six strongest Israeli contenders – are originally from the former Soviet Union.

The team includes top favourites Michael Kalganov, a kayaker who holds two gold medals in world championship competitions in 1998 and 1999, and Alex Averbach, a pole vaulter who won the bronze in the 1999 World Athletics Championships.

The Games will run from Sept. 15 to Oct. 1.

Israel has only taken three medals in previous Olympics – a silver and bronze in 1992 for judo, and a bronze in windsurfing in 1996.

The immigrants have relied on the training methods and dedication that they learned in the punishing climate of the Soviet sports machine.

"The Russians brought their training techniques and a discipline and seriousness that we did not have in Israel before," said Golan Hazani, Olympic sports correspondent for *Yediot Achronot*, Israel's biggest daily newspaper.

Ronen Hillel, spokesman for Israel's Olympic committee, agrees: "Immigrants have made a very important contribution in coaching and training. They have brought high-level coaching techniques that lifted our athletes to new levels."

The Olympics will also offer a unique opportunity to accelerate Israel's acceptance of immigrants from the former Soviet Union.

Although many native Israelis harbour negative stereotypes about these immigrants, nobody doubts that when they don blue-and-white on the Olympic field or medal stand, Israelis will cheer with no qualms.

Still, immigrant athletes in Israel have found themselves under a scrutiny about their identity that veteran Israelis would not likely face.

In a news conference last week, after declaring he was shooting for the gold medal, pole-vaulter Averbach was asked whether he has learned the words to *Hatikvah*, Israel's national anthem.

"When I win the gold at Sydney," he said, "you'll hear how I can sing."

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Recommended Reading

Non-fiction

- **The Soup Has Many Eyes: From Shtetl to Chicago – A Memoir of One Family's Journey Through History** *by Joann Rose Leonard,* Bantam Books, $28.95 HC.

A testament to the importance of family bonds, spiritual insight and the miracle that happens when we invite the past into our lives.

- **The Ransomed of God – The Remarkable Story of One Woman's Role in the Rescue of Syrian Jews** *by Harold Troper,* Malcolm Lester Books, $32.95 HC.

A fascinating account of how one Canadian's compassion and determination resulted in the secret rescue of a large number of our people.

- **Suddenly Jewish - Jews Raised As Gentiles Discover Their Jewish Roots** *by Barbara Kessel,* Brandeis University Press, $35.95 HC.

Very interesting and emotionally triggering stories of self-discovery by a wide variety of individuals.

- **Moses On Management – Fifty Leadership Lessons From the Greatest Manager of All Time** *by David Baron,* Simon & Schuster, Inc., $34 HC.

Worthwhile advice presented in an unusual and amusing fashion.

Fiction

- **Bee Season** *by Myla Goldberg,* Doubleday Books, $32.95 HC.

In this extraordinary first novel based on a dysfunctional family, a young girl escapes from obscurity by qualifying for the national spelling bee. By a talented writer full of insight and a gift for storytelling.

- **Portrait Of An Artist, As An Old Man** *by Joseph Heller,* Simon & Schuster, $35.95 HC.

This story follows the search by a successful writer for a topic for his final work. A "rare and enthralling look into the artist's search for creativity."

- **Getting Lucky** *by Matt Cohen,* Alfred A. Knopf Canada, $32.95 HC.

Ten short stories by the acclaimed Canadian author and winner of the 1999 Governor-General Award for Fiction.

- **The House of Memory – Stories by Jewish Women Writers of Latin America** *edited by Marjorie Agosin,* City University of the City of New York, $25.50 SC.

Includes the work of internationally renowned authors, such as Brazil's Clarice Lispector and Mexico's Margo Glantz.

Children's Books

- **Rosh Hashana With Bina, Benny and Chaggai Hayonah** (also **Yom Kippur** and **Succos**) *by Yaffa Ganz,* Mesorah Publications (Artscroll), $15.99 each HC.

This ArtScroll Holiday Series is not new, yet it's enthusiastically recommended for children three and up.

- **Baby's Bris** *by Susan Wilkowski,* Kar-Ben Copies, $26.95 HC.

This lovely book, illustrated by Judith Friedman, chronicles the first eight days of life, as seen through the eyes of the "big sister." Ages four and up.

- **The Story of Shabbat** *by Molly Cone,* Harper Collins Publishers, $19.95 HC.

The cultural and historical origins of the Jewish Sabbath and the meaningful traditions still practised are clearly explained and beautifully illustrated by Emily Lisker. Includes challah recipe and instructions for making your own challah cover. Ages four and up.

- **What Avigayil Found** *by Miriam L. Elias,* Paamon Press, $17.50

An enjoyable story about a good-hearted teen with an adventurous streak. Ages nine to 14.

Recommended Reading appears monthly. This list is prepared by Atara Beck of Israel's Judaica Centre.

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HONEY-BAKED APPLES

6 strips (3" long) orange rind	1/2 cup white dessert wine	1/4 tsp. nutmeg
1 cup orange juice	1/2 cup liquid honey	6 tart baking apples

In saucepan, bring orange rind and juice, wine, honey and nutmeg to boil; reduce heat and boil gently for 10 mins. until slightly syrupy.

Core each apple almost to bottom, leaving base intact. Pare off 3/4" wide strip around top; cut five 1" deep vertical slashes in peeled part. Trim base to level. Place in baking dish.

Remove orange rind from syrup; curl each and stuff into apple hollow. Pour juice mixure over top. Cover with foil; bake at 375°F. basting twice, for 45-60 mins. or until tender. Let cool to room temperature, basting often with sauce.

About Teens

Dear Karilani,

I started school a couple of days ago and I really don't like it. I was split up from my friends and put into a class where I don't have any friends. The people in my class aren't nice or welcoming to me. They don't even talk to me. I see my friends at recess, but it's not enough. I don't like being the "loner" in my class. What should I do?

Lonely

Dear Lonely,

You mentioned that none of the kids in your class talked to you or made any efforts to be friendly. But have you tried talking to any of them?

It is important to remember that those same kids probably feel as nervous and uncomfortable around you as you do around them. Try to gather up your courage and go over and make conversations with them.

Most people like making new friends. They will probably be delighted to have you as a new friend too. Just remember that if you like yourself, other people will like you too. Also, remember to smile.

Karilani is actually three girls in high school. The drawing is a fiction. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

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The Canadian Jewish news

CROSSWORD PUZZLE

"Stage Manager"

By Matt Gaffney and David Bianco
(QSyndicate@aol.com)

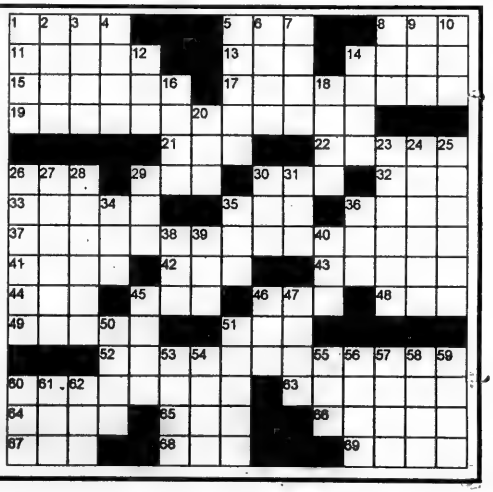
Across

1 Frankl's "meaning"
5 Goldwyn, to pals
8 ___ mitzvah
11 Optimal
13 Playwright Burrows
14 Mosaic piece
15 Site of a Jewish Theater closed by Stalin in 1949
17 With 60-across, 1949 play by 19-across
19 One of Marilyn Monroe's husbands
21 Anger
22 Mnemosyne, Terpsichore, and so on
26 And so on
29 Stats for Michael Jordan
30 Jabber
32 White ___ ghost
33 "Gone With the Wind" Oscar-winner
35 "Just a ___"
36 Stray dog, often
37 1964 play by 19-across
41 Proofreader's mark
42 Gentile, jokily
43 "Doe, ___"
44 The woman's
45 Spooky Serling
46 Female lobster
48 AARP members
49 Clay for building
51 Computer key
52 1964 play by 19-across
60 See 17-across
63 Jewish Newton-John
64 Cartoon shrink
65 "___ was saying..."
66 Throw
67 ___ VaShem
68 Word preceding a maiden name
69 Rosh Hashana and Christmas have them

Down

1 South American capital
2 Stench
3 Three-piece suit part
4 A pop
5 ___ Hawkins (dance type)
6 Adam's second
7 Seder, for example
8 Benjamin Nelson's *Portrait of a Playwright* for 19-across, e.g.
9 TV space creature
10 English meal
12 Ed Asner role
14 Drive-___
16 Legal document
18 Modern employee
20 "___ Robinson"
23 Burt Wolf concerns
24 Purim heroine
25 Half-men, half-goats
26 Kings name
27 Camped, a la Abraham
28 Noted Roman orator
29 Brandeis degree, perhaps
30 Washington vote
31 What Jeff Goldblum does for a living
34 "Skedaddle!"
35 Pig's home
36 Central
38 "I" trouble?
39 Show approval
40 Moving vehicle
45 Foul callers
46 FDR's successor
47 Canyon sound
50 Folksy Joan
51 Comic Kovacs
53 One of Robert Rubin's troops
54 Simplicity
55 Yiddish eleven
56 Jailbreak tool
57 Tel ___
58 Henny Youngman's jokes had one
59 Falls behind
60 El Al's domain
61 Towing org.
62 Inc., in England

(Answers are on page 72.)



On Super Sunday It's Your Call

The Campaign For Our Children

UJA FEDERATION

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This coming **Super Sunday-Super Week, September 17-21**, is among the most important five days in the communal calendar. Several hundred dedicated UJA FEDERATION volunteers will be phoning homes across the Greater Toronto Area on behalf of **Campaign 2001 – The Campaign For Our Children.** But your call is actually coming from thousands of kids whose future depends on the additional dollars we raise.

It's coming from hundreds of youngsters exposed to abuse in their own homes. From 7,000 Jewish children living below the poverty line in the Greater Toronto Area. And from young adults, like Sonya Nutov who, with UJA FEDERATION support, moved to a promising future in Israel alone, leaving her parents behind in Kishinev.

The UJA FEDERATION **Campaign For Our Children** is a special initiative to raise $45 million – four million more than last year – to help young people at risk and bring them closer to Jewish life. Please respond generously when your UJA FEDERATION volunteer contacts you next week or donate securely on line at **www.jewishtoronto.net.** The success of this urgent campaign depends on you. After all it's your call.

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This Week

National

Toronto artists win top prize in Judaica contest. *Page 3*

Beth Tzedec's Judaica collection catalogued. *Page 15*

Torah dedicated for new Chabad congregation. *Page 24*

Arts & Travel

Massacre at '72 Munich Olympics subject of well-researched book. *Page 56*

Sports & Leisure

Israeli Olympians seek gold. *Page 66*

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Iran may free some Jewish captives

By TOM TUGEND
Jewish Telegraphic Agency

LOS ANGELES — Some of the 10 Iranian Jews sentenced to jail terms for spying for Israel may be freed and others may have their sentences reduced, according to the Jewish community's official representative in the Iranian Parliament.

Speaking in Persian to some 400 Iranian Americans in Los Angeles during Saturday morning services at the Eretz Cultural Centre, Maurice Motamed said the trial had shattered the dignity and respect of Iran's 25,000 Jews and had increased Jewish emigration from the Islamic Republic.

Motamed's 10-day visit is part of Iran's attempt to persuade the American government to lift economic sanctions against Iran, particularly in regards to Iran's oil resources, sources told *JTA*.

Motamed said the lifting of such sanctions would benefit Iran, and by extension, the country's Jewish community, these sources said, referring to private conversations they had with Motamed.

Tehran apparently believes that if the Iranian Jewish community could be persuaded to lobby for the lifting of sanctions, it would persuade the general American Jewish community to do likewise. The broader community, in turn, would convince the White House and Congress.

Others may have sentence reduced

While the scenario may appear simplistic and unrealistic, the Iranian government's belief in unlimited Jewish clout in Washington may prove helpful to the Jewish community in Iran, one source commented.

A report that Iranian Foreign Minister Kamal Kharrazi will visit Los Angeles and meet privately in the coming days with local Jewish leaders in the Iranian-American community lends some credence to this understanding of Tehran's intentions.

Continued on page 53

Most Jews to live in Israel in 2080: report

By GAYLE HORWITZ
Jewish Telegraphic Agency

WASHINGTON — Migration to Israel is expected to almost double the country's Jewish population to 10 million by 2080.

Meanwhile, the number of Jews living in the United States is expected to drop by a third – to just 3.8 million. Worldwide, the number of Jews is estimated to rise slightly during the next 80 years – eventually hitting 15 million.

These projections are at the core of a new demographic study of world Jewish population trends that was published this week in the *American Jewish Yearbook 2000*, published by the American Jewish Committee.

The article, Prospecting the Jewish Future: Population Projections, 2000-2080, predicts future Jewish population trends in the

Continued on page 53

Israel welcomes one of its strongest supporters

Although he is president of one of the smallest populated countries in the world, President Leo Falcam of Micronesia (left), seen here reviewing the troops alongside Israel's President Moshe Katsav, is a very welcome guest in the Jewish state. Despite the frequently automatic votes condemning Israel in the General Assembly, Micronesia has always risen to Israel's defence. Falcam said he will always remember that Israel was the first non-Asian country to recognize Micronesian independence in 1986. Prior to that date the country was a U.S. protectorate. *[Israanet photo]*

Greater Toronto Area

Shabbat: Nitzavim-Vayelech
Candlelighting: 6:53
Havdallah: 7:58

Israel plans ballistic missile defence — please see page 51

The News in Brief

CANADA

Now It's a Church

VANCOUVER — A Jews for Jesus-type messianic "synagogue" has been removed from the local Yellow Pages' listings of synagogues. The Kehillath Tsion Messianic Congregation had been listed under "synagogues," until Canadian Jewish Congress complained to the company that publishes the book. In this year's book, the congregation is listed under "churches."

UJA Allocations

CALGARY — United Jewish Appeal allocations for the 2000-2001 fiscal year have been set, based on the likelihood that $1.35 million will be raised. This is seen as a conservative estimate, as the 1999-2000 campaign raised nearly $1.47 million. After various campaign costs and the 25 percent allocation to national and overseas needs are deducted, $926,625 would be left for local needs.

ISRAEL

Sabbath Buses

JERUSALEM — Israeli Prime Minister Ehud Barak plans to add several hundred Sabbath bus lines as part of his planned secular reforms. The Israeli daily *Ha'aretz* quoted a senior official as saying some 300 bus lines would be added to the 400 already in operation, in an effort to help single parents, the elderly, immigrants and others who do not own private vehicles.

Lesbian Ruling

JERUSALEM — Israel's attorney general will decide whether a rabbinical court can prevent a lesbian from meeting with the biological children of her partner. Israel's High Court of Justice sought the attorney general's opinion while considering a petition submitted by the Association for Civil Rights in Israel on behalf of a lesbian couple that received an order issued by a rabbinical court after the ex-husband of one of the women sought the ban.

Barak Criticizes EU

JERUSALEM — Prime Minister Barak criticized the European Union's decision to lift the sanctions it imposed on Austria after the extremist Freedom Party joined the country's government in February. Barak said last week that the sanctions should continue as long as a party with "neo-fascist tendencies" remains in the government.

Zaglembians Gather

TEL AVIV — The Zaglembie World Organization is holding an intergenerational, worldwide gathering for survivors and descendants of the Polish town of Zaglembie, once a centre of Jewish life. The program, from Oct. 16 to 19, will include trips, ceremonies, a day-long conference and a gala event at a major Tel Aviv hotel. All Zagliembian descendants are invited to attend in order to keep alive the memory of the town. For information, call 011-972-3-527-0919.

WORLD

Money for Disco?

WARSAW — A local Polish official has asked for money to help move a controversial disco located near the former site of the Auschwitz death camp. The mayor of the town of Oswiecim made his appeal to a delegation from the Simon Wiesenthal Centre. The money would go to compensate the owners of the disco, he said.

'Yes to Christ'

VATICAN CITY — A top Vatican official says in an upcoming book that the Roman Catholic Church hopes Jews will someday embrace Christianity, according to the German magazine *Focus*. The book by Joseph Cardinal Ratzinger says that "Catholics don't want to impose Christ on the Jews, but they are waiting for the moment when Israel too says yes to Christ."

Shoah a 'Hoax'

DAMASCUS — The English-language *Syria Times* newspaper recently published an article denying the Holocaust took place and claiming it to be a "myth" invented by Jews. The article claimed that Israelis who held senior posts in the newly created Jewish state had collaborated with the Nazis.

Olympic News

SYDNEY — Australian officials last week confiscated bulletproof vests and holsters from Israeli security agents when the Israeli team entered the Olympic Village here for the summer Olympic Games. The incident followed months of discussions about security at the Games. Meantime, a Web site is featuring Jewish athletes participating in the Games. The site, www.jewishsports.com/jewsin/olympics.htm, features links to some of the athletes' own home pages.

Leader Holds Austria's Feet to Fire

VIENNA — In February, Austria announced plans to rapidly resolve all Holocaust restitution claims against it.

European Union sanctions against the country for including a far-right party in its new government lit the fire under Vienna.

But with the EU's announcement last week that it has lifted sanctions against Austria, some wonder whether the wheels of restitution will, coincidentally, grind to a halt.

The president of Austria's 6,500 Jews, for one, intends to keep the nation's feet to the fire.

Ariel Muzikant was in Washington this week for the fourth round of negotiations among representatives of Jewish groups and the Austrian and U.S. governments.

In May, Austria agreed to pay $395 million to roughly 150,000 former slave and forced labourers.

That is small change compared with what negotiators for victims are pursuing now: "tens of billions of dollars," said Muzikant, for property stolen from Austrian Jewry, which numbered 200,000 before World War II.

Austria has reportedly countered with an offer of $150 million, an amount Muzikant described as "a joke."

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Toronto artists take top prize in Judaica contest

By BILL GLADSTONE
Special to The CJN

TORONTO — An Italianate, baroque-inspired Torah mantle designed by two Toronto artists has captured top honours and a prize of $10,000 (US) in a prestigious international Judaica art competition sponsored by the Chicago-based Spertus Museum.

Temma Gentles and Dorothy Ross collaborated on the winning entry, which Ross describes as "a representation of an Italian baroque bridal gown." Both artists plan to attend a gala dinner at the Spertus on Sunday, Sept. 24, at which the winners will be formally announced.

Inaugurated in 1994, the Philip & Sylvia Spertus Judaica Prize Competition is held every two years to encourage artists to work in Jewish ceremonial art.

The latest competition, which specifically called for the design of a Torah cover or mantle, attracted 115 entries from nine countries, including the United States, Canada, Israel, Belgium, Italy, Mexico and the United Kingdom. Winners and finalists were chosen by a panel of three "blind" jurors.

By a remarkable coincidence, another Toronto artist has taken the second prize of $3,000. Suzy Tanzer, who fashioned a Torah covering from "silk and linens that belonged to my mother and my husband's grandmother," also plans to attend the Sept. 24 ceremony in Chicago. (The $2,000 third prize went to Sylvia Kleine-Borger of Schwelm, Germany.)

"They have really high standards at the Spertus, so I was honoured just to be among the finalists," says Tanzer, a textile artist who recently completed an ark curtain for the Beth Emeth Bais Yehuda Synagogue in North York.

Gentles and Ross collectively put in a total of about nine weeks' work on their prize-winning mantle, which presents three layers of fabric. The innermost is "all white and lace," Gentles says. "You can get a glimpse through it to the Torah, the way you can with a bride."

The next layer is a sort of dress and the outermost a sort of cloak. A large round pendant represents a pomegranate, onto which are sewn the images of three crowns and four seeds, representing the Jewish patriarchs and matriarchs respectively. Overall, the patterns are rich, the beadwork and stitching elaborate, the imagery and symbolism striking.

"It's a very very elegant piece, and very luxurious looking," says Susan Youdovin, the museum's curator of education. "Yet it transcends the physicality of its beauty and enters a more spiritual realm. This transcendence is very important. It is not just beautiful for the sake of being beautiful. It is beautiful for a purpose."

Integral to the artists' joint vision was the concept of *hiddur mitzvah*, the beautification of an object to encourage fulfillment of religious commandments.

Continued on page 39

First prize-winning Torah cover by Temma Gentles and Dorothy Ross. [Thomas A. Nowak photo]

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The Mountain of God

From the editor's desk

Even his name – Emmanuel Anati, alliterative, cadenced, flowing – evoked strength and stalwart confidence, a foreshadowing, of sorts, of the engrossing, nearly lyrical recounting of his lifestory and life's work that, over the course of an enchanting evening in his home in a small village in the hillside approaches to the Italian Alps, would hold his two Canadian visitors spellbound and send shivers up and down their spines.

"We found evidence [of the story of the exodus from Egypt] far beyond Mount Sinai. We found traces of the Hebrews in Egypt. We found evidence of the 10 plagues. We found things that were quite shocking. Our work reveals that the Bible is a reliable history told by metaphors. The modern commentators who deny that the Bible could be historic are not doing anyone a service. They are going to be proved wrong."

Anati is a scientist, an archeologist. He was speaking about a special project – the Har Karkom archeological survey – on which he has been actively working for some 20 years but which was first conceived some 26 years earlier in 1954.

Har Karkom, meaning Mount Saffron in Hebrew, is a low-lying mountain in the south-eastern Negev desert that rises not quite 500 metres above sea level. Despite its humble height, the mountain dominates its surroundings and can be see for many kilometres from all directions.

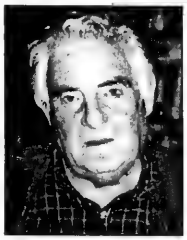
Anati believes, and has believed ever since the results of his first dig on the mountain in 1980, that Har Karkom is the true Mount Sinai of the Bible.

To date, he and his team of scientists have surveyed nearly 1,200 archeological sites in the area. His discoveries have led him inexorably to conclude that Har Karkom was considered by the peoples of the region, even earlier than the events of the Exodus, in the paleolithic age, as a "holy mountain."

"There is something in this mountain," Anati resolutely tells his visitors. "There is electricity here. I have visited a thousand mountains, and always came back to this one. It always stayed in my mind."

He speaks in elegant English, calmly, slowly, his words penetrating his guests' wide-eyed curiosity and ricocheting all along the path of taut nerve endings. The visitors could almost feel their hair standing on end. The moment was magical.

Anati's findings, however, are not without controversy. Based on his findings, Anati concludes that the exodus must have occurred approximately 1,000 years earlier than has hitherto been assumed, that is, not in the second millennium BCE around the 13th century, but rather in the late third millennium BCE.



Emmanuel Anati

Anati "debates" other archeologist/theologians and eloquently propounds his theories in a number of journals and texts.

He has published more than 50 scholarly articles on Har Karkom. The most recent book on the subject is *Les mystères du mont Sinai: Har Karkom*, Bayard Editions; it updates his research to 1999. In 1993, he published a booklet titled *Har Karkom In the Light of New Discoveries*, Centro Camuno di Studi Preistorici. In 1986, he published *The Mountain of God*, Rizzoli, New York.

Each year, fittingly enough around the holiday of Passover, Anati returns to Har Karkom with a team of 40 persons to continue his research on and about the mountain. The archival material is catalogued and housed in the Centro Camuno di Studi Preistorici, which Anati founded and of which today he is its executive director, in Capo di Ponti, Vallecamonica, in the region of Brescia, Italy

The Centre is the only such institute/resource centre/museum/place of higher learning and advanced study of its kind anywhere on the planet. The region's prehistoric art attracts students who are art historians, historians of religion, anthropologists, archeologists, semioticians as well as those from other related disciplines. The Centre's findings have been placed by UNESCO on the list of World Cultural Heritage.

Anati is also one of the world's preeminent experts on prehistoric rock art. He is a distinguished scholar from a distinguished line of scholars and creative thinkers.

His mother's family, Castelnuovo, itself prominent in the history and community of Italian Jewry, extends to Amedeo Modigliani. His father's family includes Enrico Fermi.

Anati was born in Florence, the eldest of four brothers. After the Nazis seized control of Italy in 1943, he fled with his parents, grandmother and siblings into the forests of the Chianti region.

When the war was over, the four Anati boys and their mother set sail for Palestine.

He has studied at the Hebrew University, Harvard, the Sorbonne and Oxford and has worked in the fields of four different continents. Until last year, upon his retirement at the age of 70, he was professor of Palaeo-ethnology at the University of Lecce.

Like precious silk threads that could never be separated, Jewish history and northern Italy had intertwined, yet again.

Last of a 5-part series. —*MBD*

SEE JN

CFCJ PROVIDES FOR SUMMER CAMP: Yakov Plotka (left) and Yoel Belinsky, shlichim (emissaries) of the Canadian Friends of Cuban Jewry, prepared supplies and foodstuffs for the Friends' 57th trip to Cuba. These provisions were taken to the seventh annual summer camp for Jewish children, run by the Canadian Friends. The group is now preparing food packages and religious programs for the High Holy Days and Sukkot.

Day meets privately with members of community

By RON CSILLAG
Staff Reporter

TORONTO — Canadian Alliance leader Stockwell Day met privately with members of the Jewish community at a local synagogue last week.

It was the latest attempt by Day to court the support of the Jews in Toronto. Last June at Beth Jacob High School for Girls, Day's team held a membership rally at which they claimed to have signed up 400 members of the Jewish community to the Alliance.

Day met about 100 people, all of whom appeared strictly observant, in an unpublicized meeting at the Village Shul on Eglinton Avenue West.

The gathering was also a fund-raiser for the Alliance. Those in attendance paid $1,000 each. Among the guests on hand was industrialist Albert Reichman.

A sign in the shul's lobby read: "Toronto Jewish Alliance honouring Stockwell Day."

A *CJN* reporter who attempted to cover the event was told to leave.

Organizers stressed it was a private, invitation-only function. Larry Zeifman told *The CJN* the meeting was called to discuss "issues of concern to the Jewish community. Anyone can call their MP and have a private meeting."

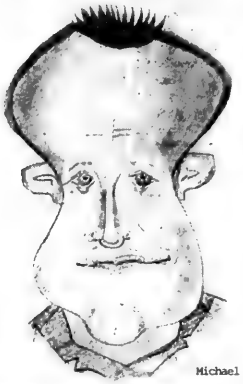
Many Jewish voters are keeping a close eye on Day because of the right-wing views associated with his fundamentalist Christian beliefs.

Addresses 'issues of concern'

But some Jewish voters are attracted to the new Leader of the Opposition. Day has gone on record as saying he believes that Ontario's policy of funding Catholic schools but not other faith-based education is unfair, and that Ottawa could correct the imbalance.

He has promised to change the income tax provisions to provide a full federal tax credit to parents of children attending private Jewish day schools for the amount of tuition paid to the schools.

The *CJN*'s follow-up calls to organizers the next morning were not returned.



Michael Nisimov

Kolel celebrates holidays at new location

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Kolel: The Adult Centre for Liberal Jewish Learning will be holding its first High Holy Day services at its new location at 151 Eglinton Ave. W.

The services, led by Rabbi Neal Loevinger, director of outreach, are learning services, and "are an opportunity to understand the structure, meaning and flow of the High Holy Day experience," says Rabbi Loevinger.

Rabbi Neal Loevinger

Throughout the prayer service, he says, he will "weave stories, songs, discussions and demonstrations, exploring the texts, the Torah readings, and the unique rituals for the Days of Awe."

The service is especially appropriate, he says, for those reconnecting to their Jewish heritage, those who wish to become more familiar with Jewish prayer, and those who may be choosing Judaism and are in the midst of the conversion process.

The service will contain fewer prayers than a regular service, but participants will be given the chance to ask questions. "The whole idea is for everyone to understand exactly what is going on in the service," says Rabbi Loevinger.

To some people, he says, the whole idea of attending a service can be overwhelming. "We want to make people feel safe. We want to introduce them to prayers that satisfy them emotionally and intellectually."

It is "extremely exciting," he says, to be holding these services in the new building. "To have Jews learn, discuss and pray together is what Kolel is all about. We want to help people connect to Judaism as adults."

Services in support of Kolel, and sponsored by the Canadian Council of Reform Judaism, will also be held at the Bathurst Jewish Centre, led by Rabbi Elyse Goldstein, rabbinic director of Kolel; and at 20 Grosvenor St., led by rabbinical student Nadia Siritsky. For more information call Kolel at 416-485-7007.

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Mr. Vizel, father of 17 children, was the victim of a vicious, senseless, anti-semitic attack in New York, that left him with severe head injuries and totally blind. As a result of the attack, Mr. Vizel is no longer able to provide for his family who now have the daunting responsibility of caring for their **permanently** disabled father.

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Yidden on Wheels Motorcycle Touring Club are seen at the recent Matti Baranovski Ride for Youth, in which more than 60 motorcyclists took part in the ride. [Ryan Kraft photo]

Right, Matti's mother Olga cuts the ribbon to kick off the event. [Annette Crandell photo]

Ride fund-raiser for Matti

TORONTO — More than 60 motorcycle enthusiasts from the YOW (Yidden on Wheels) Motorcycle Touring Club held a three-hour ride, in memory of slain Toronto teenager Matti Baranovski, on Sept. 10.

Baranovski was the 15-year-old Toronto high school student who was brutally murdered on Nov. 14, 1999, in G. Ross Lord Park. A bright, compassionate young man, he had attended several rides with his stepfather, Elliott Korczak, who is a YOW club member.

Matti's mother, Olga, officially started the ride at the Lipa Green Building.

The day was proclaimed Matti Baranovski Ride for Youth Day by Toronto City Council and Mayor Mel Lastman.

Proceeds will provide scholarships for participants in UJA FEDERATION's March of the Living program who require financial assistance. The March of the Living is an international educational project that brings Jewish high school students to Poland and Israel for two weeks every spring in an effort to learn more about Jewish history and the Holocaust.

The event raised $30,000 through corporate sponsorships, donations and a silent auction, said program chair John Komlos. It "exceeded all our goals."

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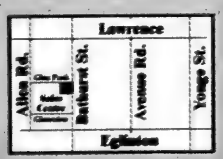

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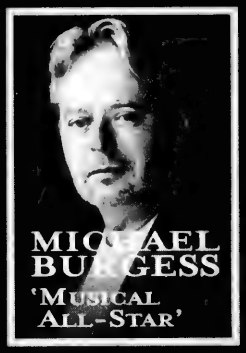

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Editorials and Letters

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If followed, a formula that works

Last week, the first ministers of this country arrived at an agreement regarding the funding and the delivery of health care services nationwide. The ability of the premiers and the prime minister to settle their differences took many pundits by surprise. It was felt by those same pundits that regionalized priorities and local pressures, in particular those articulated by Ontario and Quebec, would hold back the hands of those premiers from signing on the proverbial dotted line.

But pundits are often wrong. And politicians do occasionally set a proper example.

In the end though, the politicians saw the sharks of discontented public opinion beginning to circle the shaky skeletons' island they had dredged for themselves. They therefore turned the page on their scripted posturing and found sufficient common ground on which to stand together, triumphantly dispersing the sharks to the tuneful accompaniment of cameras flashing, video tapes turning and the silent miracle of microphones carrying the proof of their triumph to relieved constituents from coast to coast.

The substantive merits of the agreement cannot be assessed in this space. One hopes that the funds, new and old, will be used in an effective, efficient, wise manner.

The fact of the agreement, however, is to be commended.

On the day after the accord, the media reconstructed the key moment of agreement. It hung in the balance of give and take between the two opposing positions: the federal government's insistence on a national reporting/evaluative mechanism and the Ontario/Quebec refusal to abide such a mechanism.

And, as events proved, the fulcrum on which the balance finally settled, was compromise. In Canada it has ever been thus: rather than pointing a finger, extending a hand.

For one premier, however, Lucien Bouchard, the sharp triumph of the hour had to be blunted somewhat and his willingness to compromise explained for the separatist ideologues grinding their teeth back home. So he sheepishly offered: "This was not about federalism. This was not about the sovereignty of Quebec. This was about health and the capacity of people acting in good faith to reach settlement for the benefit of their citizens."

The objective of the accord may indeed have been about health, but its method was also indeed about federalism.

Thus, in his transparent attempt to diminish and circumscribe the formula that led last week to success, Premier Bouchard actually prescribed it: "acting in good faith...for the benefit of [all] citizens."

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They were sentenced to between four and 13 years imprisonment. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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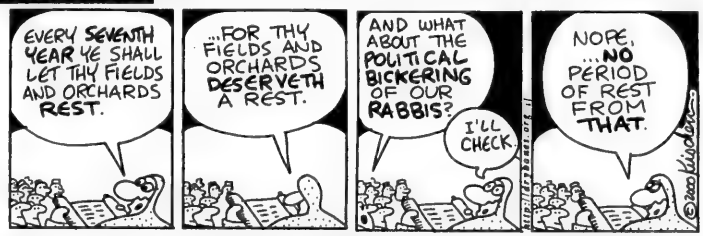
Dry Bones


EVERY SEVENTH YEAR YE SHALL LET THY FIELDS AND ORCHARDS REST.
...FOR THY FIELDS AND ORCHARDS DESERVETH A REST.
AND WHAT ABOUT THE POLITICAL BICKERING OF OUR RABBIS?
I'LL CHECK.
NOPE, ...NO PERIOD OF REST FROM THAT.
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Decries segregation in year 2000

Yediot Achronot (Sept. 1) published an article with the absolutely unbelievable title, "In one classroom, they are all Ashkenazim, in the other, only Sephardim."

Almost 50 years ago, on Feb. 24, 1956, Rosa Parks, a courageous black woman sat in the "White only" section of a bus in Montgomery, Ala., thus defying the U.S. segregation laws. In South Africa, in August 1989, F.W. de Klerk in South Africa started dismantling apartheid, one of the most despicable human institutions. How, then, could the headmaster of a public religious school allow segregation in his school in the year 2000 in Israel? The headmaster's answer was that the Ashkenazi parents left him no choice when they threatened to withdraw their children from Yavneh and register them in a private school.

Whatever the reasons for this most regrettable rekindling of the Ashkenazi-Sephardi hostility of the time of the ma'abarot, why should innocent young children, from the Sephardi, as well as the Ashkenazi communities, be made to pay for their parents' quarrels, be forbidden to sit together in the classroom or play together in the playground? Why should they unknowingly be used to perpetuate such hatred?

To segregate people according to a component of their identity – religion, skin colour, country of origin! Sound familiar?

Today, are not children born in Israel just Israeli Jews? How long will the "country of origin" matter?

The incident in Yavneh is an aberration. It is an isolated case. But does that make the pain any less for these children and their families?

Sarah Carlen
Toronto

* * *

Decries actions of Pope

I am a Christian. My faith is in my brain, in my heart and in my soul. Nobody persuaded me to become a Christian, except God.

Now, take a six year-old child – steal him from his own family – baptise him when he has no idea of what's happening, and make him the "son" of a pope (Pius IX) – who is forbidden to beget his own children but may, with impunity, kidnap someone else's. How could John Paul II not be bothered by any of this? Rather, he intends to ennoble the pope who condoned the kidnapping, declaring him a capital "S" Saint. That is ludicrous! It's disgusting – a series of sins against God and an insult to all moral people. Even to name Pius IX in the same breath as John XXIII is offensive and an indication that John Paul II's judgment is substantially impaired. Next he will glorify Pius XII if no one intervenes. I say, "Shame!"

Shame on anyone who condones or facilitates such irresponsible actions. Shame on those who know it is wrong but say nothing. Everyone who loves the Lord should be speaking out. Habakkuk would. Jeremiah would – at any cost. My Jesus would be toppling tables at the Vatican! Solomon warned: "Whoever says to the guilty, 'You are innocent,' peoples will curse him and nations denounce him." (Proverbs 24:23-24)

Phyllis Carter
Montreal

* * *

Decries *CJN*'s editorial decision

I would like to ask the editor what editorial would appear in the *CJN* under the following circumstances.

Suppose a renegade Catholic priest in Poland had claimed that "Germans were snakes and God regretted creating them" and then proceeded to point out that the "Jews who perished in the Holocaust were not Jews but Catholic sinners who had died and this was part of their eternal damnation."

Further suppose that a Polish Canadian newspaper had devoted a full page to allow a local priest to vindicate the renegade in Poland. Of course, Rabbi Immanuel Shochet is entitled to his views, but it seems to me to be an error to devote a full page in *The CJN* (Sept. 7) to his defence of the indefensible.

Eric Mendelsohn
Toronto

* * *

Explaining tuition increase

In your news item, in the Sept. 6 issue of *CJN*, on Tuitions in the Toronto Jewish Day Schools, you mentioned a steep increase of 11 percent in the tuition at The Toronto Heschel School (THS). This was mentioned in comparison to increases in the other day schools, without commentary or explanation. As a result, your readers may have received the impression that you are comparing apples with apples and that the cost of tuition at the THS is extraordinarily high for the same offerings as elsewhere.

The unmentioned difference is that The Toronto Heschel School maintains the lowest student-teacher ratio of all the Toronto Day Schools, providing classes of 18 to 22 students (depending on the grade), with two certified teachers in each class at all times. This is more than double the teacher power of the other schools. In addition, The Heschel School offers a full student services department, with a school psychologist and special education staff, a unique kind of arts education with specialists in visual arts and in music (including the Orff method). The tuition levels need to be considered in the light of these services. One may actually wonder how all this can be provided at a tuition level which varies only slightly from those in the other elementary day schools.

Baruch Rand, Principal
Toronto Heschel School

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

The Holy See and the chosen people

The CJN asked two renowned thinkers to comment upon the current attitude of the Catholic Church towards the Jews.

Rabbi Martin Lockshin

"Go to the end of ... time, the continued preservation of the Jews will be a proof to believing Christians of the subjection merited by those who, in the pride of their kingdom, put the Lord to death."

These words of Saint Augustine (354-430 CE) served as the basis for the traditional Christian perspective on Judaism. According to this somewhat paradoxical theology, the Jews are part of a divine plan. They wander the earth like the original murderer, Cain, doomed to powerlessness and exiled from their land, reminding the world of the horrendous punishment that is meted out to people who kill God.

Rabbi Martin Lockshin

Yet, just like Cain, the Jews were not to be killed. They were to be kept alive as *testes iniquitates suae et veritatis nostrae* – witnesses to their own sinfulness and to "our" (i.e. Christians') virtue.

Not all that long ago, St. Augustine's attitude was still the reigning theological position of the Roman Catholic Church. The Vatican's refusal to recognize Israel was widely understood as a function of the Pope's unwillingness to accept the existence of Jewish power. I remember my rabbi, in an impassioned speech from the pulpit in 1964, making fun of Pope Paul VI who visited the "Holy Land" without ever entering "Israel" or getting his passport stamped.

Against this background, the events of this last year have been impressive, even startling. The current Pope did what no other pope would have contemplated: he made an official state visit to Israel, met with Israeli government leaders, had an audience with chief rabbis and visited Yad Vashem, the Kotel and many other holy Jewish sites.

The picture of the Pope standing at the Kotel is a dramatic visual reminder that St. Augustine's theology has finally had its day. But it is only one of many changes in the Catholic Church that have taken place in my own lifetime.

Just 40 years ago, it was official Catholic dogma that even contemporary Jews were responsible for the killing of Jesus (as the simple meaning of Matthew 27:25 implies). This dogma was changed in the early 1960s. The Church also eliminated from the liturgy prayers that described Jews as "perfidious." (Anyone familiar with a conservative religious tradition, such as, for instance, Orthodox Judaism, should be impressed that liturgical changes of this nature could be made.)

Catholic spokesmen, including the Pope himself, have recently expressed their regret for the inaction and indifference of many Catholics during the Holocaust. Such statements have fallen short of what many Jews would like to hear. But it is wrong to argue that they are worthless or self-serving. The Pope has risked weakening his position among his more conservative supporters by appearing to be a philo-Semite. He must be respected for that.

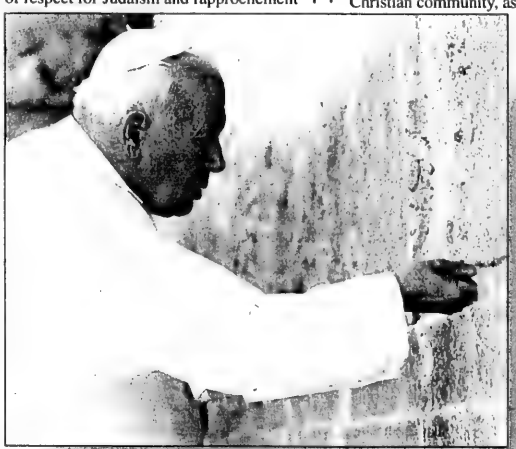
The most profound change in the Church in recent times is that Catholics no longer target Jews for conversion. Many Christian groups do, and the strengthening of efforts by evangelicals to tempt Jews away from their Judaism is alarming. But the "facts on the ground" show that it is not the Catholics, but other Christians, who are energetically encouraging Jews to become apostates.

The greatest dangers to Jews today are the physical threat from militant Islam and the spiritual threat from fundamentalist Protestants, who display great love for the State of Israel, but who also work tirelessly to convert our children to Christianity.

Is Christian supersessionist philosophy – the claim that Christianity has updated and replaced old-fashioned, outmoded Judaism – so ingrained in the Catholic world-view that we Jews can never be true partners with Catholics? Probably. Do Catholics still demonstrate insensitivity to Judaism, as in the recent move to beatify Pope Pius IX, an outspoken anti-Semite? Doubtless.

But the question is not "Where are they now?" but "In what direction are they going?" Judging from the past 50 years, it seems Catholicism is going in the direction of respect for Judaism and rapprochement with Jews, and at a surprisingly speedy pace. The Church has performed many acts of *tshuvah* (repentance). Especially at this time of year, we Jews should recognize that and hope that the process will continue.

Rabbi Lockshin is chair of the Division of Humanities and an associate professor at the Centre for Jewish Studies at York University.



Pope John Paul II at the Kotel in March. [Israel photo]

Rabbi Avi Weiss

Most observers of Vatican-Jewish relations have focused exclusively on Pope John Paul II's pronouncements and apologies to the Jewish community. But the Pope's carefully-chosen actions are, in fact, a reflection of fundamental theological differences that still remain between the Catholic and Jewish communities.

Take, for example, the photo that appeared on front pages throughout the world during the Pope's visit to Israel. Pope John Paul II is captured looking toward the hills of Jerusalem from Mt. Nebo, where the book of Deuteronomy states that God showed Moses the land of Israel.

Rabbi Avi Weiss

Within this photograph lies a central distinction between Judaism and Christianity. For Jews, Moses looked at the land wherein the Jews would settle in accordance with Torah law. For Christians, Moses is the forerunner to the coming of Jesus, who would establish a new covenant with God.

This theological distinction lies at the very root of Israel's and the Vatican's differing views on Jerusalem. With minor variations, Israelis are united in the sentiment that Jerusalem should remain the eternal, undivided capital of Israel. This, however, is a position that is theologically unacceptable to the Christian community, as it would allow the Jews, who – according to Christianity – are the people of the Old Testament, to be in control of the spiritual centre of Israel.

Other theological differences shed light on the Pope's attempt to apologize to the Jewish people. In Christianity, the basis of repentance is admission of guilt. In Judaism, while admission of guilt is important, it is only the first step – the basis of repentance is not words but deeds. An act of restoration is required. Hence, the great Jewish philosopher Maimonides argues that authentic repentance is when a person is faced with the same challenge wherein he or she failed, but this time does not make the same mistake.

The words of the Vatican to the Jewish community concerning the Holocaust are most welcome. Still, they are not enough. After all, the Pope has just granted sainthood to the notoriously anti-Jewish Pope Pius IX, and is still seriously considering sainthood for Pope Pius XII – the very pope who was in power during the time when the Church turned its back on the Jewish people. Nor has the Vatican allowed a full investigation of its policy to help leading Nazis flee after the Holocaust to South America and elsewhere.

Of course, the Pope can never apologize for sins committed by the Vatican during the Shoah as that would implicate Pope Pius XII – such an admission would undermine the Church's doctrine of infallibility. Jews hold by a tenet that insists that its leaders, including the High Priest, are vulnerable and can make serious mistakes.

Even within the Pope's spoken words of apology concerning the Crusades and the Inquisition, uttered before his visit to Israel, he has fallen short. In Christianity, general declarations are enough. In Judaism, Maimonides insists, repentance requires a detailed description of what one has done wrong. In his words, one states: "I have sinned, and have done thus." The Pope's description of some of the Church's errors was not described in the detail required for true repentance.

Thus, the Pope's contention, during his visit to Israel, at Yad Vashem for the "need for silence" rings hollow. Victims have the right to remain silent, but those who stood by silently during the Holocaust must speak with clarity about their wrongdoing. For Maimonides, the articulation of the wrongful act committed is a necessary catharsis for true repentance to take place. Through verbalization, the sinner is forced to come face to face with the evil that has been committed.

There is one other difference. In Christianity, all sins can be forgiven by God. In Judaism, that would only apply to sins committed against God.

Concerning sins committed against our fellow person, only the victims – not even God – can offer forgiveness. Thus, the Pope's attempts to apologize for Catholic sins committed during the Inquisition and Crusades fall short, as the victims of these atrocities are not here to forgive. So while an apology has value, true forgiveness cannot take place.

While significant steps have been taken to improve Catholic-Jewish relations, much more must be done. I must recognize that the barriers yet to be overcome relate to how the Jewish approach to *tshuvah* – repentance – fundamentally differs from the Christian one. Rather than list a litany of what the Pope has or has not said, it behooves us to recognize that Christians and Jews come from a different theological base. And it is these differing theologies which will continue to define the parameters of our relationship into the foreseeable future.

Rabbi Avi Weiss is the senior rabbi at the Hebrew Institute of Riverdale, New York, and national president of the Coalition for Jewish Concerns – Amcha. He is the founder and dean of the new, modern Orthodox rabbinical school, Yeshivat Chovevei Torah, in Manhattan.

Myths of Jews involved in black slave trade

From time to time we read about anti-Semitism in the black community of North America. To a significant degree, it arises from the oft-repeated "fact" that Jews were deeply involved in and largely responsible for the slave trade. This perception was promoted in a book by Stanley Elkin, who in 1959 published *The Secret Relationship Between Blacks and Jews*. Until recently, no full-length study had appeared to expose the true historical facts, but more recently two such studies have made their appearance: one by Eli Faber, titled *Jews, Slaves and the Slave Trade: Setting the Record Straight*; and another by Saul R. Friedman, titled *Jews and the American Slave Trade*.

Rabbi Gunther Plaut in Toronto

These studies should contribute to laying the canard to rest. They show that Jews played virtually no role in the development of the original slave trade, which had its origin in Britain. Only 1.6 percent of all the stockholders of the British South Sea Company, which carried on a major part of the 18th-century trade, were Jewish. In 1758, there were no Jews among the many merchants who belonged to the terribly cruel but financially successful Company of Merchants Trading to Africa.

Not only did Jews not participate as merchants and financiers in England, they were also conspicuously absent from the large number of ship owners and captains. By 1726, Britain's slaving fleet had grown to at least 171 ships, capable of carrying about 60,000 slaves, and all of the vessels were owned by non-Jews.

There was a small Jewish component in the slave trade centred on Barbados and Jamaica. There, at the beginning of the 18th century, Jews owned only 0.8 percent of the total. The major exceptions to the non-participation in the slave trade were two Jewish merchants from colonial Rhode Island. But even their immoral enrichment was but a small percentage of this sorry enterprise.

In fact, it might well be asked how it came to pass that so few Jews over such a long time did not participate in what was undoubtedly a very successful commercial undertaking that stretched over several hundred years. I would like to think that Jewish tradition had something to do with it. While in biblical times slavery was a fact of life and had nothing to do with race, Jewish tradition made every effort to meliorate it, and as time went on, the Jewish custom turned against this terrible practice. Jews themselves were enslaved in Egypt, and in the course of time, developed a deep aversion to the whole idea of bondage.

The next time you hear the slavery canard spoken of, remember that there are the above-noted two excellent sources that contradict it. We are not a people of saints, but slavery has not been a notable Jewish sin.

The Olympics and Israel

Like most of the world, Israel is currently in the grip of Olympic fever. For two weeks, hundreds of millions of people around the globe are glued to TV sets, taking in the ultimate showcase of excellence in international sports. But in Israel there is an added dimension to the event. Elsewhere others can simply enjoy the Olympics for the quadrennial jockfest they're meant to be. Israelis can't. Not unless their memories go blank and they suspend their sense of history.

Robert Sarner in Jerusalem

True to what is so often the case with many other events and places, Israelis can't just approach the Olympics at face value. Here, unlike in most countries, the Olympics are not simply a massive athletic spectacle and marketing juggernaut. For Israelis – and most Jews in the Diaspora – the Olympics resonate with painful echoes.

When Israelis think of the Olympics, two major episodes are indelibly etched in their collective consciousness. Both will forever cast dark shadows over the original lustre of the Olympics. For most Israelis, the mere mention of the Games automatically activates a rewind button in the mind, unleashing highly charged images from 1936 and 1972. They evoke two of the most traumatic chapters for Jews in the 20th century – the Holocaust and Palestinian terrorism.

In 1936, three years after coming to power in Germany, Hitler hosted the Olympic Games in Berlin. Despite Germany's already well-established anti-Semitic policies (including barring Jewish athletes from competing for Germany), the international community decided to ignore calls to boycott the Games, rewarding Hitler with its participation. His Nazi regime exploited the Olympics to impress the outside world with the illusion that his dictatorship was not so bad after all. With the conclusion of the Games, the Nazi persecution of Jews intensified, culminating in World War II and the Holocaust.

In the worst tragedy ever to befall the Games, Palestinian terrorists murdered 11 Israeli athletes and sporting officials in Munich in 1972. For Israel, the Olympics would never be the same.

Even today, the fallout from Munich persists in Israel. Every September, especially in Olympic years, the media commemorate the slain Olympians. Last week, just before the Sydney Games opened, Israeli television broadcast during prime time a full-length documentary film on the Palestinian attack and the botched German operation to rescue the Israeli hostages. It made for chilling viewing. A few days earlier in Tel Aviv, in sombre contrast to the festive preparations in Sydney, relatives and other mourners took part in an annual memorial ceremony before a statue at a public square dedicated to the victims.

At the same time, in yet another reminder, albeit an indirect one, Australian media reported that police confiscated special security equipment from Israeli guards accompanying the Israeli team in Sydney. Not surprisingly, ever since Munich, Israel has been acutely sensitive about Olympic security.

All this is not to say that Israelis can't also sit back and enjoy the world's greatest sports event. They do, and this time around they have more reason to watch.

This year, Israel sent its largest contingent to the Olympics with the hope that one of its 39 athletes will bring home the country's first-ever gold medal. It also deployed its biggest media squad at an Olympics. Israel Television alone dispatched a team of 30 to Sydney to cover the Games with an Israeli flavour.

Many Israeli viewers are looking more closely at the entire framework of the Games, both on the field and behind the scenes. For the first time, Israel is toying with the idea of presenting an official candidacy to the International Olympic Committee for Tel Aviv to host the 2012 Summer Games.

To that end, Mayor Ron Hulda'i has set up a committee to examine the possibility of a government-backed bid to the IOC, which will pick a host in 2005 for the Games seven years later.

Too bad Tel Aviv's chances are considered slim. How fitting it would be to give Israel the nod given what happened in Munich and Berlin.

Readers can write Robert Sarner at rsarner@netvision.net.il.

Ties that still bind

With the growing population of Jews in Israel (now about five million), and the assimilation and low birthrates in the Diaspora, in a few years, the majority of the world's Jews will be Israelis. In many ways, Israel is already the centre of intellectual, religious and cultural activities. For better or worse, the vehement debates and periodic confrontations over the future of the Jewish people are taking place primarily in Israel.

Gerald Steinberg in Jerusalem

From the outside (and also up close), the tribalism in Israel between secular and religious, Sephardim and Ashkenazim, hawks and doves seems too deep to bridge. The militancy and politicization of haredi rabbis alienate Reform, Conservative and even many modern Orthodox Jews in the Diaspora, while, from the opposite perspective, the efforts to redesign Jewish tradition are anathema.

However, if these events are put into the perspective of history, this process does not appear as ominous. After 2000 years of exile, the Jewish people has suddenly regained its sovereignty, freedom and the ability to choose its destiny. With so many opportunities, cultural legacies and interpretations (all claiming to be the only genuine expression of the Jewish heritage), the exuberance of this process is often overwhelming. At the same time, the Diaspora has lost its primacy, and Jewish leaders are being confronted with a very different reality.

Hidden in this process is a renaissance of tremendous proportion. Questions include the ways in which the Jewishness of the Jewish State is to be expressed, as well as the nature of the new relationships with the Diaspora and the non-Jewish world. Should Israel, as a sovereign Jewish society in the Land of Israel, embrace the principles of Halachah (Jewish law), including the rules governing the sabbatical year (shmittah) and Sabbath observance of state-owned businesses such as El Al, despite the economic costs involved? Or should Israel be a "state of all its citizens," with only a symbolic Jewish veneer, emulating western liberal democracies, with primary emphasis on individual equality for all citizens, including the Arab minority?

For most Diaspora Jews, the questions and debates surrounding these issues are often hard to follow and seemingly irrelevant. Indeed, this is a symptom of the growing separation between the two components of the nation. Fifty years ago, when Israel's survival, as well as that of the Jewish people, was uncertain, and the nation's identity was still amorphous, Diaspora Jews identified completely with Israel's struggle. Despite Zionist pretensions of leadership, Jewish power and resources were still concentrated in the Diaspora. The Zionist vision has since been realized, and Israel is the centre of the Jewish world.

In this rapidly changing and highly charged environment, it is increasingly difficult to identify ties that bind us into a single community. And yet, as in the classic dysfunctional family, the fact that we argue about these issues so passionately also shows that our shared heritage and mutual identification remain intact. On Rosh Hashanah, the prayers and sounding of the shofar are expressions of that shared heritage and basic sense of unity. The Land of Israel and Jerusalem maintain their historic and religious centrality, whether symbolically for Diaspora Jews, or more tangibly for Israelis.

The changes that are taking place, in both Israel and the Diaspora, are also indications of hope for the future. Leaders now realize that without serious Jewish education programs and efforts to combat assimilation, their communities will soon disintegrate. Instead of concern with "individual fulfilment," emphasis on the importance of community identity is increasing.

In Israel, there are some signs that the older generation which harbours many narrow, divisive dogmas, ideologies and personal passions, will soon be succeeded by a more confident and flexible leadership. In this Internet generation, the walls that have separated religious and secular, as well as Ashkenazi and Sephardi Israelis, are slowly being replaced by a more tolerant and inclusive cultural style. These changes will take time to spread to different sectors of society, but the trend has started.

The Kirshner File

German women find spiritual fulfilment

Sibylle Arendt, Gabriele Hannen and Monika Hebbinghaus are inextricably bound by a common spiritual link. Two of these German women share a love for Judaism, while the third thirsts for Jewish knowledge – all in a country where Jews were persecuted and murdered by a hateful Nazi regime.

Sheldon Kirshner in Germany

Arendt, 47, is a Berlin psychotherapist who was once a teacher. Tall and slim, with close-cropped black hair, she exudes an aura of strength and fortitude as well as vulnerability.

Sixteen years ago, after her father's death at 67, she rummaged through his desk, and stumbled upon a family secret. "I found papers," she recalled. "I was shocked."

She discovered that he was a Jew. For reasons best known to himself, he had concealed his Jewish background from his three children, though not from his Christian wife.

Raised as an atheist, but nominally a Protestant, Arendt did not have a good relationship with her father, a doctor who found refuge in the Soviet Union during World War II and returned to Germany after 1945.

Although she cannot put it into words, she always suspected that he had withheld an important truth about himself. "He never spoke about it," said Arendt, referring to his Jewishness. And her Russian paternal grandparents, with whom she lived before her father passed away, also maintained a silence about the family's Jewish origins.

Nagged by a gnawing suspicion that Jewish blood flowed through her veins, Arendt went to Israel in 1981. "I felt very much at home there," she said. She returned to Germany, determined to reclaim her Jewish roots. "I wanted always to be a Jew, but I thought it was an illusion. I was convinced that there was no way to be Jewish."

Her path to Judaism was cleared by a London rabbi, an empathetic woman who persuaded Arendt to follow her dreams. "She told me, 'If you want to be Jewish, do it.' "

Arendt, who is single, heeded the British rabbi's advice. She immersed herself in Jewish texts and studied Hebrew, albeit realizing that she had embarked upon a difficult road. "The decision was easy, the way was long."

About a year ago, an Orthodox rabbi in Berlin converted Arendt. Today she is a new person. "I feel liberated as a Jew. I am healthier, and inside, I am happier. I have found a kind of identity. I was missing something, and now I have found it. I feel like a whole person. I feel peaceful and right."

Arendt's younger sister, 50, was supportive of her conversion. Her brother, 43, is still coping with the emotional fallout. Arendt did not discuss her mother's reaction.

Now that the full weight of her Jewishness has sunk in, Arendt, whose Hebrew name is Channah, is thinking of activating an old plan of leaving Germany and studying at a woman's seminary in Jerusalem. She is searching.

***

Gabriele Hannen's route to Judaism has been a circuitous one.

She is a thoughtful 35-year-old multi-media producer from a traditional Roman Catholic family in Munster.

In 1993, while writing a thesis on Catholic theology and grappling with Hebrew at the University of Munster, she was drawn to Judaism and began attending services at a synagogue in Munster. "The first time, I felt uncomfortable. I couldn't follow the prayers. But I liked it and went back again and again. I liked the music, the chazzan, the Hebrew language, the whole combination."

Faced with something of a mid-life crisis, she quit divinity school in 1994, a year after separating from her husband. Steeping herself in a Jewish milieu, Hannen worked at a Jewish museum in Essen and at the Institute of Jewish Studies at the University of Duisburg.

Four years ago, she made contact with an Orthodox rabbi in Switzerland. Under his guidance, she lived as an observant Jew. She kept kosher, refrained from driving on the Sabbath and mastered the rules and rituals of Judaism. During this period, she formed a relationship with an Orthodox Jewish man, but broke it off last year after deciding that Orthodoxy was too rigid for her.

Early in 1999, Hannen settled in Berlin, where she met two Jewish men who have had a deep and lasting influence on her.

Rabbi Walter Rothschild not only introduced Hannen to members of his synagogue, but he and his Dutch-born wife facilitated her entry into the Jewish community. "From the first minute, I was comfortable with him," she said.

Thanks to Rabbi Rothschild, Hannen met Bernard Lerner, a 43-year-old property manager and a Berliner whose parents are of Polish and Russian Jewish descent. Subsequently, she moved in with him.

Last May, Rabbi Rothschild, a Briton from Leeds, started a conversion course, and Hannen joined about 20 other would-be converts in the class. She is close to finishing the course, and expects to be converted as a Conservative Jew any time now. Once she has overcome that hurdle, she and Lerner will exchange marriage vows.

Gabriele Hannen

Hannen's parents are hardly thrilled. "They're very Catholic and can't understand how I can leave the community. They are a little sad, but not angry. Before they met Bernard, they had never met a Jew. But they are good and friendly people, and like Bernard."

***

Born in Munster and living in Cologne, Monika Hebbinghaus, 28, is a freelance broadcast journalist who regularly files stories about Jewish subjects.

When she was 11 or 12, she was touched deeply by a story about a Jewish girl coping with racism in Hitler's Germany. "That's when I realized what it must have been like to be a Jew in Nazi times," she said.

[Sheldon Kirshner photos]

Monika Hebbinghaus

Nevertheless, until she was a teenager, Hebbinghaus never discussed the persecution of German Jews with her mother, Maria, or with her father, Richard, a Wehrmacht radio operator in North Africa during World War II.

In 1988, when she was an exchange student in Texas, she was asked to deliver a paper on the Holocaust, a topic she was first exposed to as a tenth grade student in Germany. Two years later, she visited Auschwitz with a German-Polish friendship group. It was, she recalled, "a disturbing and intense experience."

While studying film, theatre and English literature at the University of Cologne, she took a course in American Jewish literature, and wrote an essay on Saul Bellow's novel, *The Victim*.

During the summer of 1999, she acquired a diploma in Jewish studies from Oxford University. She studied Hebrew, Yiddish, modern Israeli history and the Holocaust, and won an award for an essay on Jewish ghetto writers.

Although she can carry on a simple conversation in Hebrew, she is rusty with the language. "I may need a refresher course." She thoroughly appreciates Yiddish. "It is as an earthy language that gives you a sense of the people and of shtetl folk."

At Oxford, where she was one of four Germans enrolled in the course, she met her current boyfriend, Gregor. He is an aspiring PhD candidate in German-Jewish history.

"My interest in Jewish issues really stems from my German identity," she explained.

She is not the only person in her family with an affinity for Jews and Jewish matters. One of her unmarried sisters lives with a Russian-Jewish immigrant, and her mother is quite interested in Jewish issues.

As a German, she believes that Germany can never remove the stain of the Holocaust from its history. And while she accepts "collective responsibility" for Germany's crimes, she rejects the concept of "collective guilt" and the notion, propagated by American historian Daniel Jonah Goldhagen in his book, *Hitler's Willing Executioners*, that Germans were driven by a brand of "eliminationist" anti-Semitism."I don't know how he can justify this theory," she said indignantly.

Though she does not consider herself a sheltered person, she has never overheard an anti-Semitic conversation in Germany. And she is frustrated, powerless and sad when vandals desecrate Jewish cemeteries.

The idea of Holocaust denial – a criminal offence in Germany – repulses her. "I have never talked to a person like that."

She hopes that Jews in Germany can rebuild a vibrant community where they can feel comfortable and safe. "This would mean," she said, "that Germany is an open and democratic state."

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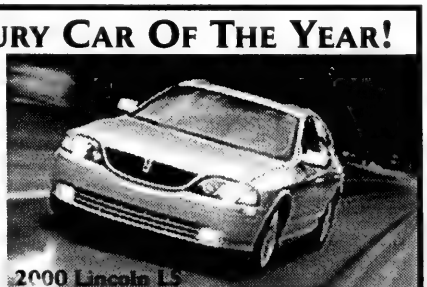

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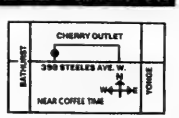

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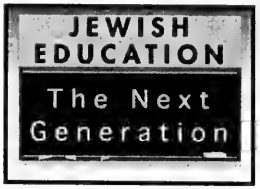
Jewish Life

High Holy Day services

By ELLIOTT MALAMET

Education, Mark Twain once quipped, consists mainly in what we have unlearned. For a great many Jews today, shul is a kind of ponderous opera taking place in a foreign tongue that they desperately wish to unlearn. Depending on the opera house in question, the always well-dressed patrons sit in stony, uncomprehending silence or continuously interrupt the performance with a rowdy mirth that attests to the inconvenience of self-restraint. One who wishes to cling to any remnants of the sacred must, like a well trained spy, commit to forgetting all he has seen.



But as poet and author Mark Strand elegantly muses, "In a field I am the absence of field. Wherever I am/I am what is missing." In our synagogues we struggle mightily, with words and ceremonious pageantry, to grasp at the absence of God and bring Him into our impoverished souls. Surrounded by our indifference, or what is worse, our ironic escape from Him in the guise of our attachment, God can be found missing in places designed to radiate His presence.

We turn prayer into a perilous and often frustrating adventure by allowing a continuous stream of unceasing talk that pervades every corner of the sanctuary. At times, the crescendo is so loud as to make one want to scream "Enough. Everyone go home and let us face our Maker alone in shamed silence!"

Our children see through it all and call the bluff on the emptiness of the enterprise. As they roam the hallways of our shuls during davening, we profess sadness and disappointment that they are not inside with us. Why would they want to be? Children watch as their parents talk during every facet of the service. They reason correctly that more interesting and expansive conversations could take place outside, a steely logic that shines its light on our eroded sense of mission.

For some, the rabbi's sermon is the theatrical highlight, the soliloquy upon which the morning's utility depends. Looking to be entertained or simply lulled into a feeling of inchoate seriousness by noble sentiments and stylish prose, they see the success of the program as contingent on the well-turned phrase and momentary distraction of wit. It is a commodity to be purchased with the entrance ticket.

As Rosh Hashanah arrives, the innocent onlooker who quests for Divinity is paralysed into ruefulness: "Why am I here? And how did I arrive in this place? And what is its purpose? What is there for me as I try to strip away 'the rubbish of summers/the black-leaved falls'?" One yearns to find a single genuine moment in the presence of God. A moment with no past. No future. No talking. No parade. No ornately crafted words. Nothing on display, nothing bought or sold or negotiated. Silence. Shofar blasts. Silence again as the heart wends its long long path to emotional truth and spiritual dignity.

Rabbi Nachman of Bratslav once noted that if I am no better tomorrow than I was today, then of what use is tomorrow? May God bless us that we use our time, which grows shorter with each passing year, very wisely. For who knows when the chance to improve tomorrow will one day, in the blink of an eye, run out?

'Use the good dishes,' live for today

***Use the Good Dishes* by Dr. Elaine Dembe, Macmillan, $19.95**

When, in a speech, Elaine Dembe, author of the popular book *Passionate Longevity: 10 Secrets to Growing Younger*, advised the audience to "use the good dishes," they responded with laughter and applause.

Several months later, she wrote a poem with that phrase as a title and sent it to a radio station. When it was read on the air there were 200 requests for copies; more than 500 copies of the poem were sold in poster form.

Now, at the age of 50, and a practicing chiropractor for 23 years, she asks the question: "How can we find joy in everyday living?" The answer is presented in eight chapters that deal broadly with these themes: adapting, being, unburdening, remembering, playing, exploring, giving and celebrating.

She explores the lives and emotional experiences of numerous people – some of them well-known personalities such as Deepak Chopra, June Callwood and Dr. Robert Salter – but most of them ordinary members of the community, friends, neighbours and caretakers.

What emerges from the interviews and multiple points of view is a kind of map for baby boomers "who are now ready to journey on a more insightful path."

Dembe emphasizes that we must accept life with all of its unforeseen difficulties, pain and loss. She welcomes the wisdom of psychiatrist Dr. Lawrence Ballon, who explained, "We think that bad things shouldn't happen to us when people fall ill, and say, 'Why me?' I say, 'Why not you? Who is it supposed to happen to?' It happens to all of us. We must learn to accept the difficult times of our lives. People think that accepting what is means being passive. Acceptance is really embracing your situation realistically."

June Callwood, well-known Toronto journalist and author, never adapted to the loss of her son who was killed at 20 by a drunken driver. She indicated, "I have missed him every day of my life for the past 17 years." But what she did was create Casey House, a Toronto hospice, to help with those with AIDS, and named it for her son.

How do people find joy in everyday living? Their responses are, for the most part, simple, uninvolved and concerned with everyday pleasures: "Eating a perfect grapefruit, running through the park, paddling a canoe, listening to loons on a lake... freshly-squeezed orange juice, the freshness of a new morning, the smell of your morning coffee, warm water tingling on your back in the shower, hummingbirds suspended above a bird feeder, a wonderful massage."

Society equates wealth with power, status and success. This may be so, but what is necessary for contentment is judicious balance, Dembe suggests: "Money without love, friendship, learning and satisfaction with what you do, is meaningless. So many people just talk about balance, but they don't go deeply enough and actually modify their lives."

Joy comes from the willingness to try something new, to explore novel avenues of thought and action. After failing to climb a mountain, the author concluded that although she hadn't gone the full distance, she did not feel dejected. After all, our physical and emotional pursuits always teach us something about ourselves. "I had definitely stretched my boundaries. Often just showing up for something that you perceive to be scary can be quite an accomplishment."

This helpful book shares with readers the precious truth that every day is a gift to enjoy and cherish.

Jewish Life

Israel's Olympic Team

By MARK MIETKIEWICZ

Last week, we began to look at some of the Internet sites devoted to the Sydney Olympics and particularly the ones dealing with Israeli athletes and Jewish competitors from around the world. Even if you didn't decide to mortgage your home for tickets to the Games, you can travel to the Olympics via the Internet at a fraction of the cost.

This year's 40-strong delegation from Israel is very different from the one Israel sent when it first competed in Helsinki in 1952. Then, the most notable achievement was by Yoav Ra'anan, who took ninth place in springboard diving. Over the next four decades, participating was Israel's main objective. Now, thanks to superior training, coaching and the expertise of immigrants from the former Soviet Union, Israel hopes to bring home its first gold medal. For more, check out Israel's Ministry of Foreign Affair's Olympic page **[http://www.mfa.gov.il/mfa/go.asp?MFAH0hq50]**.

The Olympic Committee of Israel has put together a superb site **[http://olympic.achla.co.il/]**. Although there are a couple of pages in English giving an overview of the committee's work, the site really excels in Hebrew. There's a summary of how Israel has fared at the Olympics over the years, a list of every athlete who has competed, a timetable of this year's competitions. There's even a page acknowledging this year's official sponsors of the Israeli Olympic team including Speedo, Samsung cellphones and Telma Cornflakes.

For more about this year's athletes in English, check out Israel's Olympic Hopes **[http://israeliculture.about.com/culture/israeliculture/library/weekly/aa073100a.htm]**. And you'll find a list of Jewish competitors from the rest of the world at Jewishsport.com **[http://jewishsport. com/otherathletes.html]**.

As for the official site for the Sydney 2000 Olympic Games, the information about Israel (and most other countries) is limited to excerpts from the Britannica.com Web site **[http://olympics.com/eng/countries/ISR/sport/index.html]**. Aside from learning that "Israel is a land of contrasts and splendours," there is an overview of the Olympic movement in the country and a page on the geography of the country. One interesting feature of the site allows you to send e-mail to the athlete, the team or even all competitors in Sydney **[http://www.fanmail.olympic.ibm.com/compose/index.html]**. For daily progress of Israel's Olympic team in English, check out the *Jerusalem Post* **[http://jpost.com/]** and the English language edition of *Ha'aretz* **[http://www.haaretzdaily.com]**.

Sydney's Jewish community has rolled out the red carpet for spectators fortunate enough to make the trek to the Games **[http://www.join.org.au/sojoc/]**. Families throughout the Sydney area have volunteered to open their homes to visitors who require Shabbat hospitality. According to the site, special events being held this month include the establishment of a permanent memorial to the Israeli Athletes killed at the Munich Olympics (1972), Jewish walking tours of Sydney and special Olympic celebrations. You can even buy a medallion specially minted by Sydney's Jewish community that shows a stylized menorah on one side and city's famous Opera House on the other.

In the face of this hospitality, earlier this year Australian Jewish sports officials were urged to boycott the Israeli Olympic team when it arrives in Sydney, to protest the 1997 Maccabiah Games bridge collapse in Ramat Gan in which four Australians died **[http://www.foxsports.com/olympics/2000/stories/00528israel1.sml]**. "No Australian (Jewish) official should meet the Israel Olympic team; otherwise the result could be the painful spectre of Jews in Australia demonstrating against the Israeli team," said Colin Rubenstein, executive director of the Australia Israel and Jewish Affairs Council.

Rubenstein's sister was one of 60 Australian Jewish athletes injured in Israel.

After the Games end, Sydney will have a couple of weeks to catch its breath before it welcomes its next set of visitors. On Oct. 18, Australia hosts the Paralympics, the elite competition for the world's top athletes with a disability **[http://olympics.com/eng/paralympics/index.html]**. Israel is a veteran participant of these Games. In fact, Tel Aviv hosted the third Paralympic Games back in 1968 **[http://paralympic.org/sports/results/paralympics/index.htm]**.

Could Israel ever find itself hosting the full-blown Summer Olympics? Earlier this year, three architectural students from Tel Aviv University proposed that their city consider hosting the 2012 Olympics games. Their idea was championed by Tel Aviv Mayor Ron Huldai and ridiculed by practically everyone else. But an article in *Ha'aretz* says there are many good reasons to write off Israel's chances – and even better ones to give it a second look **[http://www.gsnonweb.com/gsnlib_a/gsn2000/2000_04/20000407/65393.html]**.

"It is easy to respond with cynicism or derision to this ambitious proposal… In the 50 years of its existence, Israel has proved that it is capable of grappling with huge and complex projects in a short time. So it would be advisable to seriously examine the feasibility of holding an Olympiad in Israel."

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home]

YESHIVAT SHA'AGAT ARYEH: Supporters of Aryeh Deri have established a place of study outside the walls of Deri's prison cell. [Israel Sun photo]

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Greater Toronto Area

Camp Ramah director moves on

By FRANCES KRAFT
Staff Reporter

TORONTO — Rabbi Mitch Cohen doesn't feel that his recent professional move from Camp Ramah in Canada, where he served as director for 11 years, to the Solomon Schechter Middle School of Westchester, NY, is a departure from the field of informal Jewish education to its formal counterpart.

"I think there were formal aspects at Ramah, and I'm trying to add some informal techniques to the school environment," he said from his office, where he is school principal. He is also the founding principal of the affiliated high school, which is scheduled to open next September.

Rabbi Cohen, 41, was honoured last week at a dinner in Toronto for his years at Ramah.

His affiliation with the Ramah system, which comes under the umbrella of the Conservative movement, dates back to his university days, when he was on staff at a Ramah camp in California. Even then, he felt it was where he belonged, he said.

A native of Long Island, Rabbi Cohen practised as a lawyer before entering the Jewish Theological Seminary, where he was ordained as a rabbi in 1990.

Although he moved to Toronto with his wife Cari and the oldest of their three children following his ordination, the family moved back to New York in 1992. Rabbi Cohen remained full-time director of Canada's only Ramah camp, located in Utterson, Ontario, commuting here on a monthly basis and relying on technology such as e-mail to work from New York.

Rabbi Mitch Cohen

In an interview in the camp newspaper, *Kol Ramah*, Rabbi Cohen said he wasn't really looking for something new, but the opportunity sounded very exciting. "Although I still love my work at Ramah, and derive a lot of satisfaction from it, I've known all along that I couldn't do it forever," he said at the time.

What he enjoyed most at Ramah was inspiring kids Jewishly, he told *The CJN*. In recent years, the camp has been turning away more than 100 applications a year, he said, and funds are being raised so they can accommodate more children.

Among his challenges was "creating a new community from scratch" every year, Rabbi Cohen said. The tone he tried to set was one of high morale, friendliness and good feelings.

He has received some flack – from both left and right – over what he calls a "compromise policy" regarding the ritual participation of females in religious services. Some campers come from communities where women do not participate ritually; others are from completely egalitarian backgrounds, he explained.

Most of the American Ramah camps, in contrast, are completely egalitarian, or they offer a choice of services.

"I'd rather all our kids *daven* together, even if it means compromising," he said, referring to the way the majority of services have been run. "That is the best thing for our camp community."

Rabbi Cohen already misses Camp Ramah "tremendously," but for the foreseeable future, he will only return as a parent on visitors' day.

It wouldn't be too healthy for the new director, he quipped, referring to Rabbi Matthew Kaufman, if his predecessor were to hang around.

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Baycrest Foundation appointments

TORONTO — Two well-known Torontonians have taken senior positions at The Baycrest Foundation, the fundraising arm of Baycrest Centre for Geriatric Care.

Fran Sonshine has been elected chairperson of the board of directors, while Mark Gryfe was appointed president.

Sonshine has volunteered in the Toronto Jewish community for many years. From 1993 to 1995, she was president of Toronto Hadassah-WIZO, and has been active since in the organization's national activities.

One of her first volunteer experiences was as a "volunteen" candy-striper at Baycrest at the tender age of 13. For the past 10 years she has worked for Baycrest, and last year chaired the Brazilian Ball, which raised more than $1.5 million for the Sandra A. Rotman Chair in Neuropsychiatry at Baycrest's Rotman Research Institute.

Gryfe has worked in Jewish communal organizations since 1978, including UJA and Canadian Friends of Hebrew University, most recently as national executive vice-president. In Toronto in 1986, at the age of 30, he became the youngest UJA campaign director of a major North American city.

He has also volunteered with such organizations and institutions as the ALS Society of Metropolitan Toronto, Beth David Synagogue and Jewish Family & Child Service.

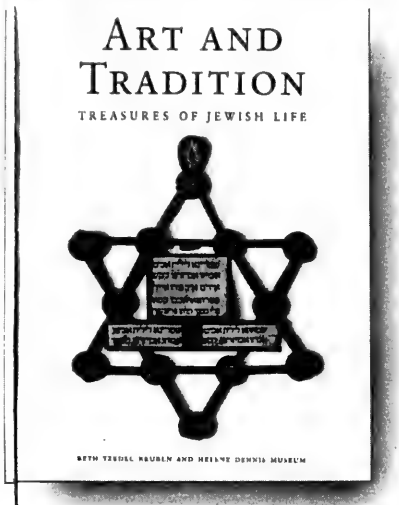
Greater Toronto Area

Beth Tzedec's Judaica collection catalogued

By SHELDON KIRSHNER
Staff Reporter

TORONTO — As Rabbi Baruch Frydman-Kohl, Beth Tzedec's spiritual leader, put it, *Art And Tradition: Treasures Of Jewish Life* is the fulfillment of a dream.

Art and Tradition, a 122-page coffee-table volume printed on glossy stock and filled with 120 coloured photographs, celebrates Beth Tzedec Congregation's Cecil Roth Collection of Judaica, one of the finest in North America.



The cover of *Art and Tradition*. The object is a 19th-century North African amulet.

With the publication of the book, Beth Tzedec can now share the Cecil Roth Collection with the world, said Rabbi Frydman-Kohl in a ceremony last week.

The collection, which includes more than 1,000 ceremonial objects, is housed in the Beth Tzedec Reuben and Helene Dennis Museum.

It was established in 1965 with the acquisition of Roth's renowned Judaica collection.

Bob Cohen, Beth Tzedec's president, described the museum as one of the five best synagogue museums in North America.

Dr. Fred Weinberg, a Judaica collector in his own right, said that the collection was purchased for "a sum that would be considered modest today."

In a chapter in *Art And Tradition*, Dr. Weinberg disclosed that it was bought through "a combination of good fortune and decisive action."

In 1962, Rabbi Stuart Rosenberg of Beth Tzedec learned that Roth, a distinguished professor of Jewish history at Oxford University, was retiring and planning to sell his collection of Judaica.

Roth, the author of such works as *The History of the Jews* and *The Jewish Contribution To Civilization*, gathered his artifacts over a period of 40 years in countries ranging from Italy to Egypt.

The collection consists, of among other items, illuminated marriage contracts dating from the 17th to the 20th centuries, several Esther scrolls, and Chanukah lamps.

Rabbi Rosenberg, having discovered that Roth did not want the collection auctioned off or broken up, advised Beth Tzecdec's board of governors to buy it.

With the help of congregants Samuel and Israel Shopsowitz, Beth Tzedec acquired Roth's collection and built a museum for it.

The collection arrived in Toronto in 1965, was previewed at Beth Tzedec's annual dinner, and then officially dedicated. The guests of honour were Roth and his wife, Irene.

Since then, the museum has added a number of important acquisitions to the Roth collection. Currently, it consists of 1,600 artifacts representing Jewish art and history from ancient times to the present.

Art And Tradition, whose publication was funded by Howard and Carole Tanenbaum, showcases many of the most outstanding objects in the collection.

The pieces include an 18th-century circumcision chair from Prussia, marriage contracts from Gibraltar, Italy, Afghanistan and Palestine, and a 19th-century silver kiddush cup from the Habsburg Empire.

Among the other striking artifacts are a World War II Chanukah lamp made from copper bullet casings, a 17th- century Italian Esther scroll, a 19th-century Polish matzah cover, a 20th-century Torah crown from Toronto, and a late 19th-century Persian silk carpet presented to a Jewish doctor by the Shah of Iran.

Rosh Hashanah Greetings
in next week's issue of
The Canadian Jewish News

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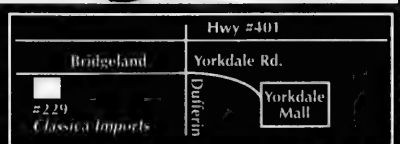

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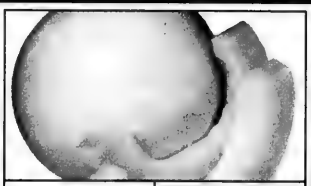

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Realtors' conference set for Rosh Hashanah

By RON CSILLAG
Staff Reporter

TORONTO — The Canadian Real Estate Association (CREA), a parent body to which real estate professionals belong, says it is sorry that it scheduled its annual conference on Rosh Hashanah, but the conference is going ahead anyway.

"I'm really upset at this," an angry Barry Lebow, a Toronto land appraiser, told *The CJN*.

In a recent letter to Lebow, CREA said the association tries to avoid major religious holidays, including Rosh Hashanah, when booking its conference. It said the date for its meeting originally had been set for late October, but the Metro Convention Centre in Toronto bumped it for another meeting of "a large, international city-wide" convention.

"While I regret and do not like the centre's decision in this regard, it was impossible to obtain space elsewhere in the time frame that we were originally looking for," CREA's letter stated.

"Please be assured that it is our practice not to schedule the conference on such holidays. Unfortunately in this case, due to circumstances beyond our control, we had no alternative. We do regret and apologize for the timing of the conference."

Lebow calls the explanation "lame. People have calendars. This is a total affront."

The exchange began last month, when an irate Lebow fired off a letter to CREA.

"There are approximately 200,000 Jews in Toronto. A good percentage of TREB (Toronto Real Estate Board) members are Jewish, including past presidents. How dare you come into this city and schedule a major event on Rosh Hashanah? It's an affront to every Jewish member of CREA, and as a Jew and a member of CREA, I am not pleased," Lebow wrote.

He told *The CJN* last week that "at least" 2,000 real estate brokers, agents and others in the business in and around Toronto are Jewish, and many are upset. Members of the Toronto Real Estate Board are automatically due-paying members of CREA.

"The issue will not be left quietly to pass," Lebow told CREA. "I intend to push the envelope on this one. Someone totally screwed up and should be fired or resign and take the [executive] committee with them."

Lebow writes a column for *Real Estate Magazine*, "and this will be at the top of my agenda."

He said the annual meeting of CREA offers realtors a chance to network, hear seminars and attend a large trade show.

But Paul Slavens, proprietor of Paul Slavens Real Estate Inc., one of the larger firms in Toronto, told *The CJN* the CREA conference is no big deal.

"They bring out recommendations. No one really cares. We care about our local areas," he said.

"I'd be more upset if you told me I had to sell real estate on Rosh Hashanah."

Police ready for Jewish holidays, says Fantino

By BEN ROSE
Staff Reporter

TORONTO — With the High Holy Days approaching, police have been told to pay special attention to synagogues, Metro police Chief Julian Fantino told the Canadian Jewish Congress, Ontario region executive.

"It is done automatically now," Fantino said. "I give you my absolute commitment; we are sensitive to your community."

At the same time, Fantino praised the Jewish community as dignified and law-abiding, and paid special tribute to Holocaust survivors and other victims of anti-Semitism.

Though only 11 incidents have occurred to date this year compared to 35 in 1999, "we do not believe this represents the prevalence of hate crime; traditionally there is a reluctance of victims to come forward," Fantino said.

"I know the vulnerability of your community. I know of your history. You are an excellent community and I want to pay due respect to the people here who have already suffered."

He was introduced by Ontario region chair Keith Landy as "a friend of the Jewish community."

Most hate crimes are committed by men age 26 to 40, and by individuals rather than groups, Fantino said. Race is the foremost reason for this kind of crime, with religion running second.

Organized hate groups are using the Internet "as a tool for so much of the nonsense we have to put up with." Members of the Toronto hate crimes unit are receiving training in how to deal with it, "and we are moving forward in fighting computer crime," he said.

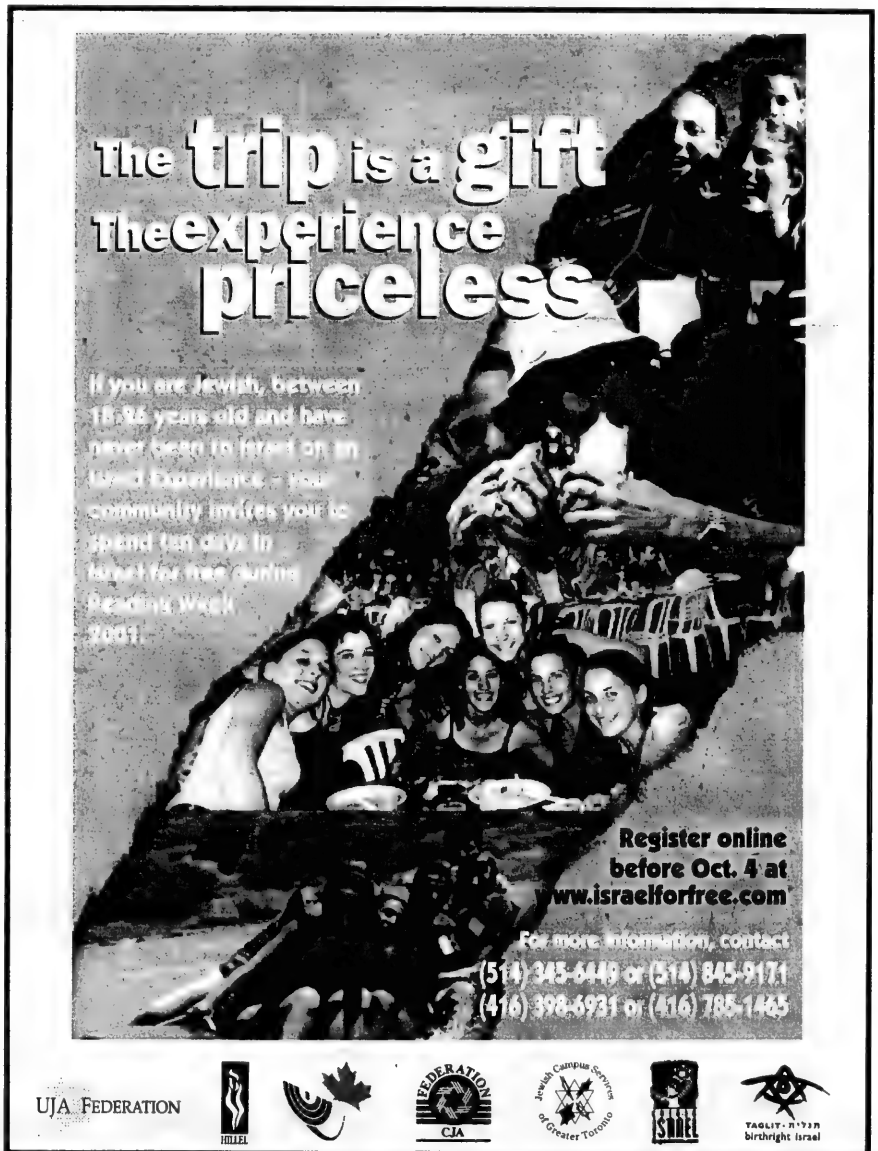
In answer to a query on terrorism, Fantino said: "We don't appear to be impacted by terrorism here as elsewhere. But we can't be complacent. None of us can discount the danger."

Police must monitor international events in order to keep up with problems that might be faced here.

With its record of safety, Toronto is the envy of other cities, he said, pledging to keep this record.

The greater Toronto community of 165,000 Jews raises $41 million to help Jews, while the United Way, on behalf of everyone living here, raises $60 million, federation officer Dov Altman said. "We are the envy of other Jewish communities."

Executive member Naim Dallal asked that special prayers be said in synagogues during High Holy Days for the Iranian Jews who are still prisoners.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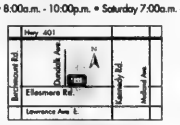
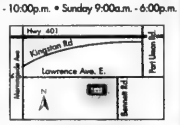


850 ELLESMERE RD. AT KENNEDY RD.



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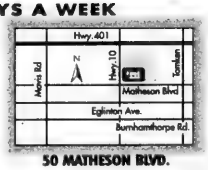

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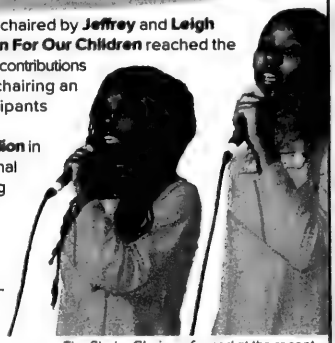
Campaign Vision is 20-20

Just twenty days after the Community Launch, chaired by **Jeffrey** and **Leigh Wortsman**, the **UJA FEDERATION Campaign For Our Children** reached the **$20 million mark**, with nearly **$2 million** in increased contributions so far. A special thank you to **Gerry Sheff** for chairing an outstanding **Top Gifts Dinner** with 300 participants preceding the Launch.

The Campaign For Our Children has **$45 million** in sight - **$4 million more** than last year, with additional donations designated to help children at risk; bring our kids closer to Jewish life; and rescue Jewish youth from hopelessness and anti-Semitism in the former Soviet Union.

Momentum building... Last month's **Community Campaign Launch**, with 1300 participants, is generating endless energy. To date, more than **500 dedicated canvassers** are meeting tremendous enthusiasm from donors.



The Sheba Choir performed at the recent Community Launch of UJA FEDERATION's Campaign For Our Children.

Calling for Kids

This week's **Super Sunday/Super Week Calling For Kids Telethons** - which are underway until September 21 -- raised over **$2 million** for **Campaign 2001 - The Campaign For Our Children**.

Super Sunday Chairs Peter Ekstein, Debbie Kimel and **Carole Sterling** report eager participation from our community's dedicated volunteers.

If you can't make it to Calling for Kids Telethons this time, there are still lots of ways to donate your time and talent. Just phone **The Campaign For Our Children HOTLINE at (416) 631-5705** for more information.

You can also donate on-line securely and conveniently at **www.jewishtoronto.net**

Campaign Close-Up

Susan Gudofsky

When the children are small, demands are great and it's not always the ideal time to take on added responsibilities. But that's exactly when Susan Gudofsky plunged into the pool of UJA FEDERATION volunteers. And she's been making waves in wonderful ways ever since.

"When my children started day school, I started donating my services to UJA FEDERATION, not only as a means of giving back to our community, but also of teaching my children the value of volunteering by example," Susan says.

For the past two years, Susan has devoted her considerable energy and talents to co-chairing the Telethon Committee of Women's Campaign and Advocacy. Of all her community work, telethons have been the most rewarding.

"While our community is blessed with many women who are in a position to make extremely large individual donations, most of the women we call at telethons contribute on a much smaller scale." And yet, Susan notes, "their annual donation often carries with it great personal commitment. I'm speaking of women who have donated faithfully through the years and now are widowed or on fixed incomes, and yet they would no sooner cancel their support than not buy groceries."

This year, with **The Campaign For Our Children** focusing on special initiatives for our youth, Susan feels that tie will be even stronger. "Any increase this year, $5 or $500, will go to help our kids, thus enriching their lives on a scale surpassing anything the campaign has done before."

Campaign Connections

A Bar Mitzvah during the summer Family Mission.

Family Ties... Imagine the wonder of seeing Israel through the eyes of a child. That's exactly the experience of a lifetime recently shared by two **UJA FEDERATION Family Missions to Israel**. The missions enabled **14 young people marking their B'nai and B'not Mitzvah** to share their *simchas* as a family, as a community, and as witnesses to the human face of *tzedakah*.

Mission Chairs Jeff and Laurie Cohen and Helen and Steven Silverstein were unanimous in their enthusiastic reaction to the trip. "UJA FEDERATION constructed an amazing itinerary that equally appealed to kids from 5-17 and their grandparents alike," Laurie said. "Because it was a UJA FEDERATION mission," Helen continued, "we were able to see and do things not routinely available to other tourists."

Making Campaign Headlines... As part of the Campaign's ongoing commitment to provide thought-provoking speakers, ***Jerusalem Report*** **Editor, David Horovitz,** recently offered his observations about the Mid-East peace process to 200 people at **Adath Israel Synagogue**.

David Horovitz

In cooperation with York University's Centre for Jewish Studies, **UJA FEDERATION's Young Lawyers Campaign** hosted a luncheon symposium on *Money, Morality and the Marketplace* in mid-September. Guest speakers **Aaron Feuerstein** and **Dr. Meir Tamari** addressed a full house at the offices of **PricewaterhouseCoopers LLP.**

The Young Leadership Cabinet (YLC - ages 25 - 40) organized a 100-member **Super Sunday** shift, greatly contributing to the overall success of the day. Thanks to **YLC Fundraising Chairs Lesley Arbus** and **Leslie Erlich.**

Also planned is a YLC business workshop for **October 24**, co-chaired by **Leanne Spier** and **Mitch Kramer**.

The next YLC **Shabbat Amongst Friends Dinner** is scheduled for **October 20**, at **Beth Emeth** with **Rabbi Howard Morrison.** To learn more about YLC events, please call **Jared Isaacson** at **416-631-5732**.

Women on the Move... Last week, **Women's Campaign and Advocacy** conducted a **Bus Mission** to **She'arim Hebrew Day School,** the **Bernard Betel Centre** and **Jewish Family and Child Service.** The day trip gave women in our community a first-hand look at the work done by UJA FEDERATION member agencies. Upcoming Bus Missions are set for **October 30** and **November 15.** For more information, please call **Elana Paice** at **416-631-5692**.

Bus Mission participants visit various beneficiary agencies.

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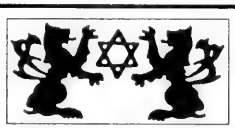

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Dr. Charles Hollenberg doesn't rest on his laurels

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Charles Hollenberg, one of Canada's most respected doctors and health administrators, is five years past the official retirement age, but you wouldn't know it.

Hollenberg, who turned 70 last week, still maintains a busy schedule. He is a senior consultant of Cancer Care Ontario, a government-funded organization, as well as a practising physician at the Toronto General Hospital.

"I am, however, retired from the University of Toronto," said Hollenberg, a professor emeritus who broke a hoary barrier in 1970 when he became the first Jewish dean of the U of T's department of medicine.

Hollenberg, who was physician-in-chief of the Toronto General Hospital when that historic appointment was announced, recalled that "a small reactionary group of older doctors" opposed it.

"But this opposition had no support within the senior university administration," he said, adding that he was warmly greeted upon taking up his job.

Since then, he pointed out in a wide-ranging interview, Canadian medicine has largely ridded itself of anti-Semitic elements. "Today, a physician of Jewish origin can achieve any position in Canadian medicine."

Well into the 1950s, he noted, there was "a very strong anti-Semitic tradition" in the clinical departments of the U of T's faculty of medicine. "Enlightened leadership in the 1950s and 1960s largely eliminated this prejudice from these departments."

To the best of his knowledge, anti-Semitism never significantly affected his career.

After studying at the University of Manitoba and completing an internship and residency at the Winnipeg General Hospital, Montreal General Hospital and New England Center Hospital in Boston, Hollenberg was ready to make a mark.

In 1960, he joined McGill University as a lecturer in medicine. Within nine years, he was a full professor.

Toronto beckoned, and after accepting a full professorship at the U of T, he was asked to be director of its Banting & Best Diabetes Centre, one of the finest of its kind in North America. Concurrently, he was vice-provost of the U of T's Health Sciences.

In 1991, Hollenberg, whose broad clinical specialties are endocrinology and internal medicine, was installed as president and chief executive officer of the Ontario Cancer Treatment and Research Foundation, the forerunner of Cancer Care Ontario. As founding president, he ran the CCO until last year and was then appointed senior consultant.

CCO is responsible for planning the delivery of cancer services – radiation treatment, chemotherapy, supportive care, prevention and research – throughout the province.

As senior consultant, Hollenberg advises CCO's management on a wide variety of issues and also reviews its performance.

"Cancer treatment programs have improved markedly over the past 25 years," he explained. "But as the song goes, the best is yet to come. Due to the revolution in molecular genetics, we will soon see the advent of cancer treatment regimes that are far more specific and effective than any presently in use. The new approaches will be tailored to an individual's disease and will be much less toxic."

In his view, the new therapies will have a dramatic effect on the treatment of cancer within five to 10 years. "We will be able to treat successfully certain cancers that are now unapproachable."

Although cancer research in Canada is considerably advanced, "the number of programs here are relatively few compared to our population and wealth. Nonetheless, Canadian scientists have made very major contributions to our knowledge of the cause and treatment of cancer and will continue to do so as new funds become available."

Charles Hollenberg

Hollenberg, the 1999 recipient of the Wightman Award in recognition of his contributions to Canadian medicine, believes that new approaches to treating diabetes are developing rapidly.

"Transplantation of pancreatic islet tissues offers real promise to those with insulin dependent diabetes. New drugs to improve the efficiency of insulin will also assist in the management of this disease."

As director of the Banting & Best Diabetes Center, Hollenberg assisted in the development of a multi-million dollar endowment fund to support diabetes research at the U of T.

As chair of the U of T's department of medicine until 1981, Hollenberg recruited first-rate personnel who, he said, gave the university an international reputation.

And to the benefit of patients, he created interdisciplinary specialty groups at the Toronto General Hospital.

Earlier, at McGill, Hollenberg was mainly involved in medical research turning on the growth and metabolism of fat tissue. "This was a particularly productive phase of my career and one that I enjoyed thoroughly."

In retrospect, he said, his positions as chair of the U of T's medical faculty and as physician-in-chief at the Toronto General Hospital gave him the greatest professional satisfaction.

An Officer of the Order of Canada since 1991, he was born and raised in Winnipeg,

Continued on page 22

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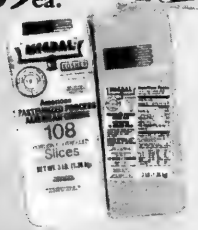

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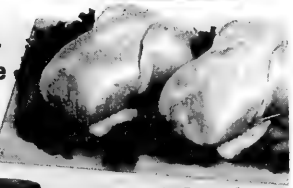

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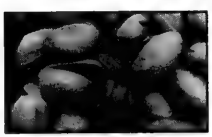

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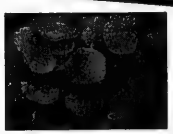

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Mount Sinai Hospital

Mr. Theodore J. Freedman
BScPhm DHA CHE FACHE

Mr. Joseph Mapa
BA BEd DHA MBA FCCHSE FACHE

Mr. Bernard I. Ghert, Chairman of the Board of Directors, Mount Sinai Hospital, is pleased to announce that Mr. Theodore J. Freedman has been appointed a Vice-Chairman and a Director of the Board. In this new position, Mr. Freedman will continue with his special external liaisons on behalf of Mount Sinai Hospital and provide advice and consultation. Mr. Freedman has been serving Mount Sinai Hospital for 30 years, most recently as President & CEO providing exemplary leadership. His achievements in the health care field are well known and distinguished. In addition to his many roles in the academic field including Associate Professor in the Department of Health Administration, Faculty of Medicine, University of Toronto, he is the current Chairman of Accrediting Commission on Education for Health Services Administration, the official accrediting body for masters' degree health administration programs throughout North America. He continues to make many other contributions in such capacities as chair of The Change Foundation of the Ontario Hospital Association, Interim Chair of the Ontario Health Research Alliance and as a Surveyor for the Royal College of Physicians & Surgeons. He is the Immediate Past Chair of the Toronto Academic Health Sciences Council, and Immediate Past Chair of the Ontario Council of Teaching Hospitals. Mr. Freedman served as Co-Chair of the Emergency Services Task Force of the Ontario Hospital Association/Ministry of Health, and President of the Society of Graduates, Department of Health Administration, Faculty of Medicine, University of Toronto. He is a Fellow of the American College of Healthcare Executives, and has won many awards from professional organizations for contributions to the field of health administration, including the Eugenie M. Stuart Award of Merit for demonstrated excellence for teaching.

Mr. Ghert is also pleased to announce the appointment of Mr. Joseph Mapa to the position of President & Chief Executive Officer of Mount Sinai Hospital effective January 1, 2001. Mr. Mapa joined the Hospital in 1977 as Administrative Resident, a pre-requisite for the completion of his graduate studies in the Department of Health Administration, Faculty of Medicine, University of Toronto. Since his graduation he has progressed through roles of increasing responsibility, his most recent position being Executive Vice-President & Chief Operating Officer. He also holds an MBA from the Joseph L. Rotman School of Management, University of Toronto, and has achieved Fellowships in both the Canadian College of Health Service Executives and the American College of Healthcare Executives. Mr. Mapa has co-authored three books on health care. He is Assistant Professor, Department of Health Administration, Faculty of Medicine, University of Toronto, a Book Review Editor of Health Care Management Forum, and an elected representative for Ontario on the Board of the Canadian College of Health Service Executives. He is the recipient of numerous awards, including the Ontario Regent's award from the American College of Healthcare Executives for distinguished leadership in the field of health care, and a recent Literary Award from the Society of Graduates in Health Administration, University of Toronto, an alumni association of which he is a past president.

In his new position, Mr. Mapa will apply his training, experience and vision to lead Mount Sinai Hospital, including its Samuel Lunenfeld Research Institute, which is a dynamic and progressive health care institution affiliated with the University of Toronto.

Advt.

'Best is yet to come,' says still active medical pioneer

Continued from page 20

the son of Abe and Mina Hollenberg.

"My father's family immigrated to Canada from Austria in the first few years of the 20th century. My paternal grandfather was a merchant who lived and worked at various times in rural Saskatchewan and Winnipeg.

"My mother was born in Jerusalem. She was from a Lithuanian family who settled in Palestine in the 1880s and moved to New Zealand very early in the 1900s. Her father was a rabbi. She came to Canada as an exchange student in the mid-1920s and met my father. My father was a physician with a very large and successful practice in Winnipeg, and was a popular lecturer at the University of Manitoba's faculty of medicine."

'A place in medicine for every talent'

Hollenberg's wife of 44 years, Mimi Gelfand, is a librarian with a McGill degree. Since the mid-1970s, she has been head librarian at Branksome Hall, a private Toronto girl's school.

A member of Holy Blossom Temple, he has close ties with Israel's medical community. He was a visiting professor at Ben-Gurion University of the Negev, and in 1983, the Weizmann Institute established a chair in his name in metabolic disease.

To this day, medicine inspires him.

"I believe that a career in medicine is among the most satisfying opportunities for people with energy, intelligence and a true commitment to community service," he said. "There is a place in medicine for every talent and every interest, provided one has the commitment to serve, the intelligence to handle a ceaseless volume of new information, and the energy to live through very long and trying days.

"Medicine has changed greatly since I graduated in 1955, technically for the better. But a depersonalization has crept into the practice of medicine which, despite many attempts on the part of medical educators to combat, continues to advance."

Awed by medicine's extraordinary technical advances since his days as a young and upcoming doctor, Hollenberg is confident that the future will be even better.

"Over the next quarter of a century, we will see a revolution in medical diagnosis and treatment based on the genetic revolution which has occurred in basic laboratories since the 1970s. It will be a formidable challenge for the medical profession to introduce these new therapies wisely and ethically.

"But if we can maintain an approach to the delivery of health care which respects the rights, privileges and needs of the individual, we should see a flowering of health care in terms of quality and effectiveness."

Cutbacks by Ontario governments in health care in recent years have had a profoundly deleterious impact, he said.

"Expenditure reductions were undoubtedly necessary in order to control overall government spending. Yet the blunt way in which they were introduced, particularly in hospitals, has produced a very long waiting list for essential services."

Hollenberg is heartened by the news that the federal government will increase spending on health care and by the fact that significant sums of money are being poured into medical research.

"Obviously, the future looks brighter than the recent past."

Worldwide Get Day set

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — In a worldwide effort to help agunot, L'maan B'not Yisrael International has announced that Oct. 3 is Agunah Get Day.

Mattie Klein, founder and director of the New-York based organization which is dedicated to helping the plight of the agunah, says that on this day, "Jews are challenged to encourage recalcitrant husbands to do *tshuvah* and give their agunah wives a *get* before Yom Kippur."

Batei din will be ready and prepared in various locations across North America and in Israel to facilitate the get process, and L'maan B'nos Yisrael will cover the cost of the *sofer*, "in an attempt to participate in this great mitzvah," said Klein from her New York office.

Prior to the get day, a Tfillah and Tehilim day for agunot will be held on erev Rosh Hashanah – the first was held erev Rosh Hashanah last year – in which participants are encouraged to recite the prayer written by Rabbi Mordechai Tendler. A copy of the prayer can be obtained by calling the organization's office at 718-338-0833.

The agunah crisis is growing daily, said Klein, "as a result of the cruelty of those who refuse to gives their wives a get, and the indifference and silence of others who stand by and do nothing to stop this terrible injustice."

Klein said synagogues can help the organization by distributing Rabbi Tendler's prayer, encouraging synagogue members to participate in Agunah Get Day, and having the synagogue become an agunah help centre, a "safe haven for agunot in your community."

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Torah dedicated for new Chabad congregation

By LEILA SPEISMAN
Staff Reporter

TORONTO — Passersby probably thought the Sunday morning procession along Bloor street was connected with the hoopla surrounding the Toronto Film Festival.

But what they were seeing was part of the dedication of a Torah scroll to the fledgling Chabad downtown congregation.

Nearly 50 people from the congregation, as well as visitors from other parts of Toronto, accompanied the Torah, which was carried under a chupah in accordance with Jewish tradition, as it was brought from the Quality Inn hotel room where the congregation holds Shabbat services, along Bloor to the Jewish Community Centre at Spadina Avenue.

Yitzchak Slavin, in black suit and hat, leads young boys in dancing during the Torah procession along Bloor Street.

Participants sang and danced to music provided by a clarinetist from the Zemer Orchestra. At the JCC, a breakfast was served, and everyone took home a piece of parchment and a fine quill pen as momentos.

Rabbi Nechemia Deitsch, who began the Chabad downtown presence last winter, told *The CJN* how it all came about.

Rabbi Nechemia Deitsch carries Torah donor Dr. Yigal Yahev on his shoulders.

It seems that Yigal Yahev, an oral surgeon from Chicago, was attending a conference in Toronto. When he asked where he could daven on Shabbat, he was directed to Rabbi Deitsch, whose minyan holds services every other Saturday.

As is customary, Yahev got an aliyah. To everybody's shock, there was a word missing from his Torah portion, which rendered the entire scroll unfit for use.

Appalled, Yahev promised to donate a Torah scroll. Two months later, he and his daughter accompanied the scroll, complete with mantle, to Toronto.

His only stipulation, Rabbi Deitsch said, was that the congregation hold services every Shabbat. Beginning on Rosh Hashanah, that is what the congregation will do.

After the celebration, the Torah was brought to Rabbi Deitsch's home for safekeeping, until Chabad downtown has a permanent home.

We have just one thing to say to those Jews who attend synagogue only on the High Holidays.

Welcome.

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Rosh Hashana - September 30th and October 1st, 9:00 a.m.
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Yom Kippur - October 9th, 9:00 a.m.

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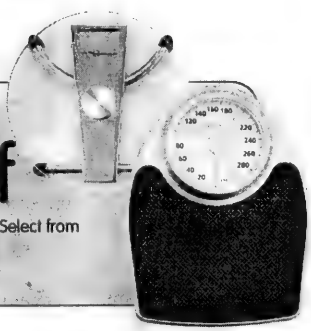

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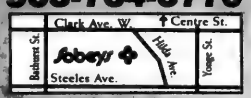

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Just what the doctors ordered:

'Break-fast' recipes from Dr. Joyce Brothers and family

By FRANCES KRAFT
Staff Reporter

Dr. Joyce Brothers and her daughter Dr. Lisa Brothers Arbisser, an Iowa ophthalmologist, have both proven themselves resourceful in the kitchen.

"She's a good cook," says Arbisser of her psychologist mother, who is a household name through her television and radio appearances, advice columns and books.

Arbisser herself wields a mean whisk, as evidenced in the following Custard Cherry Tart recipe she created almost two decades ago to use cherries from the tree in her yard.

She served the rich dessert, along with an array of other delicacies, at a breaking of the Yom Kippur fast in 1983 in Iowa City – and was surprised to hear that I still remember it.

At the time, my husband was completing a one-year fellowship at the University of Iowa Hospitals, where Arbisser was training. She and her husband Amir, also an ophthalmologist, hosted us and dozens of others at their convivial "break-fast."

She resurrected the cherry tart recipe for *The CJN*, cautioning that it is fat-filled and cholesterol-rich. "We try to eat low-fat [now]," she said.

For balance, Arbisser offered a fat-free, cholesterol-free mock chopped liver recipe that can also be adapted as a mock pâté. Of the modified "word-of-mouth" recipe, she noted, "people just love it."

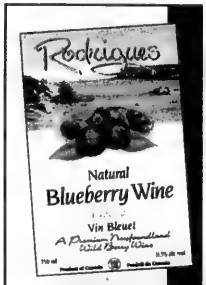
Now based in Davenport, one of the four "Quad Cities" on the Iowa-Illinois border, the Arbissers still open their home for some holiday meals.

Arbisser's mother sent her own mother's recipe for pea soup. While the soup "doesn't have any special relationship to [Yom Kippur], it doesn't have any meat in it, which makes it very nice," Brothers said.

The psychologist's mother, a lawyer, "only had very few recipes that she made, and she didn't want to share them with her daughters," Brothers recalled over the phone from New York.

She and her sister used to ask their mother for the same recipe, at different times, then compare notes, because their mother would leave out one ingredient for one daughter, another ingredient for the other one, Brothers said, laughing.

"We were very lucky – we had her for a long time," she added.



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DR. LISA'S CUSTARD CHERRY TART

Pastry:
12 tbsp. unsalted butter, softened
2½ oz. sliced almonds, skinless
⅛ cup sugar
⅛ tsp. salt
¼ tsp. almond extract
1½ cups flour

Place almonds in bowl of food processor with metal blade, add sugar and salt and process until finely ground but not paste. Add butter, flour and almond extract. Process with quick bursts until just incorporated. Spray tart pan with low-fat oil spray, and press pastry into tart pan. Bake at 350 until slightly brown (about 10 to 15 minutes). Cool completely.

Custard:
6 egg yolks
2 cups milk (whole or 2 percent)
1 cup sugar
4 tbsp. flour
¼ tsp. salt
½ tsp. vanilla extract
1 tbsp. butter, softened.

Scald milk in microwave or on stovetop, until small bubbles just form. Whisk yolks and sugar together in medium saucepan until light and fluffy. Whisk in flour and salt then slowly pour scalded milk into egg mixture while whisking to avoid lumps. Cook over low flame until thickened (about 10 minutes). Stir in butter and vanilla. Pour into cooled tart crust. Refrigerate until set, several hours or overnight.

Cherry topping:
4 cups fresh tart cherries, pitted (reserve juice)
1 cup sugar, or to taste
4 tbsp. kirsch (cherry brandy) or brandy
⅛ tsp. freshly grated nutmeg
4 tbsp. cornstarch
2 tbsp. lemon juice

Combine cherries, sugar and brandy. Let sit, covered, for about 1 hour. Stir gently now and then until sugar is dissolved. Drain cherries, and reserve.

Remove 2 tbsp. of juice and reserve. Add enough water to remaining juice to make 3 cups. Add nutmeg and simmer over medium heat until reduced to 2 cups (about ½ hour).

Dissolve cornstarch in lemon juice and the reserved 2 tbsp. of cherry juice, and stir into the 2 cups of reduced cherry juice, stirring constantly until thickened (about 3 minutes).

Add juice mixture to reserved cherries, bring to room temperature, then refrigerate covered until chilled.

Arrange cherry topping on top of custard in tart shell. Refrigerate until 1 hour before serving time. Bring to room

Continued on page 29

'Break-fast recipes from Dr. Joyce Brothers

Continued from page 28

temperature, then refrigerate covered until chilled.

Arrange cherry topping on top of custard in tart shell. Refrigerate until 1 hour before serving time. Bring to room temperature, and enjoy.

DR. LISA'S "MOCK CHOP" ('LIVER' OR PATE)

6 large red onions, sliced thin
¼ cup dried lentils
2 to 3 cups water or vegetable broth (or salt-free defatted chicken stock)
6 or 7 hard-boiled eggs, whites only, chopped fine
salt & pepper to taste

Optional accompaniment and garnishes

For mock chopped liver:
Rye bread and kosher dill pickles
Sprinkle "liver" with paprika and fresh parsley to garnish

For mock liver pâté:
toast points (firm thin sliced white or wheat bread, toasted and cut into triangles, without crusts)
cornichon pickles
sprigs of fresh thyme or other herb to garnish

Spray large non-stick skillet with low-fat oil spray. Cook onions slowly over medium heat, stirring occasionally to prevent burning, until soft and golden brown and caramelized. Add minimal amount of broth or water if needed to prevent sticking (about 1 hour).

(Alternative method: spray baking pan and bake in oven at 325, stirring occasionally. Takes about 1½ hours.)

In medium saucepan simmer lentils with 2½ cups broth until tender and liquid is absorbed. Add more liquid if not tender when dry. Takes about 30 minutes.

Using a food processor or traditional wooden bowl and ½-circle chopper, process onions first, then add lentils and process with quick pulses to consistency of chopped liver (don't overprocess). Fold in chopped egg white. Season to taste with salt and pepper.

For pâté, add chopped egg white and process all three ingredients until smooth. Season and pack into pâté mold, soufflé dish or custard cups until level with edge.

Chill to blend flavours.

Serve with accompaniments and garnish, chilled or at room temperature.

DR. JOYCE'S PEA SOUP

½ bag dried green split peas
1 tsp. salt
1 large onion
2 carrots
1 tbsp. butter
1 tbsp. pasta flakes or pastina

Boil peas and onion in salted water for ½ hour. Skim off scum that appears. Add two carrots, and boil for one hour more. Take out onion and carrots, and mash.

Put carrots back into pot with butter. Stir often. Cook on low flame for 10 minutes after adding 1 tbsp. pasta flakes. (Add water if too thick.) Recipe may be doubled.

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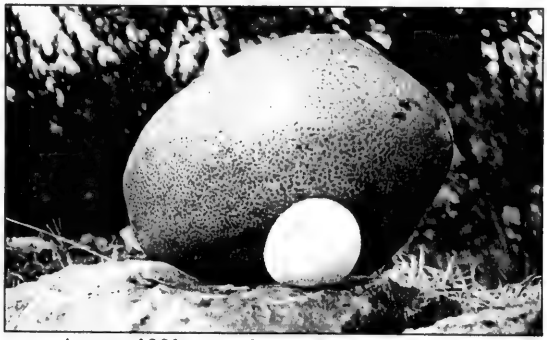
Holiday Food Ideas

The fruit of the tree of loveliness

By SHARON KANON
WZPS


An unusual 3.9 kg. etrog, shown to scale beside a hen's egg.

Did Adam and Eve take a bite from an etrog? Is there any basis to the claim that the etrog was the Median or Persian apple that grew on the Tree of Knowledge in the Garden of Eden? Was it tasty – the bite of the forbidden fruit that altered the fate of mankind?

The yellow-green fruit – a citron similar in appearance to a lemon – is bitter, and so is its bark. And, yet, for the Sukkot festival it is the uncontestable choice. It is generally agreed that the etrog is the *pri etz hadar*, the fruit of the tree of loveliness, one of the four species specified for rejoicing during the seven-day autumn harvest festival of Sukkot. In fact, it is said to be the most perfect of the four (palm branch, myrtle and willow) which together symbolizes the unity of different segments of the community.

The etrog scores the highest in aroma and taste according to a midrash. It has both a taste and a pleasant aroma, symbolizing a person who possesses both scholarship and good deeds. (The date palm has a taste, but no aroma; the myrtle, an aroma, but no taste. The willow, neither.)

What are the rules for a kosher etrog? Fruit from a grafted tree is disqualified. An etrog can not be smaller than an egg, dried up, or punctured. If an etrog has a *pitum* (protuberance) it must be intact and straight. Some people like the etrog without the *pitum.* People usually select the etrog according to shape, not size, although Rabbi Akiva is known to have hoisted one on to his shoulders. Bumps are good.

What lowers the value of an etrog? A slight tilt at the top, blemishes, spots, marks or injuries of any kind. Grade A etrogim have to pass very stringent tests. In the open markets, some buyers come with a magnifying glass.

Etrogin intended for export have to be put in quarantine for five days to ensure that their state of health is equal to their appearance. Israel exports to the United States, Australia and Europe.

If an etrog seems pricey, remember the effort that goes into growing the fruit for this limited market. Jews since biblical times have been willing to pay well for choice fruit to fulfill the commandment of *lehadare* (selecting the best). The Code of Jewish Law actually suggests "that one spends one-third more than the minimum price to acquire a beautiful etrog."

"A few months before the harvest," said Assaf Avdani, adviser to etrog growers in Israel, "it looks to be a good year for etrogim. Most are growing *pitum* and the flowers on the trees are beautiful. Growers expect a harvest of between 150,000 to 200,000 etrogim this year," which will enable Jews the world over to celebrate a fulfilling and kosher Sukkot.

A rabbinical inspector checks etrog in Tel Aviv.

ENJOY YOUR ETROG

This recipe for etrog jam is from The Jewish Theological Seminary. It's great for after Sukkot while the etrog is still fresh.

1 etrog
12+ cups water
¾ cup sugar

Wash etrog, slice and remove all seeds. Using food processor, mince with peel. Place fruit in 6 cups water and soak overnight. Transfer fruit and water to a saucepan. Bring to a boil and simmer uncovered for 20 minutes. Drain fruit. Add remaining 6 cups of water and soak again overnight. Drain water again.

Add sugar and a small quantity of water to fruit – just enough for simmering and cooking. (Less is better. You can always add more later.) Bring to a boil and simmer for 1½ hours, adding water if necessary, until the sugar caramelizes and the mixture begins to jell. Remove from heat.

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Holiday Food Ideas

Holiday food on the web

By NORENE GILLETZ
Special to The CJN

Are you wondering what in the world to serve your family and guests for the upcoming High Holy Days? Have you searched through your cookbooks looking for a special kugel, a different way to serve carrots, a delicious do-ahead dessert?

Look no further. The answer is right at your fingertips – if you have access to the Internet. Click onto www.jewishfood-list.com, where you'll find the recipe archives of the Jewish Food Mailing List. There are over 800 list members from near and far, including Canada, the United States, Israel, New Zealand, Australia, South Africa, Italy, Belgium and Switzerland.

The list is owned by Brian Mailman of San Francisco. Brian has been in the restaurant business for over 20 years and has been trained in Jewish, Mexican, Italian, German, French and Hungarian cooking. Over 80 percent of the recipes in the archives have been kitchen-tested, which is very helpful to the novice cook. Many recipes are marked D (dairy), M (meat), P (pareve), TNT (tried & true).

This is an excellent culinary resource, particularly at holiday time. Members share rituals and customs, menu suggestions, favourite recipes and time-saving tips. The hot topic right now is what to serve for the upcoming High Holy Days.

Here are some fast and easy recipes that can be incorporated into your menu for breaking of the Yom Kippur fast. And if you need more ideas, the answer is just a click away!

This terrific kugel recipe came from Faygie Leshman, of Boca Raton, Fla., who got it from a girlfriend. "Where she got it, I don't know."

It's very rich, but since you have been fasting, who minds a few extra calories! Another list member wrote: "This is a keeper." She used skim milk, lowfat sour cream, used less margarine and replaced some of the eggs with egg whites, using two egg whites for each egg. Enjoy!

OUTRAGEOUS KUGEL

½ lb. fine noodles
¼ lb. (½ cup) margarine
6 eggs
1 cup sugar
¼ lb. cream cheese
1½ lb. farmer's cheese (dry cottage cheese)
2 cups milk
1 cup sour cream
Pinch of salt
1 tsp. vanilla
1 cup white raisins

Topping:
1¼ cups corn flake crumbs
¼ cup margarine, melted
½ tsp. cinnamon
¼ cup sugar

Cook noodles according to package directions; drain with cold water. Melt margarine; pour half of margarine over noodles. Beat eggs with sugar. Crumble cream cheese and farmer's cheese and beat with the milk, sour cream, salt and vanilla. Fold all ingredients together; add raisins.

Blend together all topping ingredients; pour half on the bottom of a well-sprayed 10 in. bundt pan. Add noodle mixture; top with remaining half of topping. Bake at 350 for 1 hour. Let stand a few minutes before you unmold it. Serves 16. Reheats well.

****

Brenda Shenken, of Auckland, New Zealand, is a frequent contributor to the list. She wrote: "This is a lovely, colourful dish to serve guests for a buffet. The original recipe in the archives is called gefilte fish teraine, but I renamed it."

Since she had difficulty finding frozen gefilte fish loaf in Auckland, Brenda substitutes her regular gefilte fish mixture, using 2 lb. of ground fish.

TRICOLOUR GEFILTE FISH

1 loaf gefilte fish, defrosted
5 carrots, peeled & sliced
1 box (10 oz.) frozen chopped spinach

You need a loaf pan, non-stick vegetable spray and wax paper. Boil carrots until tender. Drain and mash well. Divide fish into three, with one third slightly larger. Place in three separate bowls. Squeeze excess water from spinach and mix thoroughly with one third of fish.

Add mashed carrots to the other bowl and mix well with one third of fish. Spray loaf pan generously with non-stick spray. Line bottom of pan with wax paper and spray paper well.

Place spinach mixture on bottom of pan and spread level. Next spread the larger plain portion of fish over the spinach and spread evenly.

Finally add carrot mixture and spread evenly. Spray with non-stick spray and place wax paper on top and then cover with foil. Bake at 350 for 1 hour. Cool, then place in refrigerator for several hours or overnight.

To serve: Remove foil and layer of wax paper, run knife around edges. Place serving plate over pan, turn over and shake out gently. Peel off wax paper and slice into 1-inch slices.

***

This recipe was highly recommended by several list members as being a favourite for Rosh Hashanah. It's an easy, cold dish to serve on Shabbat and is ideal for breaking of the fast. The recipe was originally posted by Judith Amrani, of Israel. If you can find orange flower water, it makes it delightfully different and unusual, with a Middle Eastern flavour. Otherwise, substitute freshly squeezed orange juice. The salad gets better the longer it marinates. The recipe can be doubled or tripled easily for a large crowd.

MOROCCAN SWEET CARROT SALAD

⅓ cup honey
¼ cup lemon juice
8-10 carrots, peeled and shredded
Raisins, if desired
1 tbsp. orange flower water (if available)

Dissolve honey in lemon juice, add carrots and raisins, mix well, sprinkle with orange flower water and let sit one hour or longer before serving.

ARUGULA SALAD: A healthy and winning idea.

The dinner before Yom Kippur

By LINDA MOREL
Jewish Telegraphic Agency

While preparing for Yom Kippur, many people focus on buying break-the-fast foods, not realizing that partaking in the meal preceding the holiday is a mitzvah. Yet anyone who has hosted this occasion, squeezed between workday and holiday, knows it is fraught with logistical problems.

Known as the *seudah mafseket*, or closing meal, this dinner by daylight must be concluded in time for people to arrive at their synagogue for the Kol Nidre service, which begins at sundown.

"Because the timing is tricky, eating beforehand is always a quick affair," says a fund-raiser from Manhattan who scrambles to get several courses on the table. A career woman and mother of two children, she can't juggle cooking for a crowd larger than her immediate family.

Selecting appropriate and practical dishes, hosts face menu-planning challenges. Although scheduling tempts us to throw together a meal in haste, Yom Kippur is hardly an occasion for fast food.

The eve prior to the fast should have a festive character, advises rabbi and chef Gil Marks in his cookbook *The World of Jewish Entertaining*. The table should be set as nicely as it is for the Sabbath. In other words, the evening should have an elegant tone, another issue for busy hosts to consider.

While seeking a menu more exalted than everyday fare, they must steer clear of rich foods, which undermine the solemnity of the holiday and can cause indigestion.

For health reasons, the menu should be plentiful and sustaining. According to the sages, just as Jews must fast on Yom Kippur, they should also eat heartily before sunset in order to participate fully the next day.

Because quenching thirst is forbidden while fasting, bland foods are recommended to prevent undue discomfort during prayers.

Combines holiday traditions with today's food trends

Respecting the holiday's significance and its special needs, the balanced, refined main course below combines holiday traditions with today's food trends. Easily assembled during crunch time, it is as dignified as the occasion.

The menu features a succulent chicken dish that is bursting with mushrooms. The entree of choice on the Sabbath, when families enjoy the best meal of the week, chicken is also a Yom Kippur tradition, dating back to the medieval custom of kaparot. Not often practised today, the ritual entails swinging a fowl over a person's head, transferring his sins to the chicken.

Although chicken is a good choice because it is low in fat and high in protein, many people wonder what to serve with it.

"I'm always in a quandary," says a nurse who works in the World Trade Centre in Manhattan, claiming she usually resorts to buying prepared food, but feels that a home-made meal is more fitting for the holidays.

Although rice is the starch of choice on Yom Kippur eve, couscous, a staple of Moroccan Jews, is a less labour-intensive choice that cooks up in minutes.

The arugula salad below, brimming with apples and tomatoes, can be tossed together quickly. While extravagant desserts are discouraged on Yom Kippur, fruits of all kinds are a pre-fast tradition the world over.

Poached pears and raspberries end the meal on a light note, one that is both nutritious and thirst quenching.

Whether you are serving your immediate family or a larger crowd, it is possible to slow down the pre-fast rush. With some advance planning, you can create a peaceful segue into the year's most important holiday, a blessing to everyone at your table.

The recipes on the following page serve six people.

Continued on page 33

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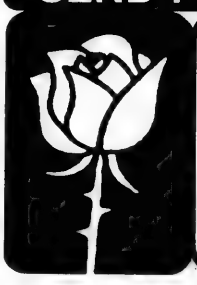

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Holiday Food Ideas

High Holidays recipes: The dinner before Yom Kippur

Continued from page 32

SAUTEED PORCINI CHICKEN
Can be made two days ahead

1 cup dried porcini mushrooms (about 1 oz.)
2 cups hot water
2 tsp. sesame seeds
5 tbsp. olive oil
24 white mushrooms, sliced
3 boneless split chicken breasts (six halves)
⅓ cup white wine
Salt to taste

Place porcinis in a medium bowl, adding water. Soak until soft, about 30 minutes.

Place seeds on aluminum foil. Broil in toaster oven until brown, about two minutes. Reserve.

On a low flame, heat 3 tbsp. of the oil in a pot. Adding sliced mushrooms, saute and stir for three minutes. Using a slotted spoon, add porcinis, reserving soaking liquid. Stir three minutes. Remove all mushrooms from pot. Reserve.

Saute chicken in pan juices and remaining oil, turning until browned. Add wine, ⅓ cup of soaking liquid and salt. Simmer on medium flame for about 20 minutes, until chicken cooks through and plenty of mushroom-wine sauce remains. (Recipe can be prepared to this point and warmed when serving.)

Place chicken on a rimmed platter, covering with mushrooms and sauce. Sprinkle with seeds.

COUSCOUS
Follow package instructions.

ARUGULA SALAD

2 bunches arugula
1 pint cherry tomatoes
2 green apples
¼ cup olive oil
1 tsp. lemon juice

One day ahead: Wash arugula, removing stems. Wrap in paper towels and refrigerate in a plastic bag. Clean tomatoes. Store.

Right before serving: Peel, core and slice apples. Whisk oil and lemon juice. Gently toss all ingredients together in a bowl.

POACHED PEARS AND RASPBERRIES
Can be made a day ahead

3 pears
2 tsp. sugar
2 cups water
1 cup raspberries

Cut pears in half. Peel and core. Place in a pot.

Mix water and sugar, pouring over top of pears. Simmer covered on medium flame until pears soften, about 10 minutes. Sprinkle raspberries on pears and simmer covered another minute.

Gently move fruit and liquid to a flat-bottomed bowl and chill.

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CJN cooks serve up some easy meals

Quick, easy to assemble recipes are what most people turn to when preparing an after-the-fast meal. *CJN* cooks offer these ideas.

AVOCADO DIP
by Sheldon Kirshner

Take a ripe avocado and squish it with a fork. Add the juice of about half or ¾ of a fresh lemon. Add one hard-boiled egg. Sprinkle with salt and pepper, and mix. Voila! A great dip or appetizer

BUBBIE'S VEGETARIAN SOUP
by Carolyn Blackman

1 tbsp. margarine or oil
1 large onion, diced
2 carrots, scraped and sliced
2 stalks celery, sliced
1 large potato, cubed
¼ cup frozen green peas
⅓ cup fine noodles
3 cups vegetable broth (or water)
Salt and pepper to taste

Saute onions in margarine or oil. Add carrots, celery and potato. Add liquid, bring to a boil, reduce heat and simmer for ½ hour. Add green peas and noodles. Cook additional 15 minutes. May be doubled.

SQUASH SOUP
by Cynthia Gasner

2 medium buttered corn squash
1 tbsp. oil
1 small onion, chopped
¼ cup chopped carrots
8 cups pareve chicken stock or vegetable stock
1 bay leaf
½ tsp. thyme
salt and pepper to taste
garnish diced cucumber or honey (optional)

Peel and dice the squash. Heat oil, saute the squash, onions and carrots for 5 minutes, stirring constantly. Add the stock bay leaf and thyme. Bring to a boil. Reduce heat and simmer for 45 minutes, stirring occasionally so that nothing sticks to the pot. Remove bay leaf; puree soup in batches in food processor or blender until smooth. Add salt and pepper to taste. Garnish with diced cucumber and drizzle with honey if desired. Serves 6.

A variety of symbolic [illegible]

NOODLE PUDDING
by Miriam Herman

8 oz. pkg. wide noodles
2 cups sour cream
3 eggs
1 lb. small curd cottage cheese
½ cup sugar
Pinch of salt
Nuts

Boil noodles. Drain. Blanch with cold water. Mix with 1 cup sour cream. Set aside. Separate eggs. Beat whites till stiff and set aside (large bowl). Mix yolks with cheese, 1 cup sour cream, sugar, pinch of salt. Fold mixture into whites. Grease pan. Layer noodles mixture, noodles mixture. Sprinkle with nuts. Bake 1 hour in 325 oven.

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Holiday Food Ideas

Vegetarian meal can be a tasty, learning experience

By CAROLYN BLACKMAN
Staff Reporter

Entertaining a vegetarian at your holiday meal needn't be a daunting experience, says Francine Teller, a registered nurse who runs a low fat, dairy free vegetarian meal and catering service.

Teller, who offers cooking classes and also speaks to groups about healthy cooking and eating, says it may even encourage people to think about moving towards vegetarianism.

"A vegetarian diets helps reduce heart disease, breast cancer and prostate cancer, and diminishes symptoms of menopause. It may also help you think more clearly and feel calm because your blood sugar is more stabilized," she says.

Becoming vegetarian, however, does not have to be an all or nothing proposition, says Teller. "Do it gradually. Any big changes can be overwhelming.

"You can begin by reducing your intake of red meat, and increasing your intake of calcium-rich vegetables such as broccoli, kale, bok choy or cabbage.You can also replace dairy products with soya milk and cheese, and reduce hydrogenated fat."

When entertaining a vegetarian guest, "don't be shy. Ask them what they eat. If they feel more comfortable eating their own food, suggest they bring an entree, or ask them what you can buy for them."

There are many vegetarian products on the market that can be used to create delicious meals, Teller says. "For example, there is a soya product that resembles ground beef, and a soya roast; both can be turned into creative dishes.

"There is a great public demand for these products, so we're beginning to see more and more out there."

Holiday meals can be totally vegetarian, or hosts can prepare traditional entrees and offer vegetarian side dishes, says Teller. "You can turn your meal into a learning experience. Talk about what you're serving; it may make the vegetarian guest feel more comfortable."

Teller offers these recipes.

BUTTERNUT SQUASH AND CARROT SOUP

1 large butternut squash peeled and cut in large chunks
1 medium onion peeled
4 large carrots peeled and cut in large chunks
2 cups sweet potatoes peeled and cut in chunks
5 cups water or vegetable stock
2-inch piece of ginger peeled
1 bay leaf
Few sprigs of fresh thyme
Salt and pepper to taste

Place water or stock in a large pot. Add all remaining ingredients. Cover pot and bring to boil. Reduce heat, leave covered and simmer for at least one hour. Remove pot from

Continued on page 36

HONEY CAKE: One of the traditional food desserts at Rosh Hashanah.

Rosh Hashanah Greetings from the LCBO

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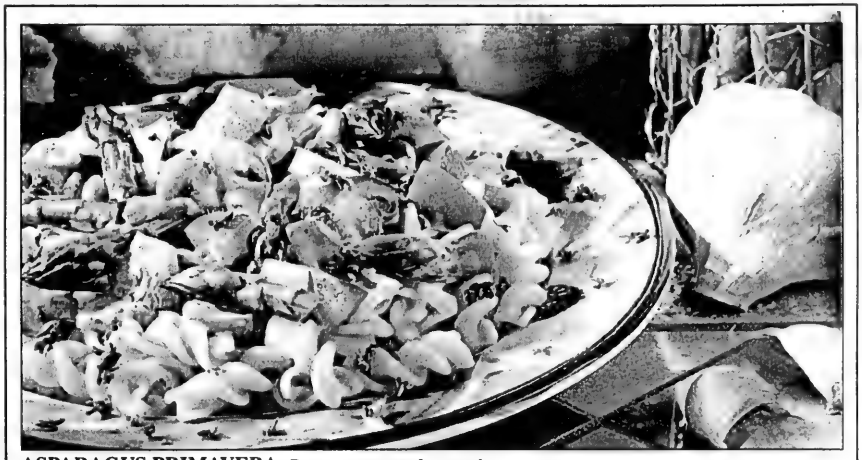

ASPARAGUS PRIMAVERA: Pasta never tasted so good.

Vegetarian meals a tasty learning experience

Continued from page 35

stove and take out piece of ginger and woody stem of thyme. Cool soup, then puree. Garnish with tiny leaves from thyme.

LENTIL ROAST

2 cups cooked green lentils
½ cup chopped walnuts or pecans
1 clove minced garlic
Salt to taste
1-1½ cups seasoned bread crumbs
¼ cup chopped onions
½ tsp. dried sage
½ cup tomato sauce

To prepare lentils, place in a saucepan with 3 cups water; bring to boil, and then lower heat and simmer for 45 minutes. Place in bowl and mix well. Whiz nuts in dry blender for smoother texture (optional). Mix all ingredients together and spoon into lightly greased loaf pan. Cover with foil to seal in moisture. Bake at 350 for 40 minutes. Remove foil cover for last 5 minutes. Served with gravy (below) or tomato sauce.

MUSHROOM GRAVY

¼ cup flour
1 cup water
1 tsp. minced garlic
¼ cup chopped mushrooms
⅛ tsp. sage
Pinch cumin
Black pepper to taste
1 tbsp. soya sauce
2 tsp. worcestershire sauce
½ cup cold water
2 tsp. oil (optional)

Brown flour in heavy-bottomed saucepan over high heat. Add cup of cold water and mix until smooth. Bring to light boil and reduce heat. Add garlic, mushrooms, sage, cumin, pepper, soya sauce and worcestershire sauce. Gravy does not need oil but it adds richness and flavour. Add additional water if desired.

SWEET POTATO MOUSSE

4 sweet potatoes, peeled and boiled, or 1 can pumpkin
12 oz. soft tofu, available at health food stores
1½ tsp. cornstarch
5-6 tbsp. maple syrup
1½ tsp. vanilla
1 tsp. cinnamon
½ tsp. allspice

Whiz all ingredients together in a blender or processor. Spoon into wine glasses, chill and garnish with sprig of mint or orange peel.

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Holiday Food Ideas

Apples and raisins are part of many holiday desserts.

Healthy choices for diabetics

By LEILA SPEISMAN
Staff Reporter

This is not the time for those with diabetes to abandon their food plan in favour of the high calorie, high fat, high carbohydrate foods traditionally served during the high holy days, asserts dietitian Sharon Gottlieb.

"Stick to a diet rich in whole grains, vegetables and fruits, together with lower fat dairy products, leaner meats or meat alternatives, and use little or no added fats," she advised.

Sharon Gottleib

Gottlieb, director of nutrition for The Fitness Institute, and author of the recently published *Seeing the Light: Eat Well, Be Active, Feel Good About Yourself, Once and For All,* noted that these are the same healthy guidelines for everyone else as well.

The current approach to diabetic eating includes sugars as part of the carbohydrate portion of the food plan, "so long as it is accounted for, and ideally in the context of a whole meal."

The proteins, vegetables and grains which are part of a regular meal slow down the digestion and absorption of sugar, Gottlieb explained.

Many traditional recipes can be prepared in a lighter way, such as by using fewer eggs, or substituting egg whites, roasting, steaming or broiling rather than frying, and using artificial sweetener instead of sugar.

Use extra vegetables such as cucumber, broccoli, mushrooms, green beans or zucchini, which don't have to be counted in the meal plan if less than ½ cup is consumed, as an alternative to vegetables like squash, carrots, peas, or beets, which are higher in carbohydrates, she suggested.

For dessert, have fruit with a cookie, or plainer sweets, she advised.

Alcohol should be consumed with great care, Gottlieb said. Diabetics should have it only with food, and never on an empty stomach. One-third cup sweet wine counts as 1 sugar choice.

To avoid temptation, "send leftover food home with guests or unmarried children, or store it immediately in the freezer, she said.

"And make notes not to make as much next year!" she added.

It is vital, especially for insulin-dependent diabetics, to stick to their usual schedule of meals and snacks. "Eating less earlier in the day doesn't mean more can be eaten later," she pointed out.

One's personal history and state of health, and instructions by a physician should determine if one should fast, or restrict eating on Yom Kippur. This is especially important for those who are insulin-dependent, she said.

Many traditional recipes have their origin from a time when food was scarce, and opportunities for eating bountifully were few. Now we can eat bountifully any special day.

Our outlook must change, she said. "While food is important, concentrate on visiting with family and friends, and reflecting on life and the good things for which we are grateful."

The following recipes are from *Seeing the Light*. Nutrition analysis and food choice value follow each recipe.

Continued on page 38

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Healthy choices for diabetics

Continued from page 37

BUBBIE'S CUCUMBER SALAD

3 cucumbers, 12 oz. each, peeled and sliced in rounds
1/2 tsp. salt
1 cup water
1/3 cup vinegar
4 packets or 1/3 cup pourable artificial sweetener (aspartame)
1/2 grated carrot (optional)
1 onion, in rings (optional)
few sprigs fresh dill

Place cucumber slices in a colander over a large bowl. Sprinkle with salt. Make sure salt is well distributed over the cucumber slices. Cover cucumbers with plastic wrap, and place a large can over the cucumbers as a weight. Allow to stand for about 3 to 4 hours. Discard juice from cucumber slices. Rinse slices with water, and squeeze out excess water by hand. Place squeezed cucumber slices in a clean glass bowl.

Prepare dressing in a separate bowl and pour over cucumbers. Add grated carrot, onion and dill, if using. Cover bowl with plastic wrap and refrigerate overnight. 8 servings

Per serving: 24 calories, 0 g fat, 5 g carbohydrate, 1 g protein. Food choice value: 1/2 fruits and vegetables.

MIGHTY GOOD MEATBALLS

1 lb. extra-lean ground beef, or ground veal, chicken or turkey
4 egg whites, lightly beaten
1/2 cup bread, cracker crumbs, or matzah meal
1/2 tsp. garlic powder
1/2 tsp. black pepper
1/2 tsp. Worcestershire sauce, without anchovies
1/2 tsp. salt, or to taste
1 28-oz can crushed tomatoes
2 tbsp. ketchup
1/4 cup artificial sweetener
2 tbsp. balsamic vinegar or lemon juice
Black pepper to taste.

Combine first seven ingredients. Fill a large non-stick pot half full with water. Bring to boil. With wet hands, form meatballs and gently place meatballs in water. Simmer meatballs over medium-high heat. Skim off any foam that forms. When meatballs are cooked and no longer pink, remove meatballs from water with a slotted spoon. Pour off the water, rinse out pot, and place meatballs back into pot.

In a bowl, combine crushed tomatoes, ketchup, sweetener and balsamic vinegar and pour over meatballs. Season with fresh ground pepper, if desired. Bring to a boil. cover and simmer gently for 1 hour.
6 servings.

Per serving: 248 calories, 10 g fat, 20 g carbohydrate, 20 protein. Food choice value: 1/2 starch, 1 fruit and vegetables, 3 protein.

APPLE RAISIN CRISP WITH A-PEEL

6 medium sized Spartan or Spy apples, washed, cored, sliced, peeled or unpeeled
1 tsp. cinnamon
Cooking spray
2 tbsp. brown sugar sweetener
1 cup bran cereal with raisins
1 tsp. non-hydrogenated margarine

Toss apple slices with cinnamon. Place apple slices in an 8-in. baking dish sprayed with cooking spray. Top apples with brown sugar sweetener and cereal. Dot with margarine. Cover with foil and bake in a 375 oven for 45 min., or until fruit is cooked. Uncover and bake for 5 minutes more. 6 servings.

Per serving: 111 calories, 1 g fat, 26 g carbohydrate, 1 g protein. Food choice value: 1/4 starch, 2 fruits and vegetables.

ROAST CHICKEN: Is an easy holiday meal.

Joint Beth David, Beth Emeth site in Thornhill cancelled

By FRANCES KRAFT
Staff Reporter

TORONTO — It looks like Beth David and Beth Emeth will not be joining forces to establish an additional site in Thornhill.

The two Conservative congregations, located about three kilometres apart in North York, were considering the possibility earlier this year (*CJN*, March 16).

In a letter to congregants dated Sept. 5, however, Howard Zweig, president of Beth David B'nai Israel Beth Am Congregation, wrote that "the Board believes that we do not now require a Thornhill Branch in order to remain a vibrant congregation.... Beth David will still try to identify new ways in which to better serve the Jewish population of Thornhill, but at present this will not include a permanent physical presence in the area."

One possibility that has been raised is an alternate northern location for High Holy Day services in the future, he told *The CJN*.

For a number of reasons, Beth David's board of directors has "decided to concentrate on our strengths where we are," he said.

"We're disappointed" with Beth David's decision, said Beth Emeth president Sheldon Berg, "[but] I think we're still committed to try and do something in the Thornhill area. We have not come up with any specific plan, but it is our intention to continue to look into this and try and find a way to establish a presence in the Thornhill area."

The two congregations are "still good friends," said Berg, noting an upcoming joint Selichot program and their joint supplementary school.

Toronto artists take top prize in Judaica contest

Continued from page 3

Gentles and Ross borrowed from various Jewish liturgical and poetic sources the notion of dressing the Torah as a bride, then went looking for fabrics. Initially attracted to a simple and spare Japanese fabric, they eventually opted for a more ornamental European cloth.

"The fabric spoke to us," Gentles said. "It was hard to resist it, once we had touched it. It's really delicious."

Gentles focused on the fabric work, Ross on the beadwork. Their collaboration, Ross says, "has been like a fairy tale.... Each part of it, as it's unfolded, has been like a gift. We've developed a deep friendship. It's been a great pleasure to work together."

Gentles, a teacher at a downtown high school, plans to retire after the current school year to devote herself to her art. Ross, a corporate financial officer, says her craft "is my primary love, but not my primary work."

Both are founding members of the 17-year-old Pomegranate Guild, a collective of Judaic textile artists. Each had independently entered the last Spertus competition, which called for the creation of a spice-box.

Their Torah mantle and numerous runner-up pieces are featured in the exhibition, "Judging the Book by Its Cover: Torah Coverings from the Philip & Sylvia Spertus Judaica Prize Competition," which opens at the museum Sept. 24, 3 p.m. (The opening reception is free and all are welcome.)

The exhibition runs until Feb. 11, 2001. A 56-page colour catalogue of the exhibition is available in paperback for $9.95 (US).

The next Spertus Judaica Competition for 2002 features the mezuzah as the chosen object to be created. For details, contact the Spertus Museum, 618 South Michigan Ave., Chicago 60605. Website, www.spertus.edu.

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On Campus

THE JCS TEAM: Jewish Campus Services of Greater Toronto is the umbrella organization for Jewish students at local universities and community colleges. Seated, from left, at a recent staff meeting are Rachel Erlichman, office administrator; Darren Kleinberg, director of education; Patricia Garten, director, Centre for Jewish Campus Life at York University; Shayna Allen, GAP (Graduate Students and Young Professionals) co-ordinator; Zac Kaye, executive director. Standing, from left, are Sarah Zelcer, arts and culture co-ordinator; Rhoda Dinardo, KOACH student intern; Michelle Lackie, director for the Centre for Jewish Campus Life at the University of Toronto; Janice Elster, Kesher student intern; Tamar Kagan, staff training and development; Shana Kurlandsky, KOACH program co-ordinator; Heather Greenbaum, JCSC fellow at Ryerson Polytechnic University; and Lisa Isen, program director at U of T's Jewish Student's Union. Also with JCS, but not in the photo, are Shiri Achiasof, co-ordinator of Israel programs and Elana Maerov, staff training and development. [Frances Kraft photo]

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On Campus

Bar-Ilan to launch centre to study assimilation

By AVI MACHLIS
Jewish Telegraphic Agency

RAMAT GAN — Assimilation, the eternal fear of Jewish leaders around the world, tops the agenda of concerns for Jewish communities in the Diaspora.

But for Israelis, who feel mostly immune to the phenomenon and are also experiencing a growing gap with Diaspora Jewry, assimilation is rarely in the public eye.

This week, Bar-Ilan University (BIU) attempted to raise awareness of the issue in Israel with an academic conference on assimilation. BIU is also about to establish the world's first research centre dedicated solely to the study of assimilation, which the university hopes will be a bridge between academic research on its causes and practical solutions.

Yet although trips to Israel and programs such as Birthright Israel – which sends young Jewish adults on free 10-day trips to Israel – are considered by some to be important tools in strengthening Jewish identity and combatting assimilation, the question remains whether Israel and Israelis can play a role in addressing the issue.

Israelis are undergoing an ongoing identity crisis of their own. At the same time, their understanding of Diaspora Jewish life is limited.

"With a correct understanding of what is going on, they can make a contribution," said Lawrence Schiffman, a professor of Hebrew and Judaic studies at New York University, and the only non-Israeli participant in the conference.

However, he added, the conference showed that Israelis are "just learning" what their counterparts in the U.S. Jewish community discovered long ago: the need to address assimilation. It also appeared, he said, that participants were not fully in touch with "the specifics" of American Jewry.

Schiffman rejected the concept of fighting assimilation by trying to stop intermarriage.

"Intermarriage is a symptom of no Jewish education or commitment," he said. "You cannot prevent intermarriage; you have got to teach Judaism, because if intermarriage is meaningless to you, then preventing it just becomes racism."

Ya'acov Eliav, director of BIU's International Centre for Jewish Identity, said Israel can play a role in strengthening Jewish identity in the Diaspora.

He points out a Jewish identity competition run by BIU's Jewish identity center in recent years that attracts 100,000 mostly non-religious youth throughout the Diaspora.

At the same time, Eliav concedes that Israelis are also contributing to the worldwide Jewish population decline – in contrast to conventional wisdom.

"At least 500,000 Israelis live all over the world," he said. "The great majority of them are not connected to any Jewish community whatsoever. They send their kids to public schools and they try to assimilate into society immediately."

According to David Clayman, director of the Israel office of the American Jewish Congress, Israelis can contribute to the issue – although they still have some things to learn about the Diaspora experience. Assimilation, he says, is not as far from the Israeli experience as one might think.

In addition, he added, Israel is home to some of the world's leading academic authorities on Diaspora Jewry. "Israel has the resources," he said.

"If Bar-Ilan really goes ahead and sets something up, I think it could make a very significant contribution."

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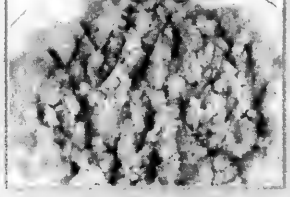

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On Campus

Kleinberg takes over as JCS director of education

By FRANCES KRAFT
Staff Reporter

TORONTO — Darren Kleinberg never wears a watch, but somehow he manages to be punctual. The new director of education at Jewish Campus Services of Greater Toronto (JCS) does things his way, and this year he hopes to give Toronto students the opportunity to "have a relationship with Judaism."

A recent arrival from London, England, Kleinberg, 23, wants to take in everything he can, and has already discovered the local jazz and blues scene.

An avid musician, he greeted a visitor at the JCS office recently, guitar in hand, explaining that he woke up with a song in his head and wanted to write it down.

But despite his brown crocheted kippah, the tzitzit hanging over his blue jeans, and the four years he spent at Yeshivat HaMivtar (Brovender's) in Israel, it's not Jewish music he writes and performs, it's indie (independent) rock.

He and a friend form the band "Reach," and have cut a mini disc.

One of Kleinberg's ideas is to schedule a bi-weekly "informal gig" on campus, where students could bring their instruments to play at lunchtime. "I think music has great potential for drawing people in, getting them excited," he said.

His duties in Toronto are threefold, he said. "The priority for me is developing educational experiences on campus for the students." He also provides Jewish education to JCS staff, and is creating partnerships with other organizations and faculty.

Prior to moving here, Kleinberg worked as education director for the London-based Union of Jewish Students (UJS), with responsibility for over 120 campuses in Great Britain and Ireland. He also served as director of Birthright Israel in England. "I was a roaming educator," he said.

He finds university students "a most exciting age group," because they're more liberal and open to learning new things, he said.

His own story is a case in point. Although he attended a Jewish high school, he came from a "totally non-observant" home, but grew up with a sense of pride in being Jewish.

Following high school, Kleinberg embarked on a one-year program in Israel, leaving it after a month to attend yeshiva. He described his experience there as "very academic," and noted that the rabbis had "a very open-minded background. It was great because it took whatever good things I had and just enhanced them in a Jewish context, instead of replacing them."

Canada had never occurred to him as a place to work, but he attended a Hillel conference in Toronto earlier this year at the suggestion of Richard Joel, Washington, D.C.-based director of Hillel International, whom he interviewed for the UJS magazine, *The Jewish Student*.

Darren Kleinberg

A day spent on campus here, and the opportunity to work with Zac Kaye, JCS executive director, enticed Kleinberg to leave his job in London. "Zac's up there," he said. "He's very well respected."

The biggest difference between campus work here and in Great Britain (London excepted) is that most students in Toronto commute to school.

"It's a killer," Kleinberg said. "In Great Britain, you just go in [to campus] and they're there waiting. Here, the challenge you have is to create a reason for them to come to you. It commits us to creating programs that are so inviting that students will want to make the journey to come on campus."

But he also wants to meet students where they are. That's why he's keeping in mind a program he has used overseas, Booze and Shmooze, where he would sit in a bar with students and discuss issues.

"Alcohol is not the focus," he clarified. "It's the environment. It's much more casual, less intimidating. I think the truth is that 'Jewish space' is very intimidating to a large number of people."

He believes the learning process is a two-way street. "I'm not teaching them," he said. "We are learning together."

Kleinberg considers himself lucky to have a strong yeshiva background and a "laid-back personal attitude and lifestyle." He hopes the combination will help him reach both observant and non-observant students.

And he walks the walk – literally, in at least one case. On a recent Friday night, he attended services at both The Village Shul, which is Orthodox, and Holy Blossom Temple.

"You can't ignore the reality of Jewish existence," he explained. "It's not just Orthodoxy and it's not just Conservative and it's not just Reform."

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NEWS FLASH ... NEWS FLASH

DEADLINE REMINDER:
What's New and About People deadlines: Monday, Sept. 25, is deadline for Oct. 5 issue and Monday, Oct. 2, is deadline for Oct. 12. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Saturday, Sept. 23

SELICHOT

Shaarei Tefillah Congregation ushers in the High Holy Days with a pre-Selichot melaveh malka at 10:30 p.m. followed at 11:30 with a Selichot address by **Rabbi Moshe Stern** and a Selichot service at midnight conducted by **Cantor Yossi Lebovics**. Community welcome.

Selichot at **Beth Tzedec** begins at 10:30 p.m. with refreshments, followed at 11 p.m. with a lecture, Hanging in the Balance, by **Prof. David Novak**, chair of Jewish studies, University of Toronto. Selichot service at midnight is led by **Cantor Paul Kowarsky** and choir.

Temple Emanu-El program begins 8:30 p.m. with coffee and conversation followed by the documentary *Michele Landsberg: Iron in Her Soul*, question period with **Michele Landsberg** and traditional candlelight Selichot service. 449-3880.

THE LATEST ON ISRAEL

At Beth Tzedec Congregation, in conjunction with Friends of the Hebrew University **Naomi Chazan**, MK, professor of political science and African studies, Hebrew University, speaks from the pulpit on The Latest on Israel and the Palestinian Reality. 781-3511.

Sunday, Sept. 24

FAMILY CELEBRATIONS

Downtown Jewish Community School and the Bloor Jewish Community Centre present Issues and Dilemmas in Family Holiday Celebrations with the focus on The High Holy Days: Synagogue Marathon or an Opportunity for Personal Transformation with **Rabbi Neal Loevinger** of Kolel. 10:30 a.m. at the Bloor JCC. 924-6211.

SCHOOL OPEN HOUSE

Oraynu Children's School Open House – find out about Sunday classes, b'nei mitzvah, curriculum focused on values, culture and history from a humanistic perspective. 10 a.m., St. Andrews Junior High School, 131 Fenn Ave. 385-3910.

KOLEL CAFÉ

New Year, New Space, New Start: Kolel: The Adult Centre for Liberal Jewish Learning invites you to learn, shmooze, eat, meet and celebrate the Jewish New Year at the new Kolel Café, 7:30 p.m. 151 Eglinton W. Includes three workshops and music with the Stempenu Band. 485-7007, ext. 222.

CUMMER LODGE

High Holy Day service at Cummer Lodge for residents and their families, 2:30 p.m., conducted by para-chaplain **Carl Rees,** spiritual leader of Kehillat Beit Avot of Cummer Lodge. **Cantor Ephraim Sapir** of Beth Tikvah Synagogue sings the liturgy and sounds the shofar.

BREAKFAST PROGRAM

At Beth Tzedec, breakfast by the Men's Club 9:30 a.m., interactive program 10 a.m. on Do Taxes Count as Tzedakah? with **Lorne Miller**. Davening 9 a.m. 781-3511.

PHILOSOPHER'S CAFÉ

Philosopher's Café of the Lodzer Congregation hosts an evening with **Avrum Rosensweig,** executive director of Ve'ahavta, called Tikkun Olam in the Global Community. 7-9 p.m., 12 Heaton St. 636-6665.

GARAGE AND BAKE SALE

At Kehilla Co-op in the Activity Rooms, 6091 Bathurst St., from 10 a.m. to 3 p.m. Order table from 223-1957. $15. Face painting. Proceeds go to special program.

JEWISH STORYTELLING

Jewish Storytelling on the Danforth hosted by **Alec Gelcer**. All welcome to listen or tell. 7:30 p.m.,

Continued on page 45

THE NEW COMMUNITY CARE CENTRE AT BRANSON DIVISION

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North York General Hospital Branson Division is making long waits for medical treatment a thing of the past. The Emergency Department has become the new Community Care Centre.

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What's New

Continued from page 44

Riverdale Jewish Community Centre, 179A Danforth Ave. $4. 699-8914.

Monday, Sept. 25

VE'AHAVTA

Ve'ahavta Tikkun Olam special AIDS in Africa Night, 7:30 p.m., Beth Habonim Synagogue, 5 Glen Park Ave. Meet Ve'ahavta's partner, **Dr. Paul Thistle** of Zimbabwe, panel discussion with **Dr. Michael Silverman** – preventing AIDS from mother to child; slide presentation; special presentations to Apotex and Novopharm. **Rachel Lasry** 964-7698, ext. 2.

Tuesday, Sept. 26

BOOK REVIEW

Adath Israel Sisterhood Book and Film Series led by **Heather Kassel** begins with *The Red Tent* by **Anita Diamont**. 8 p.m. Series of 4 books, 2 films, $45 Sisterhood members, $80 non-members. Individual sessions, members $10, non-members $15.

Wednesday, Sept. 27

ISRAELI PERFORMERS

Noted Israeli performers **Ehud Manor** and **Hanan Yovel** with their group, Born in Israel, present a history of Israel through songs and vignettes, 7:30 p.m., Leah Posluns Theatre. Adults $30, youth (18 and under) $15. Sponsored by the Consulate General of Israel and the Canada Israel Cultural Foundation. For information and tickets, call **Cheryl/Grace** 932-2260 or **Lisa** 640-8555.

JEWISH GENEALOGY

The Jewish Genealogical Society of Canada monthly meeting, 8 p.m., Shaarei Shomayim Synagogue. Report on the 20th International Conference at Salt Lake City plus a short documentary, *My Grandfather's House*. Non-members $3.

TORAH STUDY

Beth Tzedec Congregation Torah Study, Continuing the Legend of Nechama Leibowitz, with **Rabbi Benjamin Hollander**, lecturer at the Hebrew University, speaking on Abraham, the First to Test and Be Tested by God. 7:30 p.m. Co-sponsored in conjunction with Kolel: The Adult Centre for Liberal Jewish Learning

NATURAL WONDERS

A slide presentation, *Natural Wonders of North America*, from Seniors for Nature, presented by **Florence Lightman**, 2 p.m. at Forest Hill Place, 645 Castlefield Ave. 785-1511.

Thursday, Sept. 28

SONGS FROM SELICHOT

A melaveh malka highlighting songs and stories from Selichot at Anshe Minsk Synagogue, 10 St. Andrew, Kensington Market. Selichot services follow at 1 a.m. Suggested donation for melaveh malka $5. 595-5723.

And What Else Is New

HIGH HOLY DAY SERVICES

Kolel: The Adult Centre for Liberal Learning services led by **Rabbi Elyse Goldstein** and student **Rabbi Nadia Siritsky.** Choice of two locations – Toronto south, Yonge/College, and Toronto north, Bathurst/Sheppard. Sponsored by Canadian Council for Reform Judaism. 485-7007 ext. 222. Learning Service for those reconnecting to their Jewish heritage and those who want to become more familiar with Jewish prayer. Yonge/Eglinton.

First Narayever Congregation offers warm, traditional egalitarian services at the Bloor Jewish Community Centre. Tickets now available. 927-0545. Rosh Hashanah evening services Friday, Sept. 29, at the synagogue, 187 Brunswick Ave.

Wagman Centre offers Reform services. For tickets call **Eva** 780-9900.

At the **Forest Hill Jewish Centre**, free High Holy Day learning non-services: Explore the spiritual meaning of Rosh Hashanah and its rituals with **Rabbi Michael Skobac**, 446 Spadina Rd., on Saturday, Sept. 30, at 10:30 a.m. and Sunday, Oct. 1, at 10:30 a.m. For information, call Jews for Judaism, 905-761-0040.

Apples and Honey, a community secular celebration of Rosh Hashanah, on Saturday, Sept. 30, at 10:30 a.m., followed by pot luck lunch. Includes music by Klezmer musicians **David Wall** and **Sasha Luminsky.** Community secular observance of Yom Kippur, Sunday, Oct. 8, 7:30 p.m. Music by **David Wall** and **Kevin Barrett**. Both events take place at the **Winchevsky Centre**, 585 Cranbrooke Ave. Reserve. 789-5502.

EUROPEAN JUDAICA

The first permanent collection of European Judaica opens at the Royal Ontario Museum Sept. 23. The 94 objects will be on view in the newly installed Judaica Gallery.

BEREAVEMENT SUPPORT

Circle of Care announces a Bereavement Support Group for individuals who have lost a loved one. The 9 weekly sessions begin Wednesday, Oct. 4, 10:30 a.m. to noon at Circle of Care, 530 Wilson Ave. $25 (subsidies available). **Anne Baillargeon** 635-2860, ext. 471.

SIMCOE COUNTY NEWS

Simcoe County Jewish Association 705-721-6126. Leave message.

Registration for fall Hebrew School classes has begun. Classes are Sundays 2-4 p.m. Children ages 5-12 (and their parents) are welcome.

High Holy Day services will be held in Barrie. Erev Rosh Hashanah Friday, Sept.29; Rosh Hashanah Saturday, Sept. 30; Kol Nidre Sunday, Oct. 8; Yom Kippur Monday, Oct. 9. Services directed by **Rabbi Bernard Baskin**.

THEATRE SCHOOL

Leah Posluns Theatre School fall drama classes for adults, and drama and musical theatre classes for children and teens, start Oct. 17. 636-1880, ext. 464 for information, or ext. 231 to register.

WRITING YOUR MEMOIRS?

Are you interested in writing your memoirs? A 5-session series of workshops led by journalist **Mary Frances Coady** will help you do just that! Sessions begin Wednesday, Oct. 11 at 2 p.m. Pre-register. **Anne** 789-3291, ext. 235.

TEL-AIDE

Are you feeling lonely and depressed? Talking to someone often eases the pain. Speak to a volunteer at Tel:Aide: The Jewish Distress Line. They care and can make a difference. 636-9610.

FOR SENIORS

Association of Jewish Seniors general meeting Thursday, Sept. 21, 9:30 a.m. at Shaarei Shomayim Synagogue. Topic: Reflections on Rosh Hashanah, with guest speaker **Prof. Libby Garshowitz**. Also, a reminder: Yom tov dinner Monday, Sept. 25, 5:30 p.m. at Adath Israel Synagogue. **Goldie Leibman 635-2860** or **Penny Edwards** 905-881-0376.

Earl Bales Seniors' Club: Dances Oct. 1, 15, 29; Casino Rama Oct. 2, 16, 30; Kawartha Fall Colour Tour, Tuesday, Oct. 31. 395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Sept. 21, Israeli movie *Salah Shabat*; Sept. 28, bingo. **Menachen Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Shaarei Shomayim Friendship Club: Painting classes every Wednesday 1-3 p.m. Plans are in the making for the fall season. **Lena** 785-5773.

LZA Seniors Club is taking reservations for the Miami trip 2001 for 4, 6 and 8 weeks at the Thunderbird Hotel. **Libby** 782-2059 or **Stanley** 905-669-1347. Dance classes Thursdays 1:30 p.m. and Cultural Club Tuesdays 10 a.m. at the Borochov Cultural Centre, 272 Codsell Ave. 630-9444.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Hearing Assistance Clinic, with **Cathy O'Connor**, Canadian Hearing Society Thursday, Sept. 21, 1-4 p.m. Book appointment ext. 131.

Fun With Yiddish, Thursday, Sept. 21, 1 p.m. ext. 116.

Monday Music Matinee, Yiddish, Broadway, classical, singalong, **Tom Weiss**, Mondays 1 p.m.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Sept. 26, lunch out. **Anna** ext. 310.

Movie, *The Godfather 3*, Sunday, Sept. 24, 2 p.m.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 636-1880.

Jewish Discovery Place Rosh Hashanah event Sunday, Sept. 24, 11 a.m. to 4 p.m., storytelling 11:30 a.m.; taste new fruits 12:30 p.m.; apple dipping 1:30; head game 2:30 p.m.; shofar game 3:30. Ext. 456.

BJCC Book Club open house Sunday, Sept. 24, 4 p.m. View the 6-month reading list, meet club facilitator, ask questions, enjoy coffee. The group will meet one evening per month from 7:30-9:30 p.m. starting Oct. 23. **Janet** ext. 259.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Fall Craft Show, Sunday, Sept. 24, 10:30 a.m. to 4 p.m. Includes 50 artisans and crafters displaying unique and creative gifts. Proceeds from door and raffle go to Shalom Food Project. **Suzanne** 925-3755.

Toronto Arts Week Program Reading Tuesday, Sept. 26, 7:30 p.m., Through the Eyes of a Child. **Catherine Gildiner** and **Jane Finlay-Young** read from their recently published debut works.

Registration is now under way for fall programs. Classes start the week of Sunday, Sept. 24.

Seniors Calendar: Thursday, Sept. 21, 2 p.m., the film *Tea with Mussolini*; Thursday, Sept. 28, 2 p.m. Welcoming the New Year: The Message of Rosh Hashanah. Speaker, honey cake.

SINGLES EVENTS CAN BE FOUND ON PAGE 46

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The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

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The Yonge Shul High Holiday Services at Yonge & Eglinton. The Yonge Shul, now in it's 4th year brings young Jewish people together for an unforgettable holiday experience. Rosh Hashana, Sept. 30, Oct.1 & Yom Kippur, Oct. 8/9. Tickets are $85 before Sept.15 & $110 after. Call 785-1107, ext. 303 to register.

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Coast to Coast

Hadassah-WIZO month launched

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Hadassah-WIZO month was recently launched at the Senate with a gala evening honouring CBC chief political correspondent Jason Moscovitz.

A scholarship in Moscovitz's name has been established at the Carleton University School of Journalism, his alma mater, in recognition of his in-depth reporting and analysis of Canadian political issues.

During his 25 years with the CBC, Moscovitz has worked in both radio and television, first in Quebec and later in Ottawa.

Since joining the parliamentary bureau in 1980, he has covered every major political event. For the past six years he has been national political correspondent for CBC television's *The National* and is the host of CBC Radio's weekly political program, *The House*.

Guest speaker at the award ceremony was Amir Maimon, Counselor and Charge d'Affaires at the Embassy of Israel.

"Jason was one of the first people I met following my arrival in Ottawa," said Maimon. "I wish to thank him for his friendship, and I think it is most befitting that a scholarship is being established in his name."

In accepting his award from Marion Mayman, national president of Hadassah-WIZO, Moscovitz said, "I remember when I wanted to be a journalist, and my father would say, 'Jewish people aren't journalists; you will never get a job.' To my amazement, I got a job.

"I have met some incredible people, seen some incredible things, and travelled all over the world. The political stories that I gathered over the years, I couldn't count them," he said.

"When you are in journalism, in broadcasting, it is not just you – it is other people, the people you reach, people such as yourselves. Journalists have a reputation for being cynical... For all the cynicism that is attached to us, we have a respect for what we do and a respect for our audience."

The evening was hosted by Senator Sheila Finestone, an honorary member of the organization.

Hadassah-WIZO month is being proclaimed in 15 cities across Canada. Ruth Freeman, national vice-president of Canadian Hadassah-WIZO and national chair of Hadassah-WIZO month, said that it was fitting that it be proclaimed first in Ottawa, home of Lillian Freiman, the organization's founding president, and the current president.

Our parliamentary Olympiad

Scene in Ottawa
By G.K. SIMCOE

With a nod to the Olympic spirit, let's add a creative touch to our traditional predictions for the opening of Parliament this week.

Synchronized swimming gold medals have to go to Diane St. Jacques and David Price who made the decision to join the Liberals on the day of Joe Clark's victory. Unfortunately for them, their sink or swim rationale for betraying their caucus will cost them re-election in their ridings under any banner.

Stockwell Day is a shoo-in in the fencing competition. His charismatic approach is catching on across the country and as seasoned as the prime minister is, he will prove to be no match for Day's 'thrust and parries'. Day has to be hoping that Canadians' fascination with him is reflected in real political support.

As suggested by a series of revelations over the summer months, no one is in Alphonse Gagliano's weight-lifting league. In the true spirit of the long tradition of Quebec lieutenants, a number of puzzling contracts are covered with his fingerprints. Suprisingly (!?) some of them don't even have anything to do with his areas of responsibility. Expect charges of doping to dominate the opening days of Question Period.

The cycling (as in back-peddling) gold must go to Lucien Bouchard for his volteface on a healthcare deal with the hated "Feds". The agreement has stripped his gears and it will be increasingly difficult for him to promote his separatist agenda as Quebecers witness the benefits of staying in the federation where it counts the most...their health.

Joe Clark is the people's favourite for gold in the gymnastics category (or is it the hurdles). The acrobatic manoeuvres he has had to employ to explain a growing list of defections is exhausting to observe. Expect an early retirement from competition following a dismal performance in the House and a failure to achieve party status following the next election.

Having decided that his prime ministerial ambitions cannot be set aside, Paul Martin is the acclaimed runner to beat in the leadership marathon. He will stand for re-election and is hoping that after having won an historic three consecutive elections, his boss will finally leave the field and allow him to ascend the platform. Finally, the 100-metre dash will go to the millions of Canadians who reach for their TV remote controls to flip to anything but political coverage. No surprise there...we prefer the Winter Games anyway!

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Notice to Visitors to Pardes Shalom Cemetery

Arrangements have been made by Pardes Shalom to provide complimentary transportation to the cemetery before Rosh Hashanah and Yom Kippur, for those without transportation.

Bus service will be provided on the following 2 days: **Sunday, September 24 and Sunday, October 8.**

On each of these days, a bus identified by a sign "**PARDES SHALOM**" will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst Street, at 10:00 a.m. for Pardes Shalom Cemetery.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:30, to pick up passengers before proceeding to the cemetery.

The bus will leave the cemetery at 12:30 p.m. for return to the Betel Centre and the Bathurst Jewish Centre.

For further information, and to register, please call the cemetery office (416) 635-2883, extension 211 - Trudy, or extension 224 - Esther.

Coast to Coast

Peace will leave Israel undefendable says Netanyahu

By JANICE ARNOLD
Staff Reporter

MONTREAL — As long as the Arab world is ruled by dictators, the only peace Israel can make is one that allows it to protect its security, said former Israeli prime minister Benjamin Netanyahu.

Any peace treaty is worthless unless Israel, the only democracy in a region of "unreformed dictators," can deter aggression against it, and that means keeping land and retaliating when attacked, Netanyahu said at a public lecture that attracted 1,600 to Congregation Beth Israel-Beth Aaron.

"We cannot defend Israel if it sits on the head of pin... It is folly, madness to practise the wrong kind of peace," he told the audience.

Rabbi Reuben Poupko introduced the former Likud leader as Israel's "once and former prime minister" and "the foremost defender of Zionism, Jerusalem,and the State of Israel.

On Jerusalem's future Netanyahu was unequivocal. "If we give up Jerusalem, we will have nothing" and urged all Jews to stay united in their millennia-old sense of identification with the city.

"Extreme concessions will only produce greater demands from the Arabs. They pocket and pocket, then they say 'we want more, more, more,'" he said.

"Instead of expediting peace, it puts Israel at risk, inflates Arab expectations and makes it impossible to defend the peace."

He pointed out that Palestinian school texts still do not put Israel on the map and teach that "the peace process is nothing more than a stage until the recapture of, not just the West Bank, but all of Israel...

"We have to bring Palestinians' expectations down to earth, to a level that
we can have a defensible peace and they can have more than they have today."

Prosperity a key to Israel's security

Prosperity is another key to Israel's security, Netanyahu said. He called for greater liberalization of Israel's economy and an end to heavy state intervention and deficit budgeting.

Strength in technology is not sufficient, he said. There must be less government control and taxation, and more
privatization and competition, and freer currency – reforms that his administration began after its election in 1996.

"When we were elected, you could only take $2,000 out of the country. It was like a Third World country... The hardest part was convincing government
advisers. They said, 'You're right in the long term, but wrong in the short term. Money will flood out, the currency will collapse.'"

Instead, Netanyahu said, money flowed in. "In our last six months, our foreign investment tripled."

Venture capital per capita in Israel now equals that of the State of California, he said. "If we make Israel business-friendly, we will be able to reverse the old joke: How do you make a small fortune in Israel? Start with a big fortune."

Freeing Israel's economy will also greatly increase aliyah, he continued, bringing in, perhaps, another million Jews from the former Soviet Union and
several hundred thousand from South America alone because they are attracted to "the good life."

"And Israelis here will come back," he added. He predicted that the majority of the world's Jews will soon be living in Israel.

He reminded Diaspora Jews that they are "in the inexorable process of disappearing" because of assimilation. "Fifty years ago, there were 12 million Jews, now there are still 12 million Jews. There should be 24 million by normal demographic trends."

He urged Jews here to give their children a Jewish education and to send them to Israel to "connect with their roots" and, ideally, make aliyah.

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Rosh Hashana
Friday, September 29, 7pm
Saturday, September 30, 9am & 7pm
Sunday, October 1, 9am

Yom Kippur
Kol Nidre Sunday, October 8, 6:30pm
Monday, October 9, 9am

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For more information, please call Tobi at 905-764-0212.

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Montreal Holocaust centre gets $500,000 pledge

By DAVID LAZARUS
Staff Reporter

MONTREAL — The federal government has pledged $500,000 towards the expansion of the Montreal Holocaust Memorial Centre (MHMC), Deputy Prime Minister Herb Gray announced at the recent Plenary 2000 of Canadian Jewish Congress, Quebec region (CJC-Q).

The grant, from Ottawa's Millenium Fund – which Gray helped co-ordinate – is a sign of faith in the Quebec Jewish community, Gray told plenary participants.

"There is a link between what the centre stands for and this conference today. It strengthens our will to survive and our commitment to the community," the 38-year veteran parliamentarian said in his opening session keynote remarks, during which he made the announcement.

Gray was joined at the head table by Quebec Liberal party leader Jean Charest, who also spoke.

In a letter he sent to MHMC director Bill Surkis last May, Gray said the centre's expansion is in keeping with the Millennium Fund's theme of "sharing memories and shaping dreams."

Surkis said that although Gray made the first public mention of the funding, community officials were made aware of it shortly after MHMC got the news.

"I think [centre officials] are more than pleased that these funds will contribute to the development of the museum to teach and commemorate for future generations," said Surkis.

Later, Gray toured the centre, whose expansion will cost close to $5 million and is planned for completion in the fall of 2001.

Another $48,000 is due to come from the federal Economic Development Council, and if applications are approved, from the province, too.

Gray's announcement was among the highlights of the plenary's opening session, which drew as many as 200 people. A luncheon featuring former Prime Minister Brian Mulroney and the first Alan Rose Human Rights Awards drew more than 300, including at least 60 journalists and dignitaries.

Winnipeg Jewish school enrolment stabilizes

By MYRON LOVE
Prairies Correspondent

WINNIPEG — After two years of declining enrolment, student numbers at the the Board of Jewish Education's (BJE) Gray Academy here have stabilized.

"A good portion of our kids returned this year," says BJE business manager Jack Cipilinsky. "Our numbers are about the same as last year."

The Gray Academy, located at the Asper Jewish Community Campus, is for students from junior kindergarten to Grade 12. Last year's student population there was about 660, as compared to 850 when the unified school system opened at the new campus in September 1997.

Cipilinsky credits the improved picture, in part, to the popularity of Joseph Wolinsky High School principal Miriam Maltz with the students. Maltz is starting her second year at Wolinsky.

Cipilinsky also credits the board's "obviously successful" efforts to improve the parents' level of confidence in the system. "Our goal now is to recover some of the enrolment we have lost," he says.

At the high school level, he acknowledges that remains a difficult challenge. Joseph Wolinsky Collegiate has been hit hard by the University of Winnipeg's decision three years ago to open a Grade 10 program. Reportedly, about half the students attending that program are Jewish.

On the positive side, more than 50 children are enrolled in Gray Academy's JK program, an increase over last year, and there is a small waiting list for Grade 1.

The kindergarten-to-Grade 6 Hebrew Bilingual program at Margaret Park School in north Winnipeg is also reporting virtually the same enrolment as last year. A 17-student kindergarten has made up for a similar number of students who graduated last year, keeping student numbers at about 100.

Some other north Winnipeg families bus or drive their children to Gray Academy. North Winnipeg has a smaller and older Jewish population than the southern part of the city, where Gray Academy is located.

In south Winnipeg, parents have a choice of two other Jewish elementary school programs, besides Gray Academy's Shore Early Years School. The Hebrew Bilingual program at Brock Corydon Public School continues to thrive, although enrolment is down somewhat to about 170 – from 183 students two years ago and 175 last year.

The Ohr HaTorah Hebrew Day School is still relatively new, having opened its doors two years ago, with a combined nursery/kindergarten class of about 10 students. For September 1999, a Grade 1 class was added and enrolment reached 18. This year, the school has 26 students and a combined Grade 2/3 class.

With classes at the Herzlia Adas Yeshurun Synagogue, Ohr HaTorah was started by a group of parents who were looking for a more traditional Jewish education for their children. The founding parents were able to link up with the Torah Mesorah system, an internationally known network of Jewish day schools headquartered in New York.

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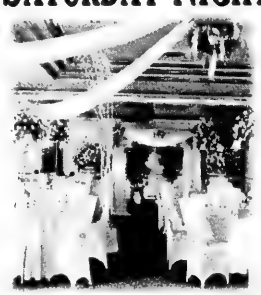

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Coast to Coast

Hugo Levendel served Ottawa community

By DIANE KOVEN
Ottawa Correspondent

Obituary

OTTAWA — Hugo Levendel, born almost a century ago in Hungary, died recently in Ottawa, the city he had called home for more than 70 years.

From the time he arrived in Ottawa to join his brother Alex, who had immigrated a few months earlier, Levendel immersed himself in the life of the city's Jewish community. He brought with him the fervent Zionism he had learned in his youth and soon helped to establish the Jewish Young People's Association as well as a branch of the Poale Zion Organization.

He played an active part in the successive Chalutzim Club, Histadrut Campaign and the Histadrut League, and attended numerous Canadian Zionist conventions.

Shirley Berman, a long-time friend, recalls travelling to Israel with Levendel. "It was a most memorable trip," she said. "We travelled together on a trade-union/labour tour and we met Ben-Gurion."

Levendel was also active in the Jewish National Fund. In his address to the JNF Negev Dinner, at which he was an honouree, he declared: "Zionism was the essence of my existence, and working for it brought its own rewards and the greatest satisfaction."

A man of eclectic interests and many talents, Levendel was a professional photographer who worked with Yousuf Karsh, and later had his own studio. His photographic collection of 1930s-era Byward Market, and its many Jewish merchants, is held in the National Archives of Canada and has been exhibited in city galleries over the years.

The second president of the Ottawa Jewish Historical Society, Levendel took a great interest in preserving the city's past for future generations. "He remained interested in documents, books, historical records and other mementos until the end of his life," says Berman.

During World War II, in which his parents and brother perished, Levendel worked as a federal government censor. He was also, at various times, an immigration consultant and translator – primarily Hungarian, Romanian and Yiddish – which he continued doing until the age of 90.

"His career came to a close," said Levendel's son Lewis, a Toronto writer, "when he chose not to become involved with a fax machine."

Levendel had "an insatiable intellectual curiosity and a zest for life, living and his beloved community," said Lewis. "In his early 80s, he was still walking over on a regular basis to Hillel Lodge [then Ottawa's Jewish Home for the Aged] to deliver current events talks to what he termed 'the old folks.'"

Levendel is survived by Lewis and his wife Lily; daughter Margaret Zbar and her husband Morris; and grandchildren David and Ilana Zbar, all of Toronto.

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גידי קורן וחברים

"בנפול אויבך"- אהרון דהרי

"קראתי את דבריו של מר יורם פירוצקי ואני מסכים אתו ומברך על בחירתו של משה קצב לנשיא מדינת ישראל. אבל אין אני מסכים איתו על דברי ההשמצה כלפי שמעון פרס, וביחוד שהוא משתמש וחוזר על דברים שאומרים אחרים כגון התואר 'חתרן בלתי נלאה'. אל נשכח מספר עובדות: 1) כל נבחר וכל מזרה הם פוליטיים ונוצרים בזמן מסוים. 2) ש"ס לא קיבלה את כל מה שהיא דרשה מאהוד ברק ולכן תמכה מבחינה פוליטית ונקמנית במשה קצב. 3) הכנסת בחרה בנשיא על ידי גופים ומפלגות פוליטיים בהתאם לחוק בחירת הנשיא. 4) במקום להשמיץ יש לתת כבוד למפסיד ובעיקר לאדם שתרם תרומה גדולה למדינה מבחינה פוליטית, בטחונית וציבורית. 5) אל נשכח ששמעון פרס מקובל אצל מנהיגי העולם, ואל נשכח את הפתגם 'בנפול אויבך אל תשמח ובכשלו אל יגל לבבך' (משלי כא, יז)."

המהפכה החילונית

קשה, קשה לעקוב אחרי מה שקורה בישראל. ראש הממשלה איבד את רוב שותפות ממשלתו, וממשיך להתנהג כי מתנגדיו בכנסת לא הצליחו לגייס עדיין ששים ואחד קולות הדרושים להפלתו. איש אמיץ שהחליט להמר על השלום, אבל הניח לכל העולם שערפאת לא ממש רוצה שלום. ולמרות כל זאת איננו מצליח להחזיק ממשלה. קשה שלא להעריץ אותו על שאיננו מוכן להיכנע בכל מחיר לסחטנות של ש"ס, אך קשה גם שלא לתמוה איך הוא מצליח להעלים אפילו את תומכיו המושבעים, כאילו הוא עדיין גנרל בצבא. אולי הגיע הזמן שראשי ממשלת ישראל ושריה יהיו אזרחים שלא היו גנרלים וחילקו פקודות, אלא דווקא פוליטיקאים שלמדו להקשיב ולהתפשר. לדעתי זה בלתי הגיוני לצפות מאדם שנתן פקודות שלושים וחמש שנה שיהפוך יום אחד לדמוקראט דגול. ברגעים כאלה הנפש מתגעגעת ללוי אשכול ופנחס ספיר.

והיה ממש בימים אלה החליט ברק שאם אין סיכוי לשתף פעולה עם הדתיים, ואין צורך למצוא חן בעיניהם, עדיף למצוא חן בעיני החילונים. וכך נולדה הקוזמה לבטל את משרד הדתות, לחייל אוטובוסים בשבת ולחדש את טיסות אל על בשבתות. החלטות אלה תתקבלנה בברכה על ידי הרוב הדומם שנקעה נפשו מהלחץ הדתי. החלטות אלה גם מבטיחות שמפלגת שינוי האנטי דתית תתמוך בו ותמנע רוב של ששים ואחד נגדו. אבל שישאר בינינו.

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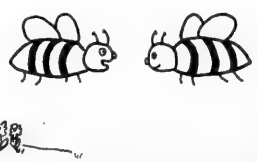

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See Page 57

Long-range ballistic missiles: problematic military revolution

By REUVEN PEDATZUR
Ha'aretz Daily Newspaper Ltd.

Commentary

Far from the public gaze, a revolutionary security process is underway in the Israel Defence Forces concerning the long-range missile threat.

An interesting analysis of the new concept can be found in *Aviation Week* magazine, which discusses the developing plans of the IDF and the way senior officers are thinking.

The emerging threat most worrying the army is the long-range ballistic missile. These weapons would be launched by peripheral enemy states like Iran and Iraq – missiles with a range of thousands of kilometres, which are in advanced stages of development.

The Iranians are equipping themselves with the Shihab 3, which has a range of about 1,300 kilometres, and it is certain that in coming years they will have missiles with even greater range that can be launched from deep inside Iran.

According to the concept formulated in the years after the Gulf War, the IDF prepared to deal with the ballistic threat mainly on two fronts. These are passive defence – distributing means of protection to the public, and active defence – trying to intercept the missiles before they reach Israeli territory. This latter strategy is based on the Arrow anti-missile system which is designed to intercept incoming missiles during their final airborne stage.

Lately, says the American aviation weekly, the IDF has entered a new area of strategy to provide it with a better capability to confront the ballistic missile threat. The magazine means a capability to strike missile launchers deep inside enemy territory.

The Air Force, in fact, continues training pilots to find and attack launchers at long range, and the need for such missions was one reason for acquiring the F-15s, which have a long operational flight range.

However, the complications and dangers involved in sending manned aircraft such great distances has led to the formulation of the new concept – that of attacking missile launchers with pilotless aircraft. These would fly to areas where the launchers are deployed, locate them, and launch fast missiles to destroy them.

Aviation Week says Israel will develop two types of long-range drones with the ability to stay airbone for about 60 hours. One type will carry sensors to detect launchers, and the other will carry the missiles to destroy them. The information gathering capacity of these planes will be combined with additional information from spy satellites.

The revolutionary aspect of this thinking lies in the assumption that the problem of hunting and finding launchers can be solved effectively. Iran and Iraq use movable launchers. Only a very short time is required to position the launcher after it has been exposed and to launch a missile.

This time will shorten even further when solid-fueled ballistic missiles – they can be fueled before being placed on the launcher – come into operational use. Thus Iranians would be able to move the launcher from hiding, launch a missile in seconds, and immediately hide the launcher again. In addition, hundreds of decoys would be positioned in the launch area, emitting electronic and heat signatures identical to those of real launchers.

The experience of the Gulf War is testimony to the problems involved in locating missile launchers. In spite of very advanced intelligence and absolute air superiority, the coalition forces did not destroy even one launcher. In a number of cases they did attack decoys.

But Moshe Keret, the director-general of Israel Aircraft Industries, is quoted as saying: "In our opinion, today or soon, our concept of destroying launchers will be operational." *Aviation Week* does not supply details of the revolutionary concept that Keret refers to.

Whether we already are developing new ways to find missile launchers – or whether we are still only thinking about it – it is clear that the "new concept" is highly problematic.

In the case of Iran, we must consider problems of command and control when activating unmanned warplanes that are thousands of kilometres from Israel– not to mention the need to fly a sequence of large numbers of such planes all the time over launch sites.

This is problematic, because when we speak of Iranian missiles with ranges of thousands of kilometres, we know their launchers will be scattered across vast areas of Iran, an area considerably larger than the one Iraq had to launch Scuds during the Gulf War. In addition, as mentioned, there will be the hundreds of decoys.

Such details only highlight how many complicated operational problems the IDF's new concept involves, and that it is doubtful if efficient solutions can be found at reasonable cost. Hence, we need some objective assessment of the chances, the risks, and the costs of such a program before deciding to proceed with it.

There is no escaping the fact that the only way to deal with the threat of non-conventional ballistic missiles is deterrence.

Israelis living abroad may get pensions

By ALISA ODENHEIMER
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The minister of labour and social affairs has three months to announce whether to extend the categories of those eligible for a state-funded old-age pension to Israelis who have left the country, the High Court of Justice decided last week.

The minister's decision requires the approval of the Knesset's Labour and Social Affairs Committee.

The court's ruling refers to a petition filed by an Israeli citizen, Michael Halamish, who was born in 1924. He worked in Israel for many years, first as a pilot in the Air Force and then in the civil service and the private sector.

Two of his children moved to the United States followed by his wife. Finally, at the age of 60, Halamish joined them.

When he turned 65, he applied for a state pension from the National Insurance Institute, but was turned down. The NII said an applicant for a pension had to be a resident of Israel at the time of the application.

Halamish asked the District Labour Court to issue a declaration that he was a resident of Israel for the purposes of eligibility for a pension from the NII. He cited the many years he had worked in Israel, always paying his fees to the NII, and said he felt a deep attachment to Israel.

Again his request was rejected, as it was by the National Labour Court, which reiterated the position taken by the NII.

Halamish turned to the High Court of Justice. His lawyer, Yedidya Goren, argued that the interpretation of the law that made eligibility for a pension dependent on residency infringed inordinately on the right to a pension.

The respondents, the NII and the minister of labour, who were represented by attorney Irit Altshuler, maintained that the law does not authorize the minister to promulgate regulations by which Israelis living abroad can receive a state pension. However, they noted that amendments to the law were being considered.

Justices Yitzhak Zamir, Dalia Dorner and Ya'akov Tierkel ruled that no legislation was needed to extend the categories of those eligible for a pension and that the minister could arrange this himself with the approval of the Knesset committee.

The week in Israel

Sept. 11

• Authorities began limited spraying of areas in the centre of the country believed to have dangerous concentrations of mosquitoes that can carry the West Nile virus. Seven deaths have been confirmed as a result of the virus.

Sept. 12

• The president of the Pacific island nation of Micronesia began a four-day visit to Israel. President Leo Falcam vowed to continue his country's support of Israel in the UN General Assembly.

Sept. 13

• The attorney general told police to probe Knesset member Mohammed Barakah for allegedly inciting violence against the police. Barakah is suspected of having incited Arabs to attack police during recent demonstrations in northern Israel.

• Referring to the status of women in Israel as "an outrage," Israeli cabinet minister Yuli Tamir called on Jewish women around the world to help Israeli women gain their equality. Tamir was addressing a conference of female donors to the United Jewish Communities in Tel Aviv.

Sept. 14

• Cabinet Minister Michael Melchior plans to propose giving Israelis a day off on Sundays as well as Saturdays. The proposal would enable Israelis to avoid shopping and doing other weekend chores on the Sabbath.

Sept.15

• A petition to the High Court has led the Ministry of Transportation and Dan Bus Co-operative to agree to acquire new buses only if they are fully accessible for wheelchair users, *Ha'aretz* reported.

Files from JTA and Ha'aretz

Anti-Scud missile test is successful

By AMNON BARZILAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Arrow defence system intercepted and shot down a simulated Scud ballistic missile, in a spectacularly successful test last week.

This was the eighth in a series of Arrow test-firings and defence technology experts described it as an impressive achievement. At a height of 35 kilometres, the missile intercepted a relatively small incoming missile head-on, and developers succeeded in boosting its speed to three kilometres per second.

Prime Minister Ehud Barak and the director general of the defence ministry, Amos Yaron, congratulated the development team at Israel Aircraft Industries for their success and for bolstering the defence capabilities of the country.

American observers were on hand.

The test began when an F-15 fighter took off carrying a dummy Black Sparrow missile. The fighter flew northwest and over the sea fired the missile. The Sparrow accelerated, climbed and headed for the Israeli coast.

At this point, the incoming missile was detected on the command-and-control centre screens at Palmachim test site. The Arrow system immediately began to operate autonomously.

The system's radar locked on to the incoming missile and transferred its data to the command-and-control system. An Arrow missile was fired at the incoming missile within three minutes of the F-15's release of the Black Sparrow.

The Arrow, which has two boost phases, fired its second engine, locked onto the incoming missile's warhead, and met its target head-on, completely destroying it.

'Americans would provide 72 percent of the funding for the project'

The interception came 100 km from the test site, 30 seconds after the Arrow left its launch tube.

"The Arrow was fired and flew toward the target in a stable, precise fashion until it hit and destroyed it," said Daniel Peretz, the head of the program at Israel Aircraft Industries.

The Arrow anti-missile system originally won the support of the late Yitzhak Rabin, when he was defence minister in 1988. The United States agreed to fund 85 percent of the initial phase of the project, which was then estimated at $160 million. The total research and development budget was originally estimated at $1.6 billion.

The plan got a green light from Defence Minister Moshe Arens in 1991, and the project was confirmed as an Israeli R&D weapons system the following year. Israel and the U.S. agreed that the Americans would provide 72 percent of the funding for the project, about $380 million, and a further $300 million grant for the development of the radar and the command and control.

Another $200 million was allocated to the program in 1998. The U.S. agreed to contribute $170 million to build a third battery of experimental missiles.

The first test of the missile took place in the summer of 1995, and the Arrow succeeded in shooting down a surface-to-surface missile the following year. The fifth test of the Arrow failed in 1997 because of a problem in a specific component.

Katsav blames Diaspora Jewry for assimilation

By VIVA PRESS
CJN Israel Bureau

JERUSALEM — At a conference on assimilation last week, Israeli President Moshe Katsav condemned Israeli politicians for "legitimizing living outside of Israel" in order to exploit Diaspora Jews "for their money and politics."

This validation, he said, is one of the reasons there is a rapid growth in assimilation of world Jewry, despite Israel's growth in population.

"Israeli leaders gave a hechsher [kashrut certification] to living in the Diaspora, because they used Diaspora Jews for their money and politics," Katsav said at a reception inaugurating Bar-Ilan University's conference, From Assimilation to Renaissance.

The conference, held on Sept. 11, covered such topics as Assimilation in Ancient Times, Issues of Jewish Identity and the Jewish Christian Schism, and Holocaust, Assimilation and Renaissance.

Katsav, who made his remarks the day before the conference, said the policy of tolerating Jews living in the Diaspora is no longer necessary, as Diaspora funding is no longer needed to build up the Jewish state. However, he added that Israeli leaders have "legitimized living in the Diaspora and have said it does not bother us."

The president called on world Jewish leaders to put aliyah at the top of their agenda. The number of immigrants to Israel from North America has dropped over the last few years. Last year, fewer than 40 Canadians made aliyah.

If Jews don't immigrate to Israel, said Katsav, assimilation will thrive and endanger Jewish existence. "The only branch that can ensure the continuation of the Jewish nation is the Jewish State," he said.

He also rejected other possible solutions to assimilation, including Jewish education, which he said was a "makeshift action that could, at best, last two or three generations."

Dr. Becky Kook, a professor at Ben-Gurion University of the Negev, said she wasn't surprised by Katsav's comments.

"The whole relationship between the Diaspora and Israel Jewry has never been properly addressed by the Israeli side," she told *The CJN*. "On the one hand, Israel has close connections with the Diaspora, but there are also ambivalent feelings.

"Israel is a Jewish state, not an Israeli state," said Kook, who specializes in issues relating to nationalism, national identity and democratic politics in Israel.

"There is a terrible burden on Diaspora Jews because everyone is a potential citizen of Israel. There are Diaspora communities who may have support for Israel but feel loyal to their own states.

"And because Israel has never thought of establishing a relationship on proper ground, the whole situation is skewed," she said.

"Israel has no right to make comments [like these] on the Diaspora," added Kook.

Justice minister Yossi Beilin said Katsav should not have insulted the Jewish Diaspora. "While I agree that everyone should live here, the president's statements will not make it more possible and will only distance us more from the Jews of the world," Beilin told the *Jerusalem Post*.

"The Jews of the Diaspora are not going anywhere. Our job is to ensure the continuation of the Jewish people – those living here and those living elsewhere," he said.

Israeli President Moshe Katsav

Moshe Kaveh, president of Bar-Ilan University, and Uri Dromi, publications director at the Israel Democracy Institute in Jerusalem, issued separate statements in response to Katsav's remarks.

"The ingathering of the exiles is a Jewish dream that is very much alive, but until then Bar-Ilan is committed to working with Jews around the world. We aren't prepared to give up on any Jew," said Kaveh in his statement.

"That Diaspora Jews should be told – by the highest figure in Israel – that the only legitimate place for Jews to live is Israel, is not only Israeli chutzpah, but also disrespect to, or ignorance of, the contributions of Diaspora Jewry to the Jewish heritage, with the Babylonian Talmud and Maimonides being just two examples," wrote Dromi.

Some of 'Iran 10' may be freed

Continued from page 1

After services Saturday, several congregants said they doubted Motamed was able to speak freely about conditions in Iran.

During his visit, Motamed was reunited with his mother and four sisters, all of whom live in Los Angeles. He also met privately with leaders of the U.S. Iranian Jewish community.

Motamed, who painted a generally sympathetic picture of Iranian President Mohammad Khatami in his address Saturday, also said he had asked U.S. Jewish leaders in New York not to press Iran to divulge what happened to 11 Jewish teenagers arrested some six years ago while trying to cross the border into Pakistan until the appeals in the Iran 10 case are resolved.

The 10 were sentenced in July to terms of four to 13 years. Three other Jews were acquitted of the charges.

A judiciary panel hearing the appeals of the prisoners has delayed its decision, which was slated for early September.

Motamed, who chose his words carefully Saturday, seemed to assert the prisoners' innocence.

"In our presence of 2,700 years in Iran, Jews have never betrayed Iran, and our roots are so deep that they cannot be cut off," said Motamed, 55.

Jewish emigration is also being increased by the government's refusal to employ Jews and other religious minorities, Motamed said.

Motamed himself continues to work for the government as a civil engineer and urban planner – "But not everyone is as lucky as I am," he said.

After meeting with Khatami, the Jewish community in Iran has been successful in regaining controls over Jewish schools, Motamed said, and there are hopes that property confiscated from the Jewish community and individuals will eventually be restored.

Motamed also said he was trying to facilitate travel to Iran for Iranian Jews now living abroad, but the suggestion was was not warmly received by Pooya Dayanim, spokesperson for the Council of Iranian American Jewish Organizations, which sponsored Motamed's appearance at Saturday's service.

"I do not think we should encourage travel as long as Iran opposes Israel and the Middle East peace process," said Dayanim.

Most Jews to live in Israel in 2080: report

Continued from page 1

United States and Israel, as well as in the former Soviet Union, Europe, Latin America and other Jewish population centres throughout the world.

Based on existing data from studies commissioned independently by world Jewish communities, the report was authored by a trio of leading demographers from Hebrew University in Jerusalem: Sergio DellaPergola, Uzi Rebhun and Mark Tolts.

Jay Brodbar, director of research and assistant director of community planning and allocations for UJA FEDERATION of Greater Toronto, questions the predictive value of such a study.

"I think trying to project close to 100 years in the future is not anything I would take seriously," said Brodbar, who had not seen the study.

In the early 1950s, he noted, the demise of Orthodoxy was predicted.

It is more instructive, he feels, to use such projects to illuminate current concerns.

The study portrays change over the next 80 years, as the composition of world Jewry surges in Israel and dwindles elsewhere in the world. As early as 2010, Israel and the United States – which currently is home to the largest number of Jews – are expected to be equal.

By the middle of the century, Israel will be home to the majority of the world's Jews, particularly Jewish youth. An estimated 77 to 86 percent of all Jews under the age of 15 will live in Israel by the year 2080.

Meanwhile, the percentage of elderly Jews in the Diaspora will continue to increase, especially as baby boomers reach 65 during the next 20 years. By 2080, for example, more than 40 percent of all Diaspora Jews will be 65 and over. However, the study predicts, some Jewish communities, such as those in the former Soviet Union, will be extinct by then.

The study's findings, which carry with them enormous political implications for the United States and Israel, may surprise the American Jewish community in particular.

"It's going to be a wake-up call," said Lawrence Grossman, editor of the American Jewish Yearbook. "American Jews are in a Golden Age. We've never had it so good. But there is a cloud on the horizon."

According to the study, the decline in numbers of Jews in North America is expected to accelerate after the 2030s. North America Jewry will make up an even larger share of the Diaspora Jewish population than it does today, as Jewish populations around the world outside of Israel will decrease.

Longer life expectancy, low fertility rates and diminished Jewish identification will likely be the chief causes of the plunge.

"The future demographic development of North American Jewry will depend on the present generation's ability to transmit a Jewish identity to the next," concluded the demographers in the study. "This will depend on ongoing patterns of marriage and child-rearing."

Results of the population study imply that a major alteration in the relationship between Israel and the Diaspora is under way, the report said.

As the number of Israeli Jews grows, the country will have to provide for its own economic well-being with less help from the Diaspora.

Israel will also take the lead in fostering Jewish educational and cultural continuity worldwide, as Diaspora Jews put their increasingly limited finances toward caring for their local communities.

Among the study's other projections:

- Jewish population worldwide is expected to grow from 13.1 million in 2000 to 15 million in 2080;
- Israel's Jewish population is expected to double over the next 80 years, increasing to more than 10 million;
- Diaspora Jewry will drop from 8.3 million in 2000 to 5.3 million in 2080;
- In the United States, the Jewish population will fall from 5.7 million in 2000 to 3.8 million in 2080; and
- The percentage of children under 15 is expected to range between 21 and 26 percent of the Jewish population in Israel – and between 11 and 16 percent of all Diaspora communities – by 2020.
- Also by 2020, the elderly population aged 65 and over will range between 14 and 16 percent in Israel, and between 24 and 27 percent in the Diaspora.
- In the former Soviet Union, assuming current fertility and emigration rates continue, the Jewish population will continue to plummet to between 2,000 and 3,000 in 2050 – and virtually none by 2080.

With files from Frances Kraft.

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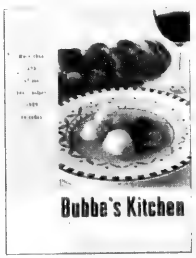
Foreword by Sara Waxman



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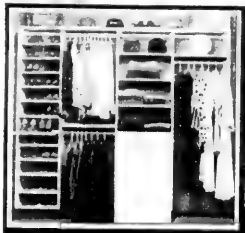
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Israel & the Jewish World

Going underground in search of the Temple Mount

By NADAV SHRAGAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Tel Aviv architect and amateur archaeologist Tuvia Sagiv has some rather unconventional assumptions of where the holy Temple once stood.

Sagiv, who has devoted many years to investigating the whereabouts of the original Temple – destroyed in 70 A.C.E. by the Romans – rejects the claims of most investigators and rabbis, who believe the Temple stood where the Dome of the Rock now stands.

Instead of being located directly below the Dome of the Rock, as most scholars maintain, Sagiv believes the remnants of the great Temple are underneath the large plaza, somewhere between the Dome of the Rock and the Al-Aksa Mosque.

Sagiv further asserts that the Holy of Holies is underneath the circular water fountain between the two buildings, which dominate the plaza and the Old City.

Moreover, Sagiv has reached the conclusion that Mt. Moriah of today is not the mountain on which King Herod built the Temple in the first century BCE. Instead, he believes the Roman emperor, Hadrian, built Moriah, after quelling the Bar Kochba rebellion and exiling the Jews from Jerusalem in the second century BCE.

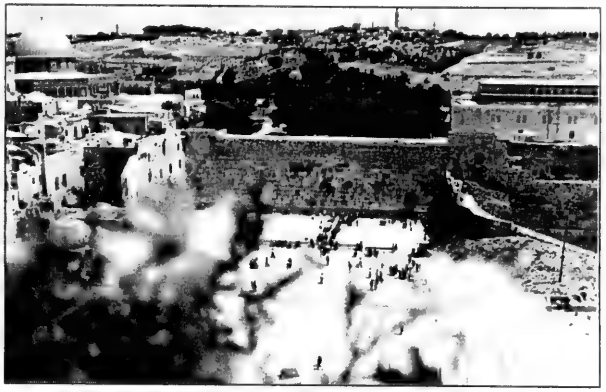
Hadrian, according to Sagiv, covered the remnants of the Jewish Temple, building around its relatively small peak the plaza which, we know today, is three times larger than the original Temple Mount.

The Herodian level, Sagiv asserts, is 16 metres beneath the current level of the plaza. The Dome of the Rock, he says, is not the site of the original Holy of Holies, but is actually the northern fortress, known as Antonia's Fortress, which protected the Temple from the north.

Sagiv reached his unconventional conclusions using an unconventional method. Instead of determining the original location of the Temple through identification of specific places in the sanctuary, like the altar or the Holy of Holies, Sagiv takes a visual approach. He compares what can be seen today with historical descriptions of what was visible then from the same place.

Sagiv's assumptions, based on many years of research, are all circumstantial, and some of his questions still remain unanswered. But while professional archaeologists dispute his conclusions, they have listened to him carefully for years; his methods have won legitimacy as one of the many systems archaeologists use to extrapolate meaning from the landscape.

Sagiv may be in the minority, but in the past there have been supporters of the idea that the Temple was south of the Dome of the Rock, rather than directly below it. One of the original directors of the British Expedition for the Investigation of the Holy Land, Guy Sergeson, thought so, but Charles Warren mocked him for it.


Temple Mount

Rabbi M. Braver, writing in *Even Hato'in,* made a similar claim, basing his assessment on the 13th-century writer, Ashtori Haparhi.

It would have all remained an esoteric argument between archaeologists if not for the new definition of sovereignty that some of the peace negotiators have started discussing: underground sovereignty.

According to a report, the latest idea regarding sovereignty considers dividing the Mount into four sections: the Dome of the Rock and the Al-Aksa Mosque; the plaza itself; the exterior walls; and the underground areas, each of which would get a different measure of sovereignty.

Israel, the report says, is only asking for sovereignty over the area underneath the plaza, where, perhaps, the original Temple Mount's remains are located.

Sagiv has used some advanced infra-red detection technology in his efforts to prove his point. At the southern wall, some 250 metres from the eastern corner of the plaza, the devices identified a thick, western-facing wall, which, Sagiv claims, is "the original Western Wall."

In the area where Sagiv believes the Holy of Holies was located – somewhere between the two main Muslim structures – the instruments revealed large, low, hollow areas and walls. His assumption is that if investigators were to dig 10 metres east from the Western Wall, as it is known to us now, they would reach the level of the original Temple, making it theoretically possible to uncover the remains of the original Temple without touching the mosques.

"It would be the proper thing to do historically, and it would get the idea out of the heads of some lunatics walking around that they have to blow up the mosques," he says.

He also calls for an examination of the undersides of the dozens of cisterns scattered in the area of the plaza to ascertain whether they reveal possible remains. "I don't care if it's UNESCO and not the Jews who do it, but it has to be done," he says.

Although his proposals have long been on the desks of the relevant government ministers, none seem likely to consider acting on the schemes. Acting Foreign Minister Shlomo Ben-Ami has already made it clear that while Israel is claiming sovereignty over the area beneath the Mount, it is a symbolic rather than a practical request, adding that nobody would be sent to excavate the area.

ANSWERS TO THIS WEEK'S CROSSWORD PUZZLE.

1 B	2 A	3 B	4 A	■	5 M	6 E	7 D	8 O	■	9 D	10 A	11 L	12 I
13 A	D	A	R	■	14 I	M	I	N	15 J	A	C	O	B
16 H	O	L	O	17 C	A	U	S	T	18 M	U	S	E	U	M
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21 P	22 R	O	M	P	23 T	24 S	■	25 P	A	T	26 E	27 N	28 T	29 S
30 I	O	U	■	31 S	O	L	32 E	■	33 B	I	N	A	R	Y
34 G	I	R	35 L	■	36 L	A	V	37 A	■	38 N	E	V	E	R
■	■	■	39 Y	40 A	D	V	A	S	41 H	E	M	■	■	■
42 A	43 G	44 A	I	N	■	45 E	D	I	E	■	46 Y	47 M	48 H	49 A
50 H	A	N	N	A	51 H	■	52 E	A	R	53 N	■	54 I	O	N
55 A	N	A	G	R	A	56 M	■	57 N	O	O	58 D	L	E	S
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62 S	63 H	64 O	65 A	H	F	O	U	66 N	67 D	A	T	I	68 O	69 N
70 H	E	N	N	Y	■	71 R	E	B	A	■	72 T	O	D	O
73 E	B	A	N	■	■	74 E	T	C	H	■	75 O	N	E	S

Plan would save leading rabbi's grave

By MAGNUS BENNETT
Jewish Telegraphic Agency

PRAGUE — The race is on to save and restore a cemetery that contains the remains of one of Judaism's most revered spiritual leaders of the 18th and 19th centuries.

For decades in the Slovak capital of Bratislava, the earthly remains of Rabbi Chatam Sofer and other leading Jewish figures have been shaken by the constant pounding of trolley cars passing directly overhead.

Because of the volume of traffic, local Jewish leaders feared that the cemetery could be damaged beyond repair.

But a $2 million project has now been launched that will not only divert the trolley car tracks away from the site, it will also convert Sofer's final resting place in the foothills of the Carpathian Mountains into a permanent mausoleum and tourist attraction.

Sofer, whose given name was Moshe, enjoyed an unrivaled reputation in Orthodox circles as a spiritual leader until his death at 76 in 1839.

The Torah interpretations and halachic rulings of the former chief rabbi of Pressburg – now Bratislava; at the time the most important Jewish community in Hungary – are still revered and studied around the world.

Albert Einstein and U.S. first lady Hillary Rodham Clinton are those who have visited the tomb over the years to pay their respects.

His remains were buried in a tomb surrounded by the graves of other leading rabbis and Jewish community leaders. But his peace was shattered during World War II, when the Nazi-puppet Slovak state decided to level the entire Jewish cemetery in order to construct a road.

Local Jewish leaders successfully fought to save the rabbi's grave – but it required a lot of good luck, according to Dr. Tomas Stern, a Slovak who has documented historical Jewish monuments throughout Central Europe.

"The grave of Chatam Sofer and other important rabbis happened to be at the bottom of a valley, so the authorities agreed to build the road over that section of the cemetery," he said.

Only 23 graves and 31 tombstones were saved from the bulldozers and encased in a concrete bunker beneath the road.

Years of neglect by Czechoslavakia's communist regime took its toll on Sofer's grave, as trams relentlessly shook his resting place.

But help eventually appeared in the form of New York city council member Noach Dear, who with the support of the White House, formed an international delegation to visit Bratislava and save Sofer's tomb.

> *'Prove a powerful magnet for tourists'*

A deal was reached under which the Slovak government agreed to reroute the trolley cars at a total cost of $1.1 million. For its part, the delegation, which included New York businessman George Karfunkel and descendants of Sofer, vowed to restore the cemetery – a move that could cost as much as $1 million.

For Dear, an Orthodox Jew, the money will be well spent, whatever the cost.

"Chatam Sofer is someone everyone reveres," he said. "Every young child at a Hebrew school gets to know who Sofer was. You must preserve the gravesite of any great leader and rabbi like that."

But Dear and local Jewish leaders will have to wait longer than anticipated for the site to be preserved.

Bratislava's city hall had hoped to complete the new section of trolley track by this summer, but it has put back the completion date to at least October.

"We have come across several problems which have taken some time to get rid of," said Vladimir Lunacek, director of the city's transportation department. "One significant problem was ensuring the financing of the work."

Other problems have included red tape. City hall has had to secure 23 certificates from utility authorities in order to complete the project.

As a result, construction work on the mausoleum itself is now unlikely to start until the spring of next year, pushing back the completion date to next summer.

In the meantime, the trams continue to roll, prompting Bratislava's Jewish community leader, Peter Salner, to express concern.

"I hope the first part of the project can be carried out as soon as possible to prevent further damage to the cemetery," he said.

The Slovak ministry of culture and the city's Jewish community have already paid for the tombstones to be cleaned and preserved to prevent further decay in the humid, underground conditions.

Once the mausoleum is revamped, it is likely to prove a powerful magnet for tourists.

Earlier this month, 3,000 people visited the deteriorating site on Slovakia's European Day of Jewish Culture, making it the most visited Jewish monument in the country.

The project has been endorsed by Slovakia's Chief Rabbi Baruch Myers, who expressed his admiration of a man who defeated his opponents even in death.

"Sofer's grave has not moved for 160 years, standing firm through fascism and socialism," he said. "He was known as being resolute and immovable in his convictions, and even after his passing he shows that he does not move from his place."

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Massacre at 1972 Olympics topic of well-researched book

By SHELDON KIRSHNER
Staff Reporter

If there is any certainty about this month's summer Olympics in Australia, which got under way last week, it is that security at the Olympic Village in Sydney will be impeccably tight.

Twenty-eight years after the infamous Munich massacre, in which 11 Israeli athletes and coaches were killed in an orgy of violence, the Olympic organizing committee is taking no chances.

On the anniversary of this tragic event, which unfolded over a harrowing 20-hour period on Sept. 5, 1972, British journalist Simon Reeve has written *One Day In September* (Arcade Publishing), an exhaustively-researched account of the hostage-taking drama which deteriorated into an unmitigated nightmare. (A documentary film under the same title was recently released).

In telling this story, Reeve pulls no punches, accusing Germany of two counts of negligence. First, security was shockingly lax in the Olympic Village. This enabled a team of eight Palestinian terrorists from Black September to invade the compound and seize the Israelis. Second, the German police squad – dispatched to deal with the situation – was operationally ill-prepared to meet the challenge.

Golda Meir

Willy Brandt

That the massacre took place in Germany, just 27 years after the last embers of the Holocaust had died out, was supremely ironic. Dubbing the 1972 Olympics as "The Games of Peace and Joy," German officials hoped that it would confirm Germany's rehabilitation as a civilized nation. It was not to be.

Black September, formed after the expulsion of the PLO from Jordan in 1971, saw the Olympics as a golden opportunity to publicize the Palestinian cause and to demand the release of hundreds of Palestinians in Israeli prisons.

To this day, Abu Daoud, one of the leaders of Black September, claims that the intention was not to kill anyone, but to trade hostages for Palestinians.

In a bizarre twist, the commander of the Black September team, Abu Iyad, was half-Jewish, a militant whose mother was Jewish and whose father was Christian. He recruited the foot soldiers from Palestinian refugee camps in Jordan, Lebanon and Syria, and code-named the attack Operation Ikrit and Biri'm, the names of two Arab villages in northern Israel which had been emptied of their inhabitants by the Israeli army during the 1948 War of Independence.

After a month of advanced military training in Libya, the attackers, armed with Kalashnikov assault rifles and grenades, had no trouble reaching the target, 31 Connollystrasse, the building in the centre of the Olympic Village where the Israeli sportsmen lived.

Unable to persuade the gunmen to surrender, the German government sought to work out a compromise, but to no avail. Golda Meir, Israel's prime minister, was adamant that there would be no deal with terrorists.

Further pressure was exerted when Avery Brundage, the American head of the International Olympic Committee, demanded that the crisis be defused by whatever means.

Feeling the heat, several German officials, including the minister of interior, offered to exchange themselves for the hostages. Two of them, Moshe Weinberg, a wrestling coach, and Yossef Romano, a weightlifter, had already been shot to death by the Palestinians.

Convinced that the terrorists would murder the rest of the hostages, Meir ordered an elite army commando unit to prepare to fly to Germany. The commandos never left Israel. Although the Germans had no counter-terrorist force, they rejected Israel's offer of help, saying they could handle the problem.

In an effort to forestall bloodshed, Chancellor Willy Brandt phoned President Anwar Sadat of Egypt and asked him to intervene. Sadat, refusing to speak to him, referred Brandt to the prime minister, who was powerless to act.

Germany's rescue plan called for the terrorists and the hostages to be flown in two helicopters to an air field near Munich and then put aboard a German plane waiting to take them to a neutral country.

In reality, the Germans never intended to let them leave. Their plan was to pick off the terrorists one by one. But the snipers' guns were not fitted with telescopic sights and the level of their marksmanship was lamentable. Zvi Zamir, the Mossad director who witnessed the proceedings, was astonished at the Germans' ineptitude.

Once the firing began, chaos ensued. Amid the fog of confusion, nine Israelis, five Palestinians and one German were killed in the shootout. Reuters, in an egregiously inaccurate newsflash, reported that the standoff had ended peacefully. One can imagine how the wives and children of the hostages felt when Reuters released a correction just hours later.

By way of retaliation, Israel struck back, hitting PLO bases in Lebanon in two massive raids on Sept. 8 and 16 and subsequently hunting down PLO representatives and leaders in Europe and the Middle East.

As a result of the events in Munich, the Israeli delegation at the 1976 Montreal Olympics was zealously guarded by the Royal Canadian Mounted Police. Since then, no effort has been spared to ensure the safety of all Olympians. But the pain which the Palestinians inflicted on the Israelis almost three decades ago still festers like an open wound.

Arts & Travel

BERLIN MUSEUM REPAIRS 14TH-CENTURY ERFURT BIBLE

Regarded as one of the world's most important Hebrew manuscripts, the 14th-century Erfurt Bible is the focus of a $250,000 rescue effort more than half a century after it was severely damaged during World War II.

A possession of the Berlin State Library, the two-volume Bible is the largest known Hebrew manuscript. It weighs 50 kilograms and consists of 1,068 large goatskin pages. It contains text in both Hebrew and Aramaic, as well as commentary and ornamented pages with micrographic illustrations.

"This is a unique Jewish cultural artefact and an extraordinary textual, material and artistic product of Ashkenazi heritage," said **Malachi Beit-Arie**, professor of codicology and palaeography at the Hebrew University in Jerusalem, who examined the Bible last winter.

"It is impossible to exaggerate the need to restore the damaged manuscript to its original glory."

In the past eight months, conservators have restored about one-third of the manuscript, which sustained fire and water damage after an Allied bombing raid on Berlin in February, 1945.

The Erfurt Bible was named after the town of Erfurt, where it was kept in a monastery for five centuries after the destruction of the Thuringian Jewish communities in 1349. It was commissioned by a Rabbi Shalom, of whom nothing precise is known.

The manuscript, which remained in East German archives after the war, was displayed in an exhibition on Jewish life and culture in West Berlin in 1991. "It was one of the most valuable and magnificent pieces of the exhibition," says **Andreas Nachama**, who was curator of that exhibition and is now the head of Berlin's Jewish community.

A team of conservators have experimented for months over the best methods of removing the animal glue from the manuscript, and of flattening the curled pages without damaging them or causing the ink to flake off. Over time, they devised a method of flattening the pages using weights.

"We needed an unbelievable number of test runs, because every piece of parchment reacts differently," says chief conservator **Margit Hundertmark**. She says the work may be concluded by year's end.

* * *

Play Returns: Tarragon Theatre is mounting a new production of *Sibs*, the comedic play by **Diane Flacks** and **Richard Greenblatt** that won strong reviews when the Toronto theatre premiered it last March.

As before, playwrights Flacks and Greenblatt appear, along with **Rick Sacks**, in this expressionistic exploration of the complex relations between brother and sister. The play is anchored in the poignant aftermath of a parent's death and the ceremonial Jewish shivah, and flashes back through many layers of family history.

Runs Oct. 19 through Nov. 12, at 12 Alexander St. $35-$15. 416-531-1827.

* * *

ROM Judaica: Highlights of the recently-donated Dr. Fred Weinberg & Joy Cherry Weinberg Judaica Collection go on view Sept. 23 at the Royal Ontario Museum. This is the ROM's first permanent collection of artifacts celebrating Jewish life and culture in Europe and North America in the 19th and 20th centuries. Bloor St. at Avenue Rd. 416-486-8000.

* * *

Eye on Arts

By Bill Gladstone

Arts Briefs

• Comedian **Tommy Chong**, half of the legendary '70s joke-and-toke team of Cheech and Chong, appears with **Shelby Chong** at Comedywood, Sept. 16. $30. 905-761-0543.

• The North York Visual Artists third annual studio tour and sale occurs in various artists' homes in the Bathurst-Sheppard-Finch-Bayview area. Sept. 23 and 24. Jean Rodak, 416-638-2502.

• **Theresa Tova Correction:** You can get tickets for the **Theresa Tova** concert Nov. 19 at the Toronto Centre for the Arts by calling 416-870-8000. An incorrect phone number appeared last week.

'Born in Israel' comes to Toronto for one night

TORONTO — "Born in Israel," a music and drama troupe featuring some of Israel's best known performers, will present its highly acclaimed show "The Next Generation" next week in Toronto for one night only.

Leading the troupe are Ehud Manor and Hanan Yovel. Manor, an icon of Israeli culture, has written more than 1,000 songs, many of which have become classics in Israel and are well known to Jewish audiences worldwide.

They include *Bashana Haba'ah* (Next Year), *Ayn Li Eretz Aheret* (I Have No Other Country), and Eurovision contest winner *Abanibi*.

Manor, a 1998 Israel Prize recipient, is also a poet and translator of songs and plays. He's translated several works of drama, including Shakespeare and several Broadway hit musicals, into Hebrew.

He previously served as a combat officer in the Israeli army and studied drama at Tel Aviv University.

Hanan Yovel is an acclaimed singer and composer whose popular songs represent the Israeli experience over the last 25 years. He recently finished recording his 20th album, titled *Yovel* (Jubilee), a collection of 14 new songs written by Manor.

Manor and Yovel will be joined onstage by their children, Yehuda Manor and Shira Yovel, and by singer/actress Brynalee Furstenberg and musician Manny Katz.

Through songs and vignettes, the program will explore life in Israel through the lives of these artists. It will be presented in English and Hebrew with English commentary.

The Toronto show marks the group's first appearance in Canada.

The performance will take place Wednesday, Sept. 27 at 7:30 p.m. at the Leah Posluns Theatre. Tickets are $30 for adults and $15 for youths 18 and under. For more information, contact Grace Brooker or Cheryl Coplevitch at the Canada-Israel Cultural Foundation, 416-932-2260.

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Memoir recounts survival as Christian in Nazi Germany

By BILL GLADSTONE
Special to The CJN

This story was published in last week's CJN; but due to a production error, some of the text was missing.

David Makow, a retired research scientist at the National Research Council in Ottawa, has published *Dangerous Luck*, a memoir of how he, a Jew from Urdezow, survived the Holocaust disguised as a Gentile in a German work camp.

The book, whose full title is *Dangerous Luck: Memories of A Hunted Life*, was published in hardcover by Shengold Publishers of New York.

In his memoir, Makow clearly relates his experiences as a teenager in 1939, and the choices he was forced to make as the Nazis' fine-meshed net came down all around him. Central to his survival was his decision to flee into Germany itself, where he passed himself off as a Christian Pole named Mieszczyslaw Wosko, and was put to work as a painter in the Lager Vogelgesang.

In this camp, he and another hidden Jew discover each other and secretly provide moral support to each other. "Aware that it might be dangerous to be seen together often, we arranged our meetings discretely. We needed to be in touch, as there was nobody else we could trust."

But when the other Jew fled after his identity was discovered, Makow never heard of him again.

Unfortunately, another inmate also knew that Makow was Jewish, and said to him: "If you will give me your bread, margarine and cigarettes I will not tell anybody." After negotiations, Makow made regular payments of cigarettes to the blackmailer.

Fiercely anti-Semitic, many camp inmates supported the Nazis' efforts to destroy the Jews. Some suspected Makow of being Jewish and tried several times to incriminate him. Keeping his head, he always managed to throw off these suspicions.

Having a scientific bent, Makow was soon put to work as a mathematician and architectural draftsman. Sitting alone at a desk, he soon began to study English in secret. After three months of study, he suddenly began speaking to his Dutch friend, Otto, in English. "(Otto) was amazed," Makow writes. "He answered and I understood him. These were the first spoken English sentences I had ever heard and the first English words I spoke aloud to anybody."

On the morning of May 8, 1945, Makow and the other prisoners discovered that the German guards had fled and the camp was wide open. About a third of the book is devoted to the tale of his post-war survival, his marriage in Switzerland, his arrival in Canada and the establishment of his new life here where he was hired by the National Research Council of Canada to work in the burgeoning field of radio astronomy..

In an epilogue, Makow waxes philosophical, asking the inescapable, albeit unanswerable, question, "Why did I survive?" Noting that our lives are unpredictably influenced by the actions of others, he writes: "It appears to me that life on earth is one giant interconnected organism, the destiny of each individual being interrelated to others in a random manner. The saying that a butterfly flapping its wings in Beijing causes a storm in Texas could apply equally well to our own lives."

At 120 pages, *Dangerous Luck* is a simple, well-told tale of survival and a valuable addition to our store of first-person testimony about the Holocaust.

Lonely Planet issues guide to travel in USA

By SHELDON KIRSHNER
Staff Reporter

Are you off to the United States on a holiday? Lonely Planet guidebooks, distributed in Canada by Raincoast Books, can help you plan your vacation.

It's long overdue, but Lonely Planet has finally published an all-inclusive book about the United States. The first edition of *USA*, a thorough, one-stop volume compiled by no less than 14 researchers, is up to scratch.

If you're zeroing in on specific destinations, consider these guides as well:

Los Angeles offers a traveller the best of L.A., from its beaches and boutiques to its restaurants and hotels.

Best Places in Seattle explores one of the hippest cities in North America, dispensing tips about major attractions, convenient itineraries and prime shopping.

Alaska by Cruise Ship has been completely updated, and includes colour photographs, charts and drawings to illustrate voyages.

Diving & Snorkelling Hawaii, in its first edition, is a welcome addition to Lonely Planet's repertoire of guides. Top dives, as well as a special section on marine life, are covered.

Enjoy.

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HAPPY NEW YEAR

Travel Talk

By Bill Gladstone

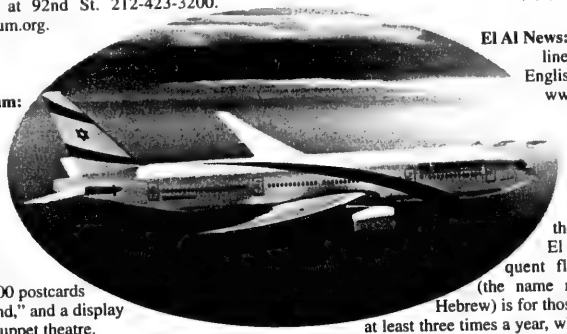
NOTES FROM ALL OVER

New York Jewish Museum: If you missed the exhibition of 400 gouaches by Charlotte Salomon (1917-1943) which drew much journalistic praise after its recent appearance at the Art Gallery of Ontario, take heart.

Charlotte Salomon: Life? Or Theatre? opens Dec. 10 at the Jewish Museum in New York and remains on view through March 25, 2001.

1109 Fifth Ave. at 92nd St. 212-423-3200. www.thejewishmuseum.org.

* * *



Paris Jewish Museum: The Musée d'art et d'histoire du Judaïsme offers a variety of Yiddish-oriented activities through Oct. 9. Activities include an exhibition of Jewish posters from Poland between the wars, 300 postcards from "the Yiddishland," and a display of a Yiddish glove puppet theatre.

From Nov. 14 through March 5, 2001, the museum presents an exhibit of works by Vienna-born artist Friedl Dicker-Brandeis (1898-1944), who was interned at Terezin and died at Birkenau. In the same period, the museum presents Conversation, an installation by Israeli sculptor Micha Ullman.

Hotel de Saint-Aignan, 71, rue du Temple, 75003 Paris. Phone 01 53 01 86 53. E-mail, mailto:infor@mahj.org

* * *

Imperial War Museum: It is not well known that London's Imperial War Museum features a permanent Holocaust exhibition some 1,200 square metres in size. Four years in the making, the exhibition covers two floors and features many rare and important objects, some from former concentration and extermination camp museums in Germany, Poland and Ukraine.

One such item is the typewriter from Raoul Wallenberg's office upon which he typed protective passes for Hungarian Jews.

The exhibition focuses on all the groups that suffered Nazi persecution, including the Roma, Poles, Soviets, people with disabilities, homosexuals and prisoners of conscience. The museum's brochure points out that the exhibition brings "to a British audience for the first time the history of the Nazis' brutality towards those groups they considered inferior."

Lambeth Road, London. Upcoming speakers include Sir Martin Gilbert (Oct. 4) and David Cesarani (Nov. 30). Web site, www.iwm.org.uk. Phone, 020-7416-5320 (0891-600-140 for recorded information).

* * *

At the Skirball: Revealing & Concealing, Portraits & Identity, is a multicultural exhibition that explores the potential for portraits to examine, conceal or exploit one's identity. Until Dec. 31.

Also drawings and watercolours of Lithuanian-born painter Jose Gurvich (1927-1974), who lived in Uruguay and came to Israel in 1955.

Skirball Cultural Center, 2701 North Sepulveda Blvd., Los Angeles. 310-440-4500.

* * *

El Al News: Israel's national airline, El Al, has set up an English-Hebrew Web site (www.elal.com) that lists departure and arrival times, updated at 15 minute intervals. The site also allows frequent flyers to check the number of points they have accumulated. El Al maintains two frequent flyers clubs. Matmid (the name means "frequent" in Hebrew) is for those who travel to Israel at least three times a year, while the Loyal Club is for those who go once or twice. The Loyal Club also permits members of the same household to pool their points.

According to Rami Fischer, general manager for El Al in Canada, approximately 60 percent of the airline's business in Canada involves groups, both Christian and Jewish. It's an interesting statistic, and likely reflects the predominance of church, synagogue and other institutional groups from Canada to Israel.

As Fischer points out, El Al offers excellent connections to Egypt, Greece, Turkey and Jordan at competitive prices. Contact the El Al office in Toronto at 416-967-4222 or toll-free 1-800-361-6174.

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Computers can not replace doctors, panel told

By BEN ROSE
Staff Reporter

TORONTO — A panelist's suggestion that medical tests done on the Internet, transmitted to a database and interpreted by computers could replace doctors by 2020 was vigorously opposed by a physician on the same panel.

"The treatment of a patient is an art," said Dr. Joseph Minkowitz, chief cardiologist at Markham Stouffville Hospital. "If you depend on computers, [patients] will die at your feet."

He was responding to a statement by Steven Handler, director of the Community Care Access Centre (CCAC) in North York. Handler had said that in 20 years, technology will be advanced enough to replace doctors. "We're close to doing it now," he said.

They were taking part in a recent forum at Terrace Garden Retirement Residence on the subject: What health care will be left for seniors in 2020?

Ettie Goldenstein, executive director of Bikur Cholim, a Jewish volunteer agency, and David Young, Conservative MPP for Willowdale, were the other panelists. All four agreed that by 2020, the present health care system will be unable to bear the cost of treating the baby boomers who will then be seniors.

Complaining that the present system "strips patients of their dignity," Minkowitz said it is not geared to look after seniors properly.

He said he would favour letting an 80-year-old who still works and plays golf have a cardiac bypass.

The cardiac surgeon also complained that there is an attempt to refer to patients as clients. "A client has options, but when a patient comes to me, it is for treatment."

He also contested a statement by moderator Fran Wolfe, regional director of hospital and community relations for Central Park Lodges, that baby boomers like herself are saving money for their health care.

"Baby boomers are spending everything and not thinking about their health care in the future," Minkowitz said.

There are such phenomenal developments in medicine ahead that it will not be unusual for a 95-year-old to get dressed and go out to dinner as a younger person would today.

"Seniors are not satisfied at sitting back at age 70," he said. "They are demanding, 'How do we get treated?' Senior citizens are not to be written off."

Goldenstein related case histories of ill seniors who have decided to stay at home despite the risk and are not getting enough home care. One case involved a husband and wife who had promised each other that they would never agree to let either of them go into a nursing home. The wife required a wheelchair and help in bathing and dressing, which the husband could not provide. He was not strong enough to lift his wife into the wheelchair. This couple was not getting enough home care from the CCAC, she said.

The budget of CCAC of North York allows only 17½ hours a month in home care, Handler said.

"Ontario is the only province in Canada which gives home care free," he added.

In reply, Young said the Ontario government is spending $4 billion more on health care than five years ago. "Medicare is so hot an issue right now that every party has ducked it, and I'll include my own party," said Young. "But we do have a plan, a new vision for the future."

But two-thirds of all hospital days today are occupied by people over 65, Handler said. By 2020, "there will be a growing trend to privatization, people will pay for their own treatment, and public representation will be scaled down."

New Branson centre opens doors

TORONTO — The new Community Care Centre to treat urgent medical problems recently opened at the Branson Division of North York General Hospital (NYGH).

The centre replaces the Branson Division emergency department, as part of a hospital-wide reorganization of patient services, according to hospital sources.

The Community Care Centre to treat urgent medical problems is open seven days a week from 8 a.m. to 10 p.m. It looks after the vast majority of patients who visit emergency departments with problems such as broken bones, sprains, cuts, asthma, coughs and bronchitis, earaches, stomach pains, mental health issues, allergic reactions and skin rashes.

The Branson site centre will help reduce the pressure on local emergency departments, said Tim Rutledge, chief of NYGH's emergency services.

"Our focus is on fast, efficient and high quality care of urgent medical problems," he said. "The staff can assess and treat people faster because they won't be busy looking after critically ill patients."

If a patient has a more serious problem that requires admission to a hospital, Rutledge added, they will be transferred to NYGH's emergency department at the hospital's Leslie and Sheppard site.

BREAST CANCER

A Conversation about "Genes, Hormones and Hope" with Mt. Sinai Hospital experts:

Dr. Irene Andrulis, Scotiabank Scientist and Co-Head, Centre for Cancer Genetics, Samuel Lunenfeld Research Institute.

Dr. Pam Goodwin, Marvelle Koffler Chair in Breast Research and Director, Marvelle Koffler Breast Centre.

Dr. Joan Murphy, Head of the Divisions of Gynaecology and Gyn-oncology, Mount Sinai Hospital and University Health Network.

Tuesday, October 17th, 2000

Ben Sadowski Auditorium, 18th Floor, Mount Sinai Hospital, 600 University Avenue, 6:30 to 8:30 p.m.

Admission is free.

To register, call the information line at (416) 586-8338, or visit http://www.mtsinai.on.ca/healthyliving to register online.

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Conveniently located in **downtown Toronto** on Richmond Street East, between Sherbourne and Parliament Street - Getting to or from Centre Honda is as easy as hopping on the TTC, or take advantage of our FREE shuttle Service. Let us drop you off or pick you up from one of several points in the heart of downtown, in a Honda Odyssey mini-van.

2000 Odyssey EX Mini Van available for immediate delivery.

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UPPER FOREST HILL VILLAGE

Spacious 4 bedroom, magnificent family room, main floor library, finished basement. Priced for immediate sale at only $699,000. Call David Eichorn (416) 787-1712.

BATHURST / LAWRENCE TRIPLEX — NEW LISTING!
Three 2-bedroom units, fabulous location close to TTC, shops, schools +++. Call David Eichorn (416) 787-1712.

• • •

BATHURST / GLENCAIRN — SPACIOUS 5 + 1 BEDROOM
Executive home, main floor fam. room, library, laundry room, sep. entry to in-law suite, gorgeous fin. bsmt., approx. 3,000 sq. ft. **PRICED TO SELL** at only $529,000. Call David Eichorn (416) 787-1712.

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Custom-built 4 + 1 bdrm., family room, gorgeous fin. bsmt., jacuzzi. A must see — only $529,000! Call David Eichorn (416) 787-1712.

BATHURST / LAWRENCE

Spacious 3 + 3 bedroom home, main floor family room addition, family-size oak kitchen, sep. entry to in-law suite, huge rear deck with hot tub, shows a 10+. Call David Eichorn (416) 787-1712.

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Gleaming hardwood floors, fin. bsmt. Close to shops, TTC, schools ++, only $499,900. Call David Eichorn (416) 787-1712.

• • •

BATHURST / LAWRENCE
3 bdrm. bungalow on 50 ft. lot, close to subway, TTC, shops, only $264,900. Call David Eichorn (416) 787-1712.

• • •

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50X133 ft. lot, family room, finished basement, new white kitchen, only $334,900. Call David Eichorn (416) 787-1712.

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One of the largest models, 1,300s.f., Bathurst/Steeles, 2 bedrooms, 2 baths, solarium, large kitchen w/bright window, 2nd flr. $219,000. MUST SELL.
VENDOR MUST SACRIFICE LARGE HOME. Prime Thornhill. Large 4 bedrooms, 4 baths, huge family room w/fireplace, CAC, CVAC, finished basement, 2 car garage, premium lot. Steps to synagogue. Ready for your offer. $375,000.
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2 Bedrooms + 2 baths & open balcony, 9'ceiling, high floor.

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BATHURST/STEELES CONDO - JUST LISTED
Large 2 bdrm, 2 full baths, solarium, 5 appliances, won't last at $189,900. **J. BITTON,** bitton@interlog.com - Exit Real Estate **(905) 731-3948**

SPARROW LAKE WATERFRONT - $375,000
2,164 sq. ft. raised bungalow, 4 bdrms, 2 bths, all on 200 x 688' lot. 200' on Sparrow Lake, boathouse, break wall. For more info & virtual tour visit… www.ronnorthmore.com or call RON NORTHMORE, Associate Broker RE/MAX orillia realty (1996) ltd. **705-325-1373** or direct at **1-800-811-7653 (SOLD).**

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3 bdrm backsplit, L-shape liv & din, fam size kit w/eating area, appls, den, rec rm, dble drive, gar.

YORK DOWNS/BATHURST SOLD
3 bdrm bungalow-size liv rm, 50' x 150' lot, Steps to all!

AVENUE RD 401
Store + 2 1-bdrm apts, busy location, fully rented, A-1 buy!

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BRIAR HILL AVE. - 6 Bdrms., 4 washrooms, finished rec room & den with fireplace, dble. gar., walking distance to schools, shuls, park & subway. Jewish family neighborhood. **416-787-9978, 767-7506.**

Happy New Year

FRANKLIN/ARNOLD
Custom! 4 bedrooms, huge rooms, outstanding quality and design. Walk to shul.

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NEW LISTING — RIDGEGATE AREA
Immaculate custom built 4 bdrm. home, designer decorated, featuring 2 bdrm. bsmt. apt. with sep. entrance. Great income potential!

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Large 4 bd., 3 ba., 2-storey foyer, formal dining room, family room w. fireplace and bar sink, large kitchen w. w/o to deck, main floor laundry. Hardwood, ceramics, new carpet, renovated baths. Very bright, natural light throughout. Beautiful landscaping w. interlocking. Double gar. Desirable street. $429,000. **Rebecca Moscoe,** Sutton Group Admiral Realty, 739-7200.

30 CONDOMINIUM FOR SALE

Bathurst/Steeles - Courtland, 2 bdrms. + den + balc., 2 baths, south view. $199K. No agents. 416-336-8183 or 416-484-1199

The Courtlands
Private Sale, 2 bdrms, 2 bths, lg solarium, lndry & locker, over 1200 sq ft. Last apt. in this bldg sold for $170,000. We will consider every offer. By apt. only.
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CENTURY 21 HERITAGE GROUP LTD.

35 CONDOMINIUM FOR RENT

CONDO FOR RENT
Promenade Towers, 6 mo. lease, fully furn. Nov. 1st
Michael Weiss, Broker,
Weiss Realty Ltd.
416-636-6800

40 CONDOMINIUM FOR SALE/RENT

Bath/Steeles. Lux. Townsgate condo 2 bd., 2 bth. Private sale. 218K Call Nira 905-764-2737.

60 SHARED ACCOMMODATION AVAILABLE

Bathurst/Eglinton area - Lge. 2 bdrm., 2 bth. apt. Seeking female, non-smoker, easygoing, responsible. 416-784-4498 or rrosen@globalserve.net

Clark/Steeles/Hilda. New Jewish off campus housing for mature students and young prof. Private clean rooms. Elegant house. Strictly Kosher kitchen. $475-600 incl. 905-707-7262.

65 ACCOMMODATION SWAP/EXCHANGE

Clark/Hilda - Free furn. room in exchange for light cleaning. Flex. hours. 905-707-7262.

68 HOUSE SITTERS AVAILABLE

Prof. woman seeks housesitting position. References. Very reliable. Likes having a home. Sandra, 416-538-9884.

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75 APARTMENT FOR RENT

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Very lg. 1, 2, 3 Bedrooms., ample closets, some 1½ baths & 2 balc., roof, laundry, ravine setting, pool, ind. pkg., 6 apts. per flr.
960-3238 - Bus.
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Bath/Wilson, spac., reno'd 3 bdrm. sep. din. rm., eat in kit., ensuite. Furniture optional. Near TTC & shuls, Avail. Nov. 1st. N-smkng/pets. $1250/mo. Refs. 416-322-8040.

2 bdrm. bsmnt. apt., newly reno'd, by Wilson subway, sep. entr., $850 + util. Prof. couple preferred. 416-398-7478.

Bachelor, bsmnt apt., sep entrance, $550. incl, 665-8586.

Bath/Lawrence, lrg upgraded lux 3-bdrm, 2 bth, fam size gourmet kit, hdwd, plaster mouldings, jacuzzi, etc Shabbat elev. $1900. immed. 730-9271.

Bath/Wilson, Bach. bsmt. apt, priv. entr., close to TTC/shop. N/smkr. Evenings, 636-3936.

Bathurst/Briar Hill - Very nice, lrg. 1 bdrm. bsmt. apt., indry.& pkg. TTC. Refs. 782-2274.

Bathurst/Lawrence. Ren. 1 bdrm bsmt. Suit. single/dbl. $750/mo incl. util. Avail. immed. No smoking/pets. 782-5185.

Bathurst/Sheppard, lge. 1 bdr. bsmt. apt., bthrm., lndry., kit., sep. entr., incl. cable/hydro/heat a/c, $675/mo. 416-630-2301.

Eldorado, 2500 Bathurst, lux. apts., lrg suites, reno'd., immed. 416-783-0542 or 416-787-9481.

75 APARTMENT FOR RENT

Yonge & Steeles, furnished 3 bdrm. washer/dryer/dishwasher, air cond. gar. space. Avail end Nov. to end Mar. 416-226-1480.

82 ROOM AVAILABLE FOR RENT

Bathurst/Sheppard - Large 2 bdrm. apt. for female to share. $525/mo. Call 416-636-7171.

Furnished rm in apt, female, $450. incl. after 6, 225-7555.

105 COTTAGE FOR SALE

L. Simcoe Duclos Pt. Gorgeous new 5 bdrm, 2,000 sq. ft., Open concept. 55' waterfront. 50 min. from T.O., $279,900 223-9300 days, 256-3911 evenings.

125 FLORIDA PROPERTY FOR SALE

Cent. Deerfield , 2 bdrm., 1 1/2 bath, upper garden corner, all newer appl. Excel. cond. Call 514-482-5222 or 905-770-3584.

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130 FLORIDA PROPERTY FOR RENT

AVENTURA AREA - Del Prado on Biscayne Bay. Spacious 1 bedroom, 1 1/2 baths, fully furnished & equipped. Tennis, 2 pools, restaurant on premises, 4 month rental. $6,000 U.S. **416-635-0933**

Delray-Vizcaya Adult gated community. Brand new detached house. Luxuriously furnished. 2Bdr + Den. 2 Full Baths. Screened in porch/garage. $3500 US per month. 4months. Avail. approx Dec. 1/2000. **416-481-3236.**

Hollywood - Condo deluxe, 1 bdrm., beach front. Jan. 2001 only. $2000/mo. 905-731-4422

Tamarac - Superb immaculate lge. 2bd/2bth. Own laundry rm. Condo facilities. Avail. 4 mos. $1300 per mo. 905-731-0975.

130 FLORIDA PROPERTY FOR RENT

Arlen House east.Ocean view. 1bdrm 1 1/2 bths spottless. Covered parking. Avail immed. 905-886-0347.

Aventura area, 2 bdrm, 2 bth garden apt., 2-3 mos. $1500. U.S. mo. 416-650-6008.

Boca Raton - 1 bdrm., furn. condo, n/smoker, no pets. Refs. req'd. $1600/mo US. 444-7783.

Century Village, Deerfield, newly completely reno'd, newly painted & tiled, 2 bdrm. w/ensuite bthrm. & sitting room, 2 full 4 pce. bthrms., fully equipped, furn., dishwasher, microwave. Avail. 2 - 4 mos. 905-882-1356.

Delray Beach - comp. furn. 1/1 apt. in friendly clubhouse community with 2 pools, 1 heated, many social activities, very clean & well maintained. Just bring your suitcase. 4 mos. min. Nov. - ? Call 410-484-1876.

135 FLORIDA PROPERTY FOR SALE/RENT

West Palm Beach - Century Village, Golf's Edge, 2 bdrm., 2 bth., fully furn., tasteful decor, all amen., transportation, priv. pool, close to clubhouse & shul, 416-921-9682.

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140 FLORIDA ACCOMMODATION WANTED

Palm Aire, Seeking 2 bdrm, 2 bth condo, well equip, nicely furn. Jan- Mar. , 416-661-7088.

240 EMPLOYMENT OPPORTUNITIES

Jewellery store seeks part-time sales person. Retail experience an asset. Fax resume to 905-771-0547.

JOCUS EDUCATIONAL TOYS Featuring 360 + quality, affordable toys, games, arts/crafts. Looking for Consultants in Toronto area for home-parties, fundraisers, corporate, catalogue sales. Pauleen 1-800-361-4587 ext. 9351.

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Omega Direct Response Inc.
Outbound/telemarketer sales/customer service. Full training provided and benefit package. $10 hourly + bonus (average $10-14). F/T & P/T & weekends available. Must have high school education and good command of English language. For more info please call Paula Antunes at 905-305-1944 or fax resume to 905-305-9008.

Part-time office assistant afternoons. 905-731-5204.

240 EMPLOYMENT OPPORTUNITIES

A MEMBERSHIP ACCOUNTS CLERK
is sought by
HOLY BLOSSOM TEMPLE

The successful individual will be proficient in Word 97, Excel for Windows, and the Unix data base system. Needs to be self-motivated and have excellent interpersonal skills, with an ability to process detailed information with great accuracy, and to work independently in a customer service function. Must be able to communicate clearly in written and spoken English. Related financial experience would be beneficial. Please fax your resume to **Ms. F. Kleinmintz at: (416) 789-9697 or mail it to 1950 Bathurst St., Toronto, Ont. M5P 3K9.**

An intelligent person for busy, fast moving automobile leasing company. Hard working, strong communication & organization skills a must. For general administrative & reception duties. Drivers license req. Mr. Richman, 416-875-6359.

Great Opportunity For Moms On The Go!
Discovery Toys. Be your own boss. Raise a family and earn money. Flexible, fun work. No experience necessary. Full training available. Hyla Pollak, Group Manager,
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Are you looking for exp. cleaning ladies? Call 416-691-2461.

Avail. now! Live-in/out nannies & caregivers. **416-440-1838** or www.nannycarecanada.com Overseas nannies & caregivers seek employers. No Fee!

Exp. caregiver w/CPR qual. seeks weekend, positions to care for infant/senior. 638-3795.

Frustrated by trying to find a suitable nanny? Let us help you. We have dependable, caring nannies who are thoroughly qualified, personally interviewed & pre-screened. All refs. are checked. Some are CPR trained. Low finders fee.
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416-789-3070 .

High quality house cleaning. Call Sasha, 905-303-4306, or pager: 416-390-7349.

House cleaning - Reliable, honest lady with many ref.'s looking for work. 416-223-1737.

Lady with exp. & refs. will clean your home. 416-245-6340

Mature woman, would like to take care of an elderly person. Live-out. Call 416-250-6618.

260 BUSINESS PERSONALS

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265 PEOPLE SEARCH

Bringing People Together. It only takes one match to light a fire. Call Ruth **905-731-5204.**

264 SOCIAL ANNOUNCEMENTS

Ron & Joodi Pollock, Richard & Evelyn Uditsky, Harold & Maureen Lusthouse are delighted to announce the engagement of their children, **Tali & Michael.** Proud grandparents are Phillip & Sylvia Shore, Sidney & Edith Pollock, Ossie & Anne Lusthouse.

Sue & Steve Forberg welcome Josh Andrew, born Sunday, August 27, 2000, 7 lbs. 1 oz. Welcomed by Bubbie Gail, Zaidy Joe, Softa Lena, Saba Matt. Great Bubbie Sima, Great Zaidy Dave & the Gantze Mispacha.

265 PEOPLE SEARCH

"DOCUMENTARY"
Filmmaker seeking a Holocaust survivor who is turning 100, between January - June 2001. Call Karen at 416-603-4823.

275 PERSONAL COMPANIONS WANTED

• CJN Boxes for Personal Companions Wanted ads are valid for 30 (thirty) days only (from 1st publication date). Replies must be received within this time frame in order to be forwarded to the correct CJN Box #.

Attractive Friendly, Bright, Jewish Lady, 30, financially secure, confident manner, slim, fit. Seeks bright, handsome, interesting Jewish man with good sense of humour, athletically inclined, in good shape, secure about himself, 26-37. Let's meet and explore the myriad of possibilities that abound. Photo, phone, note. CJN Box 7308.

Attractive, fit, smart Jewish business woman, 46 seeks successful sophisticated intelligent man for long term relationship. Photo welcome. CJN Box 7305.

Content in the city, thrives in the country. Div. female, prof., attractive, slim, 5'7", 1 teenage child, eclectic interests, fun & intelligent, looking for great guy. 45-58. CJN Box # 7303, or e-mail:optimistic_2@hotmail.com

Looking for good company with long-term possibilities? Me too! Unpretentious, soft spoken unattached male. 56, with integrity, good sense of humour, introspective, good listener seeks to balance life with spirited, perceptive, petite, slim, unattached female, age 48 to 55 who is communicative, good humoured, and with no dependents. I enjoy pop music of the 50's, 60's & 70's, pop-orientec jazz, movies and warm sunny days. Reply to CJN Box #7291.

Successful widowed business woman, 56, loves dining out, live entertainment and travel, is looking for companion who can make her feel alive. Loves to laugh, loves life and nature. Please call 310-962-6721 for more info.

275 PERSONAL COMPANIONS WANTED

Replying to an ad with a CJN Box Number?

Address your mail to:

The Canadian Jewish News
1500 Don Mills Rd. Suite 205
North York, Ontario
M3B 3K4
Box # _____

280 ANNOUNCEMENTS

The Jokers Wild Club meets the 4th Wednesday of each month. Free! All ages! Prizes! refreshments! Fun! Contact Irv Halpert at 416-661-2541 for registration & info.

305 ARTICLES WANTED

Collector is buying old, used, photo equipment (cameras, lens, flashes, filters). Please Call 905-660-7385.

330 OBITUARIES

The Beit Shmuel Synagogue Shikun Tet, Beer Sheva, Israel mourns the passing of its patron **SAMUEL HOLLANDER, Z"L** formerly of Joicey Blvd. in Toronto on the 13th Elul, 5760.

KLYMAN, Harte Sol - on Aug. 24, 2000, late of 345 W. 48th Street, #1C.

JACOBSON, Lawrence - on Aug. 25, 2000, late of 165 Searle Ave.

LUBLINSKI, Walter - on Aug. 25, 2000, late of 2041 Holland Ave.

ROSEN, Helen - on Aug. 25, 2000, late of 3560 Bathurst St

YASHINSKY, Jack - on Aug 25, 2000, late of 6 Bernard Ave.

ALTSTEDTER, Belle - on Aug. 26, 2000, late of 131 Beecroft Rd., #1808.

BEDERMAN, Pearl - on Aug. 26, 2000, late of 335 Lonsdale Ave., #303.

PIZEL, Morris - on Aug. 26, 2000, late of 33 Wilmington Ave.

FINKELSTEIN, Albert - on Aug 27, 2000, late of 55 Prince Arthur Ave., #1001.

JACOBSEN, Jeanette - on Aug. 27, 2000, late of 100 Canyon Ave., #601.

LAPKIN, Norman - on Aug. 27, 2000, late of 765 Steeles Ave. W., #1104.

DIAMENT, Ben - on Aug. 28, 2000, late of 178 Main St.

LEVENDEL, Hugo - on Aug. 28, 2000, late of 354 Daly Ave.

McNABB, Jerry - on Aug. 30, 2000, late of 49 Danville Dr.

JORDAN, Szaja - on Aug. 31, 2000, late of 102 Cocksfield Ave.

BENJAMIN'S PARK MEMORIAL CHAPEL

330 OBITUARIES

IZENBERG GOLDBERG *Monuments*

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•Finest quality memorials crafted in our own factory - under our supervision
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3173 BATHURST ST. *(just north of Lawrence)* (416) 787-0319

HORNFIELD, Alexander - on Aug. 29, 2000.
ORZECH, Mike Meyer - on Aug. 29, 2000, late of 1 Canyon Ave.
USCIER, Edith - on Aug. 29, 2000.
BARDA, Dino - on Aug. 30, 2000, late of 245 Burbank Dr.
EISENBERG, Rose - on Aug. 30, 2000, late of 1101 Steeles Ave. W.
KLEINMAN, Charles - on Aug. 30, 2000, late of 1035 Eglinton Ave. W.
CHANESMAN, Anne - on Aug. 31, 2000.
FERENDARU, Moshe - on Aug. 31, 2000.
SEMENDUYEV, Sonia - on Aug. 31, 2000, late of 5 Fisherville Rd.
SHINER, Lillian - on Sept. 1, 2000, late of 7 Peveril Hill Rd. South.
KOCH, Rosa - on Sept. 2, 2000.
BUDIN, Hirsch Zwi - on Sept. 4, 2000, late of 6052 Bathurst St.
KAMINSKI, Helena - on Sept. 5, 2000, late of 34 Carscadden Dr.
MALINOV, Pavel - on Sept. 5, 2000, late of 2 Mascot Pl.
TOBIAS, Blanche - on Sept. 5, 2000.
GROYSMAN, Alexander - on Sept. 6, 2000, late of 4266 Bathurst St.
GLASSMAN, Murray - on Sept. 7, 2000, late of 172 Cocksfield Ave.
MORAYNISS, Sydney - on Sept. 8, 2000, late of 2950 Lawrence Ave., E.
RUBENSTEIN, Rosetta - on Sept. 8, 2000.
SCHLEIN, Wilfrid - on Sept. 8, 2000, late of 1035 Eglinton Ave. W.
PINCHASOV, Yaakov - on Sept. 9, 2000.
CARR, Saul - on Sept. 10, 2000, late of 10 Dinan St.
GEROE, Magda - on Sept. 10, 2000.

Steeles Memorial Chapel

MANDELL, Minnie - on Aug. 29, 2000, late of 1 Northwestern Ave.
COHEN, Betty - on Aug. 31, 2000, late of 1925 Steeles Ave. E.
BURSTYN, Max - on Sept. 5, 2000, late of 429 Walmer Rd.
BROWNSTEIN, Millicent - on Sept. 6, 2000, late of 5935 Bathurst St.

A NON-PROFIT ORGANIZATION
HEBREW BASIC BURIAL
A FRATERNAL BENEFIT SOCIETY

GROSSMAN, Pearl - on Sept. 4, 2000, late of 130 Neptune Dr., #909.
ROSTAS, Paul - on Sept. 4, 2000, late of 5 Old Sheppard Ave., #2010.
LUSTMAN, Molly - on Sept. 5, 2000, late of 3560 Bathurst St.
MELMAN, Frances - on Sept. 5, 2000, late of 645 Castlefield Ave., #617.
NEWFELD, Michael - on Sept. 5, 2000, late of 525 Lawrence Ave. W.
WAYNE, Terry - on Sept. 5, 2000, late of 104 Placentia Blvd.

BENJAMIN'S PARK MEMORIAL CHAPEL

335 UNVEILINGS

The unveiling of a monument to the memory of the late
TONY FRANKOVITS ז"ל
will take place
Sunday, Sept. 24th, 11:00 a.m.
Bathurst Lawn Memorial Park
Ahavas Achim Section
(across from Clanton Park Section)
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
RHONA FELDMAN ז"ל
will take place
Sunday, Sept. 24th, 11:00 a.m.
Bathurst Lawn Memorial Park
Zaglembier Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MARK GOTLIB ז"ל
will take place
Sunday, Sept. 24th, 11:00 a.m.
Bathurst Lawn Memorial Park
Tomashow Belchatow Society Section
Relatives and friends are invited to attend

335 UNVEILINGS

The unveiling of a monument to the memory of the late
LASZLO GONDOS ז"ל
will take place
Sunday, Sept. 24th, 11:30 a.m.
Mount Sinai Memorial Park
Beth Radom Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ALLEN LEAN ז"ל
will take place
Sunday, Sept. 24th, 12:30 p.m.
Mount Sinai Memorial Park
960 Wilson Ave
Farband Labour Zionist Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ANNE SAXE ז"ל
will take place
Sunday, September 24th at 10:30 a.m.
Pardes Shalom Cemetery
Grand Order of Israel Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
RALPH SNOW ז"ל
will take place
Sunday, September 24th at 11:00 a.m.
Bathurst Lawn Memorial Park
Beth Emeth Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
BRANDEL LEVINE ז"ל
will take place
Sunday, Sept. 24th, 12:45 p.m.
Mount Sinai Memorial Park
Labour Zionist Alliance Section
Relatives and friends are invited to attend

335 UNVEILINGS

The unveiling of a monument to the memory of the late
HADASSA SOBEL ז"ל
will take place
Sunday, Sept. 24th, 11:00 a.m.
Bathurst Lawn Memorial Park
Kielcer Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
FLORENCE TABAKMAN ז"ל
will take place
Sunday, Sept. 24th, 10:30 a.m.
Pardes Shalom Cemetery
Community Section - DDD
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
FANNY THALER ז"ל
will take place
Sunday, Sept. 24th, 10:30 a.m.
Mount Sinai Memorial Park
Farband Section
Relatives and friends are invited to attend

336 CARD OF THANKS

The family of the late
LILLY FREIREICH ז"ל
would like to thank our relatives and friends for their comfort, support and generosity during our recent bereavement.
FREIREICH, FISHMAN, FOX, NIZNIK FAMILIES

The family of the late
MAURICE FREILICH ז"ל
wishes to express deepest appreciation to family and friends for your support and kind expressions of sympathy extended during our recent bereavement.
We wish you all good health in the New Year
Katie Freilich & Family

From the Family of
JACK YASHINSKY ז"ל
We wish to express our sincere thanks and appreciation to all those, family and friends, who surrounded us with love, compassion, kindness and support during our time of intense grief and desolation; we are also grateful for their honouring our beloved Jack's memory in various ways: cards, notes and donations to worthy causes.

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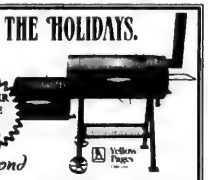

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Women seeking Men

To respond to an ad, Call: **1-900-451-4552 Ext. #65**

SPEND A LIFETIME
European born lady, seeks a friend to spend her life with. She enjoys walking, dancing, dining out, watching television and nice evenings **AD#1423**

SEEKS NON-SMOKER
Single, attractive and intelligent lady seeks a man between 62 and 70 yrs, who is honest, caring, established, and a non-smoker to share life with. She enjoys travel, theatre, dining and quiet evenings, **AD#1030**

CUTE & EDUCATED
Cute, auburn haired widow, seeks a kind, sincere, loving man, between 56 and 57 yrs. She likes theatre, walking and bridge, is humourous, petite, has brown eyes, university educated and secure. Likes all of life's pleasures **AD#1527**

LET'S LOVE AGAIN
Single professional female, 52 yrs, European background, speaks Hebrew, down to earth, family values, seeks male 50-58 yrs with similar qualities and interests for serious relationship. She enjoys travel, dining and dancing, movies, and the theatre. **AD#1407**

CLASSY LADY
Divorced Jewish female, classy, attractive, late 40's, slim, non smoker, fun loving, intelligent, no dependents, good sense of humour, and a wide variety of interests, seeks male, 48-63 yrs, intelligent, Jewish, professional, honest and financially secure **AD#1286**

HONEST A MUST
Single female, Chomer Shabbst, 5' 4", 42 yrs, blue eyes, brown hair, voluptuous, sensual, fun loving, seeks male over 5' 9", Chomer Shabbst, emotionally and financially stable and good sense of humour. She enjoys travel, the theatre and boating **AD#1493**

LOVELY LADY
Single female, mid 50's, attractive, intelligent, energetic, seeks interesting and outgoing male. She enjoys music, movies, dining and dancing **AD#1341**

AN EXCEPTIONAL COMPANION
Single female, professional, 45 yrs, 5' 7", slender, attractive, modest, stylish, tasteful, non smoker, generous and sincere, seeks Jewish male, 50+ yrs, with substance and integrity. She enjoys art, travel, life, love and laughter **AD#1141**

STYLE & CLASS
Single Jewish female, 29 yrs, beautiful, seeks male, 30-45 yrs, professional, university educated, outgoing, good sense of humour, respectful, honest, with a sense of style and class. She enjoys sports, movies, community and cultured events art, dining and dancing **AD#1260**

LOVES LIFE
Single female, 50'ish, 5' 7", blue eyes, professional, confident, intelligent, fit, fun loving, easy on the eyes, no excess baggage, good sense of humour, seeks male, warm, affectionate, who's able to share his emotions. She enjoys the theatre and travel **AD#1113**

LET'S CHAT
Single female, professional, pretty, petite, red hair, enjoys music, movies, travel, fine wine, art galleries, musicians, seeks male, 54-65 yrs, kind, successful, good sense of humour, educated **AD#1191**

FRIEND AND COMPANION
Widowed female, 5' 6ñ"-5' 7", 130 lbs, red-dish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend **AD#1105**

COMPANIONSHIP
Female, attractive, slim, tall, energetic, intelligent, spirrtual, seeks unattached male, for companionship **AD#1263**

FRIEND AND COMPANION
Widowed female, 5' 6ñ"-5' 7", 130 lbs, red-dish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend. **AD#1105**

ARE YOU OUT THERE
Female, seeks non smoking male in his 40's, who's intelligent, secure, active, and has a sense of humour. **AD#1037**

SWEET AS HONEY
Single Jewish female, late 20's, attractive, fit, auburn hair, green eyes, educated, employed, traditional values, strong cultural beliefs, with a zest for life, enjoys dining and dancing, romantic adventures, seeks professional Jewish male, 30-45 yrs, for possible long term relationship **AD#1259**

FRIENDS 1ST
Single mom of 2 children, 38 yrs, attractive, spontaneous, adventurous, from Israel, enjoys movies, travel, loves children, pets, seeks male, 38-45 yrs, with similar interests and qualities **AD#1450**

DOG LOVER
Divorced Jewish female, 36 yrs, 5' 4", slim, optimistic, insightful, idealistic, social, conscious, appealing, both inside, inside and out, seeks male, 34-48 yrs, who's stable, must be humourous, has eclectic, interests, in terms of films and music, enjoys exercise and loves dogs **AD#1488**

HONEST A MUST
Single female, 42 yrs, 5' 4", (Shomer Shabbist), blue eyes, brown hair, voluptuous, sensual, good natured, intelligent, fun loving, enjoys travel, the theatre, long walks, long walks, boating. Seeks male, emotionally and financially stable, over 5' 9", for possible long term relationship **AD#1136**

MUST LOVE KIDS
Fun loving Jewish mother of 2, 34 yrs, traditional but not religious, tall, attractive, rubenesque, good cook and friend, seeks male, fun, compassionate, romantic, and must love kids, to start life over again. **AD#1340**

WINTER GETAWAYS
European senior lady, flexible, compassionate, and fit, seeks similar male, to share winter vacations, preferably in Israel **AD#1610**

SOULMATE SEARCHING
Separated Jewish female, 49 yrs, petite, 5' 2", blue eyes, auburn hair, enjoys travelling, bridge, the theatre, long walks, good conversation, seeks male with similar interests and qualities. **AD#1587**

KIDS R NOT US!
Single female, 37 yrs, independent, slim, attractive, ambitious, funny, articulate, ethically and professionally driven, seeks male, humanitarian, avid reader, like minded, with no particular urge to multiply. **AD#1026**

FRIENDS 1ST
Widow Jewish female, 55 yrs, 5' 4", enjoys life to the fullest, seeks male, 58-60 yrs, fun to be with positive secure with traditional values **AD#1400**

LOVES LIFE
Single female, 42 yrs, warm, sensual, redhead, enjoys healthy life style, long walks, cuddling by the fire, hiking, cross country skiing, seeks male, non smoker, university educated, good sense of humour, intelligent, enjoys the outdoors. **AD#1458**

SEEKING SOULMATE
Single Jewish female, 50 yrs, free spirited, wide variety of interests, seeks male, good sense of humour, enjoys life and self confident. **AD#1456**

PET LOVER
Single Jewish female, slim, attractive, 5' 1", brown hair, brown eyes, friendly, outgoing, university educated, professionally, employed, enjoys movies, the theatre, travel, spending time with her dog, seeks male, Jewish, single, 35-41 yrs, with similar interests and qualities **AD#1183**

LOOKING FOR YOU
Single female, 5' 8", creative, active, adventurous, youthful, elegant, feminist, seeks emotionally available male, 50-58 yrs, a mensch to enjoy the arts, nature and much more **AD#1218**

EASY ON THE EYES
Professional Jewish female, 5' 7", blue eyes, intelligent, sensitive, selective, sensuous, keeps fit/active, non smoker, social drinker, carries no personal baggage, enjoys theatre, travel, and lives life to the fullest, seeking male who shares emotions, to share life together **AD#1500**

FRIENDS FIRST
Divorced female, warm, loving, 2 small children, seeks male, family oriented, down to earth, good sense of humour, loves children, for friends first relationship. **AD#1056**

COSMIC LOVE
Jewish female, 5' 6", slim, fit, pretty, intelligent, spiritual, creative, holistic, loving, friendly, dancer, artist, writer, therapist, deep, humourous, joyful, seeks fit, romantic male, 33-53 yrs, who's in an ecstatic natural state of joy and love, and wishes to share it with someone **AD#1414**

ROMANTIC AT HEART
Single mom, Russian origin, one 15 yr old son, professional, enjoys art, movies, music, nature and travel, positive, creative, attractive, sincere, seeks male, intelligent, sincere, creative, responsible, loving for long term relationship **AD#1431**

SEEKING SOULMATE
Single female, intelligent, attractive, creative, red hair, loves the outdoors, canoeing, art galleries, travel, Latin and Ballroom dancing, seeks male, 35-50 yrs, non smoker, good sense of humour, university educated, emotionally secure **AD#1219**

A LOT TO OFFER
Separated female, attractive, young, 46 year old teacher, has 2 teenagers, caring, intelligent, athletic, good natured, fun, enjoys tennis, working out, movies, theatre, dancing, dining, walks and quiet evenings, seeks male, 40-50 yrs, with similar interests **AD#1430**

TRADITIONAL VALUES
Single Jewish female, 65 yrs, sincere, compassionate, traditional, enjoys music the theatre, dining and dancing, long walks, seeks male, elegant, classy, for loving monogamous relationship. **AD#1104**

POSSIBLE RELATIONSHIP
Attractive youthful single Jewish lady, 62 yrs, 5' 5", fit, fun loving, warm cultured, well travelled, sports enthusiast, enjoys music, movies, seeks gentleman, 57-70 yrs, tall, slim, non smoker, sense of humour, emotionally/financially stable, with similar interests, for friendship or future relationship **AD#1602**

COMMUNICATION IS KEY
Separated female, 41 yrs, 5' 1", light brown hair, brown eyes, pretty, young looking, honest, nice, humourous, enjoys travelling, outdoors, walks, swimming, sports, movies, music, theatre, bowling, mini golfing, believes communication, friendship and trust are important in a relationship. Seeking male with similar interests **AD#1465**

FRIENDSHIP FIRST
Single Jewish mom, 42 yrs, 5', petite, professional, non smoker, active, caring, sincere, fun loving, humourous, enjoy arts, dancing, dining, outdoor activities, walks, canoeing, hiking, seeking male, 37-48 yrs, fit, intelligent, caring, sincere, stable, good natured, non smoker, similar interests **AD#1258**

Men seeking Women

To respond to an ad, Call: **1-900-451-4552 Ext. #65**

MAN OF THE WORLD
45 yr old male, sexy and attractive, conservative, off shore stock trader, Toronto native, lived in Israel a lot, seeks a person with similar qualities, for a good relationship **AD#1618**

SERIOUS INTENTIONS
Single Jewish male, 45 yrs, 5' 7", medium build, university educated, humourous, adventurous, sensitive, non smoker, health conscious, family oriented, seeks female with similar qualities and interests. He's a nature lover **AD#1058**

SUNSHINE ON MY SHOULDER...
Single male, musician singer-songwriter, enjoys sporting events, music events, movies, restaurants and dancing, seeking female, who's down to earth, outgoing, someone I can get along with, for a positive long term relationship **AD#1548**

ROMANTIC AT HEART
Single male, 61 yrs, business professional employed, active, outgoing, enjoys, dining and dancing, fine wine, romantic evenings, seeks female, active, attractive, classy, well groomed, for possible long term relationship. **AD#1561**

FRIENDS 1ST
Single Dad of 2 children, professional, employed, well groomed, enjoys movies, theatre, dining and dancing, the outdoors, seeks single female, single mom's welcome, medium height and build, strong Jewish values **AD#1584**

TIRED OF BEING ALONE?
Widowed male, 54 yrs, 5' 7", very fit, handsome, 5' 7", attorney, kabalist, cultured, scholar, author, poet, world, explorer, public speaker, financial whiz, seeks female, to be my soulmate, for everlasting relationship **AD#1592**

SERIOUS RELATIONSHIP
Self employed, male, 40 yrs, 5' 10", 170 lbs, short hair, lives in Thornhill, enjoys movies, dancing, dining out, comedy shows and more, seeks female, 30-37 yrs, who's interested in a serious relationship **AD#1057**

CARING RELATIONSHIP
Professional male, 67 yrs, active, easy going, enjoys the outdoors, fishing, gardening, cooking, classical, music and reading, seeks attractive, slim female, who's down to earth, unpretentious, non smoker, with similar interests, for reciprocal caring relationship **AD#1404**

LET'S GET TOGETHER
Single male, seeks female, down to earth, easy going, for possible long term relationship **AD#1462**

CANDLE LIGHT AND WINE
Single male, professional, employed, enjoys sports, dining and dancing, fine wine, seeks female, intelligent, outgoing for loving relationship **AD#1162**

LOVE TO TRAVEL
Young, 60 year old male, educated, semi-retiree, healthy, active and secure, seeks slender female, for permanent relationship, who has no commitment, that would interfere with winters in the sun or European adventures. **AD#1380**

OLD FASHIONED VALUES
Single male, 47 yrs, conservative looking, good sense of humour, enjoys dancing, old movies, country drives, seeks female, late 40's, to early 50's, does not have to be slim, single mom's okay, very down to earth. **AD#1327**

FRIENDSHIP FIRST
Handsome professionally employed male, 46 yrs, university educated, ambitious, romantic, affectionate with cute smile, enjoys music, concerts, dancing, movies, sporting events, scenic drives, walks, nice parks, seeking attractive young lady, 32-42 yrs, for casual dating leading to lasting relationship. **AD#1012**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, 5' 8", husky build enjoys the theatre, movies, dining and dancing, travel, music, long walks, good conversation, seeks female, 28-39 yrs, single mom's okay too! with similar qualities **AD#1567**

MUST WANT FAMILY
Divorced Jewish male, 53 yrs, good brain, good heart, good looking, former, real estate broker, now writing a book, have no children, but would like to, seeking female who can and wants to start her own family, the old fashioned way **AD#1573**

NO STRINGS
Single male, late 50's, physician, enjoys music, reading, working out, seeks female, 30-40 yrs, attractive, quiet, cultured, for long term mutually satisfying relationship with no strings attached **AD#1005**

FOREVER YOUNG
Single male, 6' , handsome, energetic, easy going, athletic, enjoys dining and dancing, athletic events, seeks female, single or single Mom's, slender, attractive, 38-52 yrs, 5' 4" or taller for possible relationship **AD#1164**

COMPANION FOR LIFE
Single male, happy, very fit, caring, successful professional male, enjoy travel, and all the arts, seeking an attractive, 40'ish, female, who has done her homework, emotionally and physically for a life time companion. **AD#1517**

READY AND WAITING
Divorced male, Jewish, Toronto born, no children, generous, speaks 2 languages, writer, seeks female, young with similar interests, and qualities, who is ready to start a family. **AD#1266**

WHAT A CATCH
Single male, Jewish, 34 yrs, 5' 10", 165 lbs, slim fit, handsome, humourous, warm, down to earth, honest, sexy, sincere, financially, secure, romantic, enjoys dining and dancing, romantic evenings, seeks female Jewish, petite romantic, warm loving, for possible long term relationship **AD#1026**

LET'S TALK
Single male, 34 yrs, not shy, loves exercise and conversations, seeks female with similar qualities **AD#1334**

BEST IS YET TO COME
Single male, 54 yrs, original fiddler on the roof, nice, kind, traditional values, educated, successful, good sense of humour, handsome athletic, enjoys outdoor activities, travel, dining and dancing, seeks female with similar interests and qualities **AD#1088**

SERIOUS INTENTIONS
Single male, 46 yrs, professional, 5' 8", medium build, down to earth, sincere, easy going, seeks female, 35-45 yrs, intelligent, sincere, honest, good sense of humour, no head games please, for possible long term relationship. **AD#1476**

GREAT RELATIONSHIP
Attractive retired male, 76 yrs, widow for 2 years, seeks non smoking, nice young female, for great relationship **AD#1047**

LET'S TALK
Single Jewish male, educated professional, tall, witty, smart, loves the arts, theatre, movies, music, dining, dancing, and many other thing, seeking Jewish female, children and pet are okay. **AD#1011**

ENVIRONMENT FRIENDLY
Single male, 5' 9ñ", 150 lbs, small-medium build, blue eyes, in reasonable physical condition, an amateur musician, with strong interest in music, conservation, environment, nature and social sciences, seeking female with small-medium build and similar interests **AD#1204**

A GREAT CATCH
Single male, 34 yrs, 5' 7", 175 lbs, blonde hair, blue eyes, attractive, fit, workout, educated, multilingual, employed on internet, in Canada and abroad, enjoys studying, writing, reading, travelling, outdoor activities, anything cultural/historical, seeking female 20-30 yrs, attractive, smart, stable, ambitious, enjoys travelling, having fun **AD#1460**

MUST WANT CHILDREN
Divorced male, with no children, working on my first book, speaks English, Yiddish, fairly generous, involved with volunteer work for many years, seeking female, young enough to start a family, and must want to have children, for true happiness **AD#1071**

LIFE AND LAUGHTER
Single Jewish male, a vegetarian, tall, slim, romantic, sensitive, with a sense of humour, seeking female, 43-55 yrs, who's health conscious, and would like to share life and laughter **AD#1376**

LET'S MEET
Male, 70 yrs, 5' 10", 190 lbs, in good physical condition, seeks communicative female to develop a relationship with **AD#1020**

WAITING FOR YOU
Single male, seeking female, non smoker and non drinker, for serious long term relationship. **AD#1200**

LET'S TALK
Single male, 34 yrs, not shy, loves exercise and conversations, seeks female with similar qualities. **AD#1334**

HEART TO HEART
Single, unattached and unincumbered, seeking female, who's intelligent, with high integrity, pleasant disposition, without sense of ownership or assumed expectations, for open heart to heart communication. **AD#1360**

ORTHODOX PREFERRED
Single Jewish male, late 40s, 5' 10", great blue eyes, warm, sincere, gentle, compassionate, with a great sense of humour, enjoys theatre, long walks in the park, bowling, tennis, cooking. Seeking single or widowed female, intelligent, 32-45 yrs, with similar personality and interests **AD#1097**

WANT FAMILY LIFE
Single male, Shoma-Shabbas, professional Jewish educator, warm, caring, handsome, and eclectic, seeking Jewish observant, female, who's spiritual, with jois de vive, for love, marriage and children **AD#1245**

SUMMER ROMANCE
Divorced male, Jewish, 37 yrs, handsome, athletic, 5'10", no children, condo owner, enjoys tennis, squash, movies, reading, dining and dancing. Seeks female, Jewish, 32-42 yrs, slim, attractive, for possible long term relationship. **AD#1160**

LET'S CONNECT
Single male, 36 yrs, 5'7", blonde hair, never been married, fun loving, easy going, happy, with good sense of humour, enjoys sports oriented, activities, and going out to movies. Seeking female of similar age **AD#1422**

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Israeli Olympians dreaming of top finishes

By VIVA PRESS
Special to The CJN

JERUSALEM — Twenty-year-old Or Tokayev can't remember the first time she won a rhythmic gymnastics competition. Tokayev has been participating in the sport since she was five and has won so often that she can't remember which ribbon or trophy belongs to which championship.

But if Tokayev wins at the Olympics, she says she will definitely remember it.

"It has been my dream to go to the Olympics. It's very exciting to be a participant," she said.

Tokayev is one of 40 athletes representing Israel at this year's Games. The Israeli delegation to the Olympics is the country's biggest and most promising group of athletes since 1952, when the state first participated in the sporting event.

The hype in Israel suggests the country expects its athletes to bring home a gold medal. Israel has three medals to its name so far. Yael Arad won Israel's first ever medal – a silver – at the1992 Barcelona Olympics and fellow judoka Oren Smadja brought home the bronze. In 1996, Gal Friedman won a bronze medal in windsurfing.

Pole-vaulter Alex Averbukh is Israel's best hope for a gold this time around. Before setting out for Sydney, the 25-year-old Siberian-born immigrant – who became the first Israeli medal-winner in a World Athletics Championship when he won a bronze medal in Seville last year with a jump of 5.80 metres – said he was "going for gold."

Kayaker Michael Kalganov and windsurfer Amit Inbar are the two other Olympians touted to win medals this year.

Kalganov, 25, has twice won the gold medal in the K1 200-metre race at the World Championships in 1998 and 1999. At the European Championships in Poland in July, he won a gold medal in the K1 1000-metre and a silver medal in the K1 500-metre races.

Inbar, 28, is one of Israel's best athletes, and also a press favourite. He won the silver medal in the European championships in May. Leading up to the Olympics, Inbar graced more covers of Israeli magazines than any other athlete on the Olympic team. He also joined Tokayev in modelling the team's uniforms.

Or Tokayev

And while a medal is always nice, Israeli athletes are still relatively new to the international professional sports scene.

"If we win a medal, of course that would make me happy, but if there are many athletes in the finals, that means Israeli sports has advanced a considerable amount," Israel Olympic Committee chair Zvi Varshaviak told *The Jerusalem Post*. "Fourth place is still fourth best in the world. Even 10th in the world is great. Anyone who gets to the top 10 is a big hero in my eyes, even if [he or she doesn't] put [his or her] face on the cover of a cereal box."

Tokayev's coach, Natalya Usmolov, agreed. "I don't think we'll get a medal, we're hoping to finish in the top 10, that would be high for Israel. We'd like to keep our strong standing at 12th," said Usmolov.

Team captain Rogel Nahum, 33, is aiming for the finals, rather than a medal. "My main goal is to first qualify into the final, before thinking of a medal," says the triple jumper, who missed the finals in his first two trips to the Olympics.

Nahum trained with Olympian Jon Edwards during the year. "To train with a training partner helps in itself... Especially if he's a world record holder," he said. "We motivate one another. We're good friends. The competition is within the friendship."

With the likes of Bruny Surin and Michael Johnson running against them, Nahum's track and field teammates, Kfir Golan, 26, Alex Porkhomovsky, 28, Tommy Kafri, 23, and Gidon Yablonka, 22, have more than friendly competition headed their way. While a medal is beyond their reach, making it to the finals in the 4 x 100-metre race would more than satisfy these runners.

"We expect to get to the semi finals, but we really want to make it into the finals," said Yablonka.

Israelis, who have been glued to their television sets, also expect many of their athletes to get to the finals. Though Israel has been to the Olympics before, this is definitely its strongest delegation.

Its first delegation to the Helsinki Games in 1952 was the country's way of putting itself on the sports map. Springboard diver Yoav Ra'anan finished ninth.

Israel made no headlines in the Summer Olympics of 1956 (Melbourne), 1960 (Rome), 1964 (Tokyo), or 1968 (Mexico City). Then, at the 1972 Munich Olympics tragedy struck and Israeli athletes were unfortunately thrust into the media spotlight.

At that time, 11 members of the Israeli delegation were murdered by Palestinian terrorists in what has been described as the greatest disaster in the history of the modern Olympics.

Amid much controversy, Sydney Games organizers rejected the proposal to have a moment of silence during the opening ceremony, saying such a memorial is considered a political act.

"It's a shame [the Olympics officials won't] commemorate the Munich massacre," team captain Nahum said. "At all of the Olympic Games there should be an event to remember the tragedy...you should always remember it, especially for the next generation."

The Sydney Games, on the other hand, does have a plaque bearing the 11 names of the murdered athletes on display just outside the main Olympic stadium.

Despite the Munich tragedy, Israel returned to the 1976 Summer Games in Montreal. Esther Roth-Shachamarov placed sixth in the 100-metre hurdles, clinching the best national track result to date. When Flying Dutchmen Yoel Sela and Eldad Amir landed in fourth place at Seoul in 1988, despite forfeiting a race held on Yom Kippur, Israel's medal hopes seemed suddenly attainable. Then came judoka Arad.

"These are a special group of athletes and coaches," said Arad. "I feel the same magic as I did my year."

Sailor recalls his Olympic experiences

By PAUL LUNGEN
Staff Reporter

TORONTO — Back in 1960, way before Jackie Mason ever dreamed of making jokes about Jews in boats, Jerry Conway was taking a lot of flack for being a Jew in a boat.

Unlike the yacht club yokels in the Mason shtick, Conway wasn't worrying about the number of visitors his boat could sleep.

Sleeping on a boat was the furthest thing from his mind. In his heyday, Conway was a competitive sailor who represented the Island Yacht Club (IYC), Toronto's mainly Jewish sailing fraternity, in races on Lake Ontario. The flack he got for being in a boat came from anti-Semitic rivals who taunted him and his crew mates during important sailing events.

"It was pretty grim back then. There was a lot of anti-Semitism," Conway, 63, recalled.

Well before the days of human rights codes and complaints commissioners, Conway and his buddies knew of one way to take revenge.

Conway and his Jewish skipper, Mel Gould, along with teammate Barclay Livingstone, defeated all challengers – including the most vocal of the racists – and earned the right to represent Canada at the 1960 Olympic Games in Rome. They sailed their boat, Saga II, in the now extinct 5½-metre competition that was held in the Bay of Naples. A year or two earlier, the threesome had taken the boat to the Pan Am Games in Chicago and won a silver medal in the same event.

Chicago was nice but it's the Olympics in Rome that Conway recalls 40 years later with fond nostalgia. As Canadian athletes make their own memories in Sydney, Conway can't help think about the experiences of his youth.

"The one thing that stands out was standing in the centre of the stadium during the opening ceremonies, with every country's athletes," he said. "Then they released the doves. An incredible roar went up from the crowd and from the athletes. Everyone was caught up in the greatness of the event, being there and participating in it."

Adding to the almost mystical aura of the '60 Games was the city of Rome itself. It was Conway's first trip to Europe and the 23-year-old felt it was as close to being to ancient Greece as could be possible in modern times.

"With the amphitheatre, the stadia, the statues, you had a sense of history and of being part of a tradition that went back many, many years," he said.

The competition itself was somewhat disappointing for the Canadian crew. They finished near the bottom of the 20-team event, owing in large part to their boat's out-of-date maritime technology. The top teams, Americans and Brits mostly, had much faster boats, he recalled.

When it came time to race, the Canadians would jump into the lead. They'd go all out and be mistake-free, but the Americans in their more modern boats would inexorably gain on them and pass them by.

Despite the disappointment on the water, Conway, who operated the forward, jib sail, has other great Olympian memories. When the team relocated to Rome, he was billeted with Harry Jerome, Canada's famed sprinter and one of the fastest men of the 1960s.

The Olympics marked Conway's high water mark in sailing competition. He continued to sail recreationally afterwards and today he's more of a cruiser than a racer. But nothing could compare to his Olympic experience.

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Jewish centre opens in Auschwitz shadow

By RUTH E. GRUBER
Jewish Telegraphic Agency

OSWIECIM — A prayer and study centre honouring Jewish life has opened near the place that for more than half a century has been the paramount symbol of Jewish death.

Jordan's Prince Hassan recently joined Roman Catholic clergy, Polish, U.S. and Israeli officials and Holocaust survivors in an emotional ceremony dedicating the Auschwitz Jewish Centre in Oswiecim – the town outside which the infamous Nazi death camp was built.

The centre complex, which includes study, prayer and educational facilities, encompasses the lone remaining synagogue in Oswiecim – the Chevra Lomdei Mishnayot Synagogue – which has been fully restored. It is the only active Jewish institution near the site of the Auschwitz death camp.

"There is, in today's ceremony, a message of hope, of tikvah," said Hassan, who attended the ceremony in his capacity as moderator of the World Conference of Religion and Peace.

"After survival comes revival," he said. "The message here is that death is not the end of life."

Hassan, the brother of the late King Hussein, noted that he was aware of the "delicate nature" of his participation in the ceremony. But "further understanding through sharing in our common humanity is a duty of conscience," he added.

Former Knesset speaker Shevach Weiss, a Holocaust survivor from Poland who is now chair of the Yad Vashem Holocaust Memorial in Jerusalem, hugged Hassan warmly and welcomed his presence.

"The fact that you are here with us is a symbol of the continuity of making peace," he said. "It means solidarity with the present time and understanding of what happened in the past."

The $10 million Auschwitz Centre project was conceived and sponsored by the New York-based Auschwitz Jewish Centre Foundation, founded in 1995 by philanthropist and businessman Fred Schwartz.

Its aim is to "commemorate the victims of the Holocaust and mourn their loss, not by showing how they died – but how they lived, focusing on the life, culture and history of the pre-war Jewish community of Oswiecim as a microcosm of destroyed European Jewry," said Schwartz.

"The camps represent the anonymity and mechanics of death," Schwartz told JTA before the ceremony. "Our centre counters this anonymity."

The centre also hopes to establish itself as a positive, living Jewish presence near the place that is the world's biggest Jewish cemetery and the ultimate symbol of the Shoah. There are more than 40 Catholic institutions in the area.

"This synagogue is a testament to the vibrant souls who lived life to the fullest within its walls," said Michael Lewan, chair of the U.S. Commission for the Preservation of America's Heritage Abroad, a co-sponsor of the project.

"Today, Oswiecim has reconciled with its past in an act of love, an act of peace," he said.

The Chevra Lomdei Mishnayot Synagogue was restored to how it looked in the 1930s, when the town's 7,000 Jews made up more than half of the local population and Oswiecim was widely known among Jews by its Yiddish name, Oshpitsin.

The building attached to the synagogue, once the home of local Jews, includes an auditorium, an exhibition on Jewish life in Oswiecim, and a family history centre where people can trace their ancestry through computer databases.

The walls of the complex are adorned with historic photographs of Oswiecim Jews and pre-war scenes of the town.

"My grandparents came from Oswiecim and had a most marvellous childhood here," said Lucia Goodhart of Baltimore, who attended the ceremony.

"During the ceremony I felt my heart beating out of my chest. From despair, I have serious feelings of hope.

"Opening this centre represents not only a rejuvenation but a restoration of relationships. It is a justification that we lived here."

HONEY-ALMOND CHICKEN

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6 chicken breasts, skinless, bone in
3 tblsps olive oil
1/2 cup honey
1/4 cup Dijon mustard
1/4 cup orange marmalade
1 tsp mild curry powder
1/4 cup slivered almonds

In saucepan, combine 2 tblsp olive oil, honey, mustard, orange marmalade and curry powder. Heat sauce over moderate heat for 3-5 mins., then reduce heat to low and continue cooking for an additional 5 mins.

Preheat oven to 350°F. Grease 13"x9" baking dish with 1 tblsp oil. Place chicken breasts in baking dish, bone side down. Bake chicken breasts, uncovered and unbasted for about 10 mins. Then, spoon some sauce over each breast. Continue baking uncovered for 15 more mins. Spoon remaining sauce over chicken. Bake 20-30 mins. more until chicken is fully cooked. (Total cooking time will be 45-55 mins.) To serve, sprinkle with almonds.

About Life

Dear Ella,

Here comes Rosh Hashanah again, and here comes all the work that goes with it. I don't understand why every Jewish holiday revolves around food.

I have been blessed with a wonderful large family. Every holiday we all get together, my boys, their wives and the kids. I spend a month before each holiday planning menus, cooking and freezing. The evening of the holiday and after shul are spent eating at my home. I have to set the table, take everything out to warm up and serve it all. It gets eaten in 10 minutes, the gang all retires to the living room and then the clean up starts. I clean the table, put leftovers away, wash pots, pans and dishes. How I long to hear the words "I'll wash, you dry" come out of somebody's mouth. By the time I'm finished, I come out to the living room to enjoy my family and one of my sons inevitably says, "It's getting late ma, the kids are tired. See you tomorrow." Help!!

Food Fest

Dear Food Fest

I think you are suffering from the "Mother has to do everything syndrome." Your family is long overdue for a meeting. This should not go on again, even for one meal!

It is wonderful that you have a large family and that you work so hard to bring the closeness and spirit of the holiday into your home, but you better start enlisting the help of some of the troops. You've made it so comfortable, they don't even notice the work that goes into these get-togethers.

You have to let them know that you love doing this for everyone, but you are too tired to do it all alone. When dinner is over, appoint someone to clear the table, help put the food away and help with the dishes. The clean up will be done in no time and you can enjoy the rest of the evening with your family. Next holiday, you should assign part of the menu to each family member.

You are an amazing woman to have kept this up for so many years. It's time to pass some of it along.

Shanah Tovah.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional*

CROSSWORD PUZZLE

The Canadian Jewish news

"LEST WE FORGET"

By Matt Gaffney
and David Bianco
(QSyndicate@aol.com)

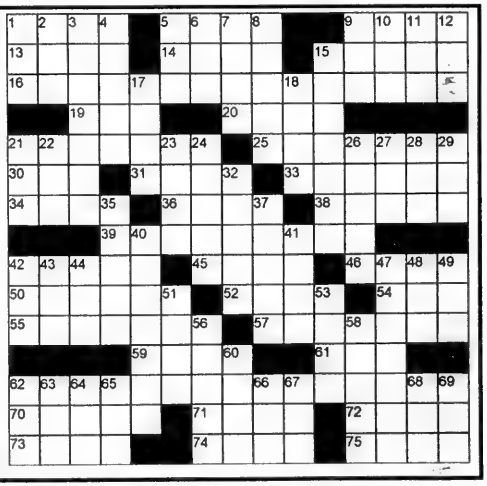
Across

1 ___ Wawa (Gilda Radner character)
5 The Beatles' "Love ___"
9 Surreal Spaniard
13 Nisan preceder
14 "Sounds good to me!"
15 New York Senator Javits
16 DC landmark
19 Egg ___ Yung
20 Dove sounds
21 Provokes
25 Edison held over 1,000
30 Letters of debt
31 Only
33 Code for Steve Ballmer
34 Bat mitzvah participant
36 Lamp variety
38 With 42-across, historical promise
39 Jerusalem memorial
42 See 38-across
45 Singer Brickell
46 Kind of Jewish community center
50 Samuel's mother
52 Take home
54 "Am ___ the right track?"
55 Lie for Eli, for example
57 Chicken soup addition
59 Schmendrick
61 ___ the cows come home
62 Organization founded by Steven Spielberg to record survivors' stories
70 Big name in one-liners
71 McEntire of country
72 Fuss
73 *Diplomacy for the Next Century* author
74 Emulate M.C. Escher
75 Have ___ prayers answered

Down

1 Contemptuous snort
2 Brouhaha (which comes from Baruch Haba)
3 Declaration of 1917
4 "___ With a View"
5 Woody's ex
6 QANTAS flyer, maybe
7 Compact ___
8 Winning
9 Some prosecutors, for short
10 Hole-in-one
11 Actor ___ Diamond Phillips
12 "Big Blue"
15 Bateman of "Family Ties"
17 Beat walkers
18 Ancient kingdom by the Dead Sea
21 Un-kosher beast
22 King of France
23 Played tattletale
24 Kind of labor used by the Nazis
26 The Axis, to the Allies
27 The N in USNA
28 Three, to Primo Levi
29 Isr. neighbor
32 Dodge
35 Deceitful
37 Indian or Pakistani
40 Emma Goldman advocated it
41 Wallenberg, for instance
42 "Caught ya!"
43 Ramat ___ (city near Tel Aviv)
44 Santa ___, California
47 Six ___ (Jewish victim number)
48 Garden tool
49 The A in Q & A
51 Amount of the baby Solomon decreed each woman would receive
53 "Jew ___ Jew" ("Saturday Night Live" Game Show)
56 Douglas's "Disclosure" co-star
58 "Amen to that!"
60 Many a Streisand song
62 That ship
63 Tongue of Isr.
64 Stop ___ dime
65 Actress Lesley ___ Warren
66 Seinfeld medium
67 "Zip-a-dee-doo-___"
68 Praising work
69 Turndowns

(Answers are on page 54.)



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FARBRENGEN

A little nosh for the soul

WHY DID WE CREATE THIS ISSUE OF FARBRENGEN?

Everything that is created exists first as a thought, even a formless one. For that thought to take shape, it must be articulated either in speech or in deed. Whether sublime or mundane, an act of creativity is the purest expression of the soul.

What is the source of the creative process that surrounds us? How does creativity manifest itself each moment of our lives?

The Talmud says, "By ten things is the world created, by wisdom and by understanding, by reason and by strength, by rebuke and by might, by righteousness and by judgment, by loving kindness and compassion." (Hagiga 12a)

It is by these ten things—and by their myriad levels of meaning—that humankind creates. In this issue of Farbrengen we explore various facets of creativity, the power of thought and its creative manifestation.

You will read about a scientist and a rabbi, apricots and a king, the waters of Ein Gedi and the rituals of Rosh Hashanah. There are essays and stories about fathers and birthing and the relativity of time. Our Kaballa Komix illustrates the ten steps (*sefirot*) of Creation. One of them—*malchut*—is referred to by the first Chabad Rebbe, Schneur Zalman of Liadi, as the manifestation of Divine thought through which the world was created. (Tanya II: 11-12)

The ultimate goal is to unite our soul with its divine source by creating the best self that each of us can become. Thoughts, dreams, poetry, music, study, prayer and art are expressions of this process. We manifest who we are by what we become, and through everything which comes from us.

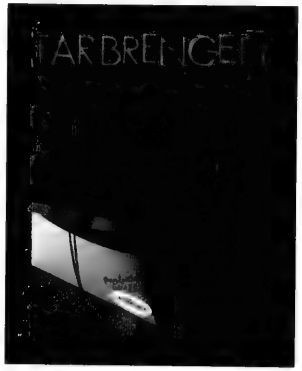
Few things in life compare to the joy and fulfillment of creating something that has not been there before and only now exists because of you. On the sixth day, after every other being was already in existence, Adam and Eve were created and commanded to "be fruitful and multiply." This mandate has many meanings and profound implications—there are many souls to be created and there is much for them to create.

Rosh Hashanah is the birthday of Adam and Eve. It is the ultimate celebration of creation itself. It is the time when we reflect upon our ability to re-fashion our existence—each year anew. It is for this reason that Rosh Hashanah is an appropriate time for *Teshuva*. Although persistently misinterpreted as "repentance," *Teshuva* simply means to "return"—to our inherent and highest self.

It is the time to celebrate humankind. Adam and Eve were blessed with the G-dlike ability to fashion the world and to reveal its spirituality. On Rosh Hashanah we celebrate not only the birthday of Adam and Eve but also the creative powers we inherited from them.

Happy Birthday!

Chaim Cunin, *Editor*



Celebrating the Beginning, Again
Cover Photo by Craig Cooney

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MAKING ART WORK

Ron Ascher's grasp of the creative process has garnered five "Clio" Awards, 15 Promax Awards, the Hollywood Reporter Key Art Award, and numerous other laurels for excellence in entertainment promotion. The accolades are a result of a career that has included working on such products as: "E.T.," "Jaws II," "Sophie's Choice," "Braveheart," "Batman," "Tiny Toons," "Jurassic Park" and "Mission Impossible." But none of it means as much to him as spending an afternoon with the kids at Children's Hospital, or helping to create *Farbrengen.*

AN INTERVIEW WITH RON ASCHER

by Stanley Goldstein

How do you differentiate between comercial art and fine art?

Any commissioned art is commercial; it's done with a purpose, a goal. Rembrandt was a commercial artist in his day.

In good commercial art there is a gift, an energy, a spark on the creative level that meshes with a clear awareness of marketing and psychology. All that is focused and channeled into the commercial goal—buy more cottage cheese, come see my movie, test drive my car. Fine art comes from the artist's need to express whatever it is that drives him personally. Maybe the work sells, maybe not. When people of the day bought the works of Matisse and Mondrian– which were originally painted from the soul—they created more along those lines because it paid the bills. Picasso's *Guernica* was politically motivated, from the heart; it was him screaming in outrage over what was happening, and was never duplicated. So many pieces that today we consider fine art, high art—not to say they're not —were done for a price.

How do you separate who you are from what you're working on?

You don't, it's all part of the creative process.

Time and experience have given me certain tools, and a certain facility, but the most valuable things are the wisdom and humility to get out of the way when it's happening. Because I'm not doing it. When people ask, "Where does it come from, how do you do it?"—I tell them it's not me, it comes from what I call the magic pencil. It can carry you for years, one instant at a time.

Most often a concept comes as a flash, just the germ of an idea. But when you pick up the "magic pencil," the veil lifts, the filters are removed, and things start to take form and take shape very quickly. The real power is in getting out of the way.

That is something I am profoundly humbled by and grateful for. I may have ego and maybe a little cockiness in some areas, but this isn't one of them.

What path led you to become an Art Director?

I started out freelancing for companies like Seagrams, Sony and a lot of others you've never heard of—like the muffler shop on the corner. Somebody suggested I try the movie studios. One thing led to another until I ended up working out of a graphics studio as an independent. They had a lot of entertainment accounts, and it was really exciting and fun. I wound up taking on a little account nobody else wanted called Telepictures.

Well, Telepictures grew and decided to open an in-house art department. They asked me to run it. I had a sense of loyalty to the people I was working with, so I said, "Let me think about it." They said, "Well you can think about it, but what we're telling you is that either way, we're taking our account with us."

Telepictures eventually merged with Lorimar. Then Warner Bros. came on the scene and bought Lorimar-Telepictures before merging with Time-Life. I ended up as Senior Art Director of Creative Services, Marketing and Promotions.

What is most the difficult aspect of commercial art design?

Knowing when to put the brush down when things are cooking. For a designer, the real joy is in making it happen in the first place, making that "comp" work.

The other side of the equation is when things work for off-the-wall reasons... At a marketing concept meeting for "E.T.," tons of pencil concepts were being kicked around. It was all getting a little crazy. To lighten things up I had a gag concept, a Michelangelo rip-off, I tossed onto the table. It struck something in other people's minds... They didn't see the schmaltz and ran with it... I only meant it as a joke for crying out loud!

What is the feeling when it all works?

Excitement, exhilaration and exuberance on one side, and profound humility on the other. It's such a charge when things click and come together. The "magic pencil" is the gift. Humility and gratitude is the acknowledgement that you're just a channel, not the source.

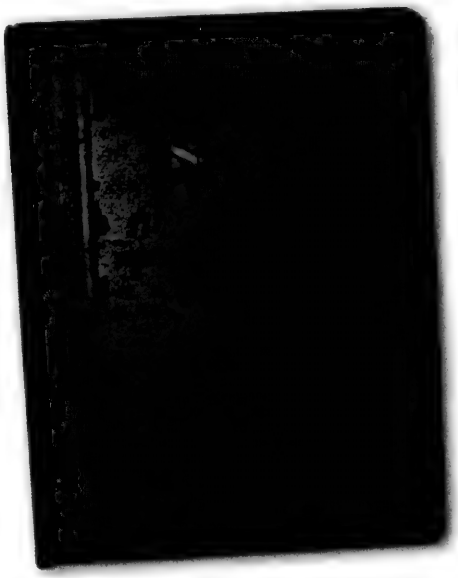
One of the most profound realizations I ever came across in all of my struggling and groping and looking for some explanation for the magnificence and madness that's all around us is, "Shema Yisroel Hashem Elokeinu, Hashem Echad." [Hear O Israel, the L-rd is our G-d, the L-rd is One.]

One. It's not just a number. It's a statement of Unity. It's a very profound unity, the synchronicity, the Oneness and interconnectedness of everything. Whether we understand it or not isn't important. It is the source. To do what we need to do, we must have the illusion of separateness. And the wisdom to know that it is only an illusion.

The *Neshama* of Foreign Policy

Al Gore and a book called the *Tanya*

by Leon S. Fuerth, National Security Advisor to Vice President Al Gore



Originally a gift to the Lubavitcher Rebbe, now a gift to humanity.

For twenty years, I've had the honor of serving as an advisor on national security issues to Al Gore. During his career in the House, the Senate, and the White House, the Vice President has seized many opportunities to try to make the world a better place. While we all may strive toward this goal in our own way, a Vice President is in the unique position of having an especially strong influence on events—and many of these efforts never make headlines. I'd like to share a brief story about one of these little-known efforts.

In December 1993, Al Gore made his first official visit to Russia as Vice President. This trip presented a key opportunity for the new Administration to establish a dialogue with the Russian government and lay out its goals for the relationship between our two nations. As we flew to the meeting with Boris Yeltsin, we reviewed the many issues on our agenda. In addition to a host of sweeping geopolitical concerns, we also planned to address a smaller, more personal item—the return of the Schneerson collection, a library of 12,000 texts seized by the Russians during the Bolshevik Revolution.

The year was 1917 in the city of Lubavitch, Russia, and religious books were being torched to ashes during an anti-Jewish pogrom. To prevent the destruction of many sacred texts dating back to the Baal Shem Tov, Rabbi Sholom Dov Ber of Lubavitch sent 12,000 books from his library to a storehouse in Moscow for safekeeping.

Unfortunately, the Bolshevik authorities seized the books from the storehouse and locked them in the state-controlled Lenin Library.

This forced confiscation represented a serious injustice. The books had little value to the Soviet authorities, but they represented a key part of the Jewish spiritual heritage. Soon afterwards, the Rebbe, his family, and followers fled the ongoing persecution in Russia and emigrated to the United States. Then, as American citizens, the Schneerson family began a long effort to reclaim their precious legacy so they could share it with the Jewish people and the world at large.

Since the 1940's, the American government has urged the authorities in Moscow to return these books to their rightful owners. Al Gore actively pursued this issue in the Senate in the early 1990's, working in cooperation with the Bush Administration and emerging as a leader of a bipartisan effort. Gore passed legislation conditioning some Russian aid on the return of the books, and later made sure that Russia's Smolensk archives—currently stored in the U.S. National Archives—would not be sent back to Moscow until the release of the Schneerson collection.

Before his trip to Moscow in 1993, Vice President Gore reaffirmed his commitment to this cause and made it clear to the Russians that he hoped for immediate progress. On his visit to the Lenin Library, the Vice President gained access to view the captive books.

Unimpressed by the way the books were treated in the library, he passed up a photo opportunity arranged by the staff. Later, the Vice President was offered a token of goodwill: the Russians said that a single text of his choosing would be returned to the custody of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. The Vice President chose a book called the Tanya.

I'll never forget that book—it has a worn leather cover bearing engraved Hebrew letters, and its yellowing pages contain an infinite message. The book's history represents the suffering of the Jews throughout the ages, and its release provides hope for the survival of righteousness in the world. This Tanya was originally a gift to the Lubavitcher Rebbe from his students; now it is a gift to humanity.

Seven more books were subsequently returned to President Clinton during his first visit to Russia. The Administration continues working for the return of the entire collection, and I know we'll receive ongoing bipartisan support. I'm confident that just as this Tanya is now housed in the Rebbe's room where it belongs, justice will find its place in the world.

By the way, one other part of this story has recently gained extra significance. As I mentioned, then-Senator Gore sponsored legislation calling on the Russians to return the books; that bill's original co-sponsor was Senator Joseph Lieberman.

Leon S. Fuerth is the National Security Advisor to Vice President Al Gore and sits on the Principals' Committee, the President's top foreign policy team.

Mr. Fuerth, who was a State Department foreign service officer before going to work on Capitol Hill, is Gore's longest serving staff member.

In the beginning, G-d created nothing

by Tzvi Freeman

There is a saying that we do not know who discovered water, but it was certainly not the fish. If so, it is difficult to imagine how humankind discovered existence—or conceived the absence of it.

If to perceive the water you must be able to know it from the outside, what is needed to comprehend existence itself? How can any of us be beyond Existence?

Yet a story of the Beginning is just that: a statement that there is existence and we are swimming in it.

Most peoples have myths about how our world began, how the Earth and its creatures were formed in some mythological past from some greater, celestial world. From a big thing came a smaller one—that fits nicely into what we know and how we think. We end up with a universe continuing endlessly in time and space. The finite extending infinitely, continually rebuilding itself on its own power. Absurd, perhaps, but entirely built of knowables. Being human, we are generally more comfortable with the absurd than with the unknowable.

But to imagine a creation of *heaven and earth* out of the void—that would seem beyond the human mind. For how could we imagine that which we do not know? How can we imagine the absence of the very substance of our imagination —an absence of the verb "to be?"

That is why, when the ancient Greeks translated the Bible, they wrote, "G-d, in the beginning, *made* heaven and earth." They didn't have a word for creation ex-nihilo, as the Hebrews did, because for them such a concept simply did not exist.

Yet, there is a place within the human soul that resonates with the nothingness, that knows existence from Beyond. It is not mind, not heart, nothing tangible or describable, just a certain sense of intimacy with the Infinite.

The unknowable within us connects with the Unknowable of the cosmos, and from there we know all things.

Knowing Genesis means to know the world from Beyond.

As Moses told his people, "Know as clear as day and meditate upon this: In the heavens and beyond, in the earth and below, the Unknowable is G-d. There is nothing else."

PERPETUAL CREATION

Like every story of the Torah, the story of Creation is a perpetual event. So too with every article of G-d's creation, spiritual and physical, large and small, from that glorious fusion reactor in the sky to this magazine in your hands.

From the tactile sense of paper beneath your fingers to the very thoughts going through your mind right now...each creation is pulled back out of the void over and over.

And if, for the smallest instant, that dynamic should cease, there would be not remain even a trace of what was. Nothing. Just as there was nothing before it all began.

We are not objects—we are events. And not very firm ones, at that.

COMPRESSING THE INFINITE

We need to know this, because without it we can't begin to understand a thing of Genesis. At every turn, Genesis is fitting an Infinite G-d into the space of a finite world. It tells us that the Infinite is concerned about what occurs in finite space. That He communicates with flesh and blood mortals. For the sake of public relations with humans in this finite space, He suspends the very laws He Himself set as parameters. He makes Himself into a "He"—a character within His own story, a character to which even the youngest child can relate.

If the earth were a place that G-d had to fit into, the whole story would be truly outrageous. If G-d had formed all this from some primordial substance that was "just there," independent of His will for it to be—with time already running, space there for the grabbing, and Newton's Laws of Motion presumed—then we could seriously question every story of Genesis.

But all our difficulties are based on a blinded view of what Creation is really about. We recreate our Creator in our own image and expect Him to build a world just as we do any of our inventions. When we form pottery, we start with clay. When we come up with a new technology, it is based on patterns already found in nature. And so our little toys can go on their merry way independent of us—since their basic substance existed before us and was never dependent on us to begin with.

His masterpiece, however, is painted on a canvas of nothingness. He is the artist, the materials, and the inspiration all as one. If He removes his brush for a moment, the painting vanishes. He is here within His handiwork, because it is made of His breath, His thought, and His speech. He is found within each event, each object, each emotion—in the heart of every animal and human, in every thought that passes through our mind. He can be found wherever He wishes to be found, because wherever He goes, there is only Him.

Abandon the notion that there is a world and there is a G-d. It is as foolish as thinking there is a story and there is a storyteller. When all is said and done, the world and G-d are one. There is only the storyteller, expressing himself in the story he tells. There is only the Unknowable, expressing Himself as a world.

Tzvi Freeman is the author of "Bringing Heaven Down to Earth: 365 Meditations of the Rebbe."

DisOrganized ReLiGioN

From Paris With Love

Time for a quick game of word association. Don't think, just give an instant one word response to the following terms:

Aristocratic. Sophisticated. Elegant.

You probably didn't respond Kosher to any of them, right? Well, in that case you haven't been to Ishtar, a gem of a restaurant in Paris' exclusive 16th *arrondisement*. Every mouthwatering offering on the menu, from *Cote de boeuf a la crème de myrtilles* to *Palets de chocolat croquant aux myrtilles*, is 100% Glatt Kosher (certified by *Gastronmique Francaise Glatt*) and begs to enjoyed with a glass of fine Kosher wine.

Don't fret if you're not planning to be in France any time soon. There are superb Kosher restaurants in virtually every city, where the dining experience is every bit as elegant—and the menu a lot easier to read.

Look around. You'll be surprised by what you find in your area, or you can go to www.chabad.com or www.ok.org, just a few of many websites that list a huge variety of restaurants and kosher food purveyors worldwide.

You can always put on some jazz, light a few candles and cook up a little Kosher *Gateau d'asperges au safran Coulis de tomate a l'ail* on your own.

Is keeping Kosher "rational?" Not really. Kosher food is not necessarily healthier; the nutritional value of food depends on its content, not its ritual purity—which is what the laws of Kashrut really determine. The Torah does not specify any rational basis for the Kosher laws, other than the Divine wish. But there are many beautiful and spiritual Kabbalistic forces behind these laws.

Chassidisms

NESHAMA - The soul: an actual part of G-d within us that consists of spiritual and physical energy.

GALUTH - Exile: not necessarily as a place, rather as a purpose. *Galuth* is a means to fulfill our potential by perfecting the world and allowing spirituality to become the predominant force, resulting in its ultimate redemption.

NIGGUNIM - Chassidic melodies which mystically emanate directly from the soul, unconfined by lyrics.

KOSHER - Means "fit," and refers not only to food but also to ritual objects and places used for Jewish practices. It comes from the same root as Kashrut (the laws that govern the use of food and objects in Jewish life).

TREIF - Means "torn," and comes from an injunction that one may not eat any animal (whether it falls into permitted categories or not) if it has been injured (torn) by another animal. Treif is now commonly used to mean any forbidden food or activity or object.

CHASSIDIC REVOLUTION - The breaking down of barriers between factions within Judaism through the power of joy. Initiated by the Baal Shem Tov, the founder of Chassidism, it opened the teachings of Kabbala and inner dimensions of Judaism to ordinary people. The Lubavitcher Rebbe defined a chassid simply as "a Lamplighter."

Ask Moses.com

Wouldn't you like to have been there on Mount Sinai when Moses was asking G-d all those questions? (Okay we all were there, but how about in "real-time"). Well, guess what? You can still ask some tough questions and get straight answers, thanks to a new website called Ask Moses. Ask any question, any time, and get a real-live rabbi's real-time answer (except on Shabbat and holidays, of course). Ask Moses is coming soon, and you can get a sneak peek now by visiting www.askmoses.com.

Move Over Rose Bowl

Coming this Fall, old-time rivals UCLA and USC will suit up and meet on the gridiron for the first annual Chabad Bowl. (Well, not exactly...)

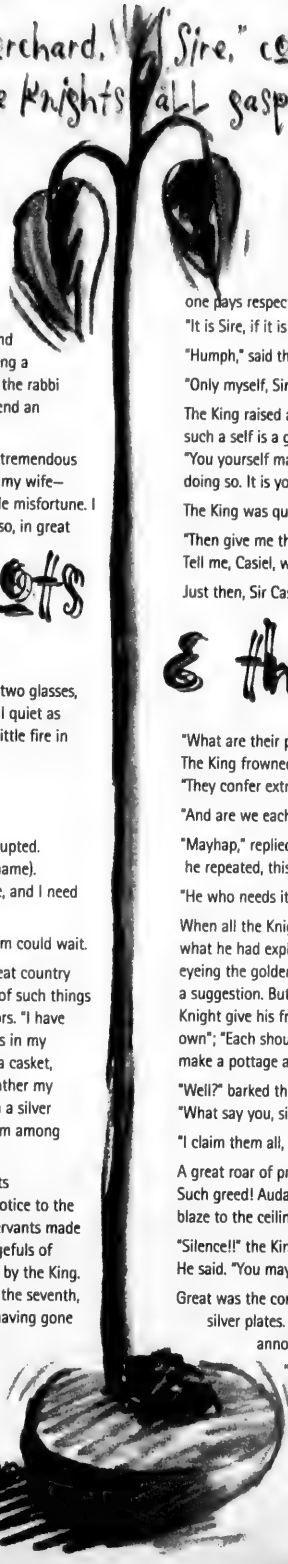
It's like this: since 1965, the UCLA Bruins have had a Chabad House—a physical and spiritual home for Shabbat dinners, classes, activities, counseling and other services, all led by super-dynamic Coach/Rabbi Mendel Cunin.

Now, at long last (after Rosh Hashanah to be exact), the Maroon and Gold will open the welcoming doors to its own Chabad House with Coach/Rabbi Dov Wagner at the helm.

With over 2,500 Chabad Houses worldwide, there's definitely one on a campus near you. For information on Chabad campus activities, contact your local Chabad, or call 1-800-CHABAD-9.

And remember, with Mendel at quarterback and Dov going long, this team can't lose. So drop by and practice!

"Here is your future orchard, Sire," continued Cassiel, removing the plate on which the Knights all gasped to see nothing but seven



the Apricots & the King

by Benyamina Soloveichik

In my village, a long time ago, we had a rabbi who, it seemed, had a knack for illumination. He was able to make the simplest problems glow with significance. And though I myself had never needed the rabbi's help, being a rather more complex person than the simple villagers, the rabbi and I had on many occasions found it enriching to spend an evening together talking of this and that.

In any case, it came to pass one year that I suffered a tremendous blow. I lost a great fortune through the foolishness of my wife—unintentional on her part to be sure—but an inutterable misfortune. I had not managed my family well. I see that now. And so, in great humiliation, I set off to see the rabbi, my only real friend in the village, to talk the thing over.

"Rabbi..." I began, but he bustled around with a bottle, two glasses, a plate of biscuits and a rush of words of his own. I fell quiet as he poured and arranged and proffered and poked the little fire in the grate and sighed and raised a glass.

"L'Chaim," he said, "What a story I have to tell you."

"But Rabbi..."

"In a minute, Ben-Ami, begging your pardon," he interrupted. (He always called me Ben-Ami, though it was not my name). "I had a dream, you see... Much too complicated for me, and I need your help in interpreting its meaning."

Well, what could it hurt, I thought. A dream. My problem could wait.

"Here it begins," he said: There was once a King in a great country who had no heirs. As he grew older, he began to think of such things as succession and dynasty, so he called upon his advisors. "I have seven Knights," he said, "who govern the seven counties in my Kingdom. And I have seven magical apricots hidden in a casket, presented to me by a wizard on the day of my birth. Gather my Knights for a banquet and we shall place one apricot in a silver dish at each place, and from this we will know who from among them to choose as the heir to my throne.

So the courtiers summoned the Knights, and the Knights summoned their attendants, and the attendants gave notice to the Ladies, and the Ladies gathered the servants, and the servants made ready the children and the clothes and the great carriagefuls of paraphernalia one takes to the Palace when summoned by the King. Six of the Knights and their households came thus, but the seventh, Cassiel, rode alone. He carried little with him, you see, having gone out for the day on affairs of his own, and when summoned, thought of nothing save to get to the King in great haste. And so was Cassiel, breathless and dusty, three days before the others, brought into the great hall where the King sat alone.

The King surveyed the Knight shrewdly. "Well, Cassiel," he said, "is this the attire in which one pays respect to his King?"

"It is Sire, if it is all one has when summoned."

"Humph," said the King, and then, "Have you brought no gift to show honor?"

"Only myself, Sire," said Cassiel steadily.

The King raised a brow. "And what makes you think, Sir Impudence, that such a self is a gift?"

"You yourself made me a Knight, Sire. I can only refer you to your reason for doing so. It is your judgment of value that I offer in offering myself."

The King was quiet a moment.

"Then give me that which I valued enough to make you a nobleman. Tell me, Casiel, who shall be my heir?"

Just then, Sir Cassiel looked at the long empty table and the beautiful luminous fruit. "With respect to your Majesty, are those the legendary apricots presented upon your birth?"

"Indeed they are," replied the King.

"What are their properties, Sire?" asked the Knight.

The King frowned at this breach of etiquette, but made no remonstrance. "They confer extraordinary health and wisdom," he replied.

"And are we each to have one?" Sir Cassiel questioned.

"Mayhap," replied the King. "But who shall rule my Kingdom?" he repeated, this time brooking no evasion.

"He who needs it not," replied the Knight, then bowed and took his leave.

When all the Knights were finally assembled, the King explained to the seven what he had explained to the one, and called for ideas. The Knights, each eyeing the golden orb before him, were loath to be the first to proffer a suggestion. But at last they poured forth like wine at a banquet: "Let each Knight give his fruit to the one chosen by all"; "No! Let each consume his own"; "Each should save his apricot for his own great crisis"; "Let us make a pottage and feed our firstborn sons." And so on.

"Well?" barked the King suddenly at Sir Cassiel, who had not spoken. "What say you, sir?"

"I claim them all, Sire," said he. "I will have the apricots to do with as I will."

A great roar of protest rose up from the table like a fire. Such boldness! Such greed! Audacity! Dishonour! Injustice! Insult! The words rose in a blaze to the ceiling and to the ears of the King.

"Silence!!" the King shouted. And then when all were subdued, "Done!" He said. "You may have them. Guards, gather them up."

Great was the consternation in the room when Cassiel strode away with the silver plates. He soon returned with only a cloth-covered plate and announced, "I have fed the apricots to our ladies."

"To the ladies?" the Knights all shrieked in dismay. "You wasted our apricots on the ladies?"

"No, sirs, I did not waste them. Where there is greater need, greater gifts should be given. Who bears your sons and daughters? Should they not have the health to bear and rear them and the wisdom to teach them well?

cloth from the apricot pits...

Is that not the greatest charge in the Kingdom?"

And here, Cassiel knelt before the King and held before him the covered plate.

"Here is your future orchard, Sire," continued Cassiel, removing the cloth from the plate on which the Knights all gasped to see nothing but seven apricot pits. "Where seven will become seven thousand and seven million, that each man, woman, and child in the Kingdom shall be nourished with health and wisdom, and your Land shall be the greatest on Earth, where every man will be the equal of his brothers, and every woman too."

And what Cassiel had said came to pass.

The rabbi sighed. "Can you help me make sense of it?"

"Well, but Rabbi," I said, a little taken aback. "Why did only Cassiel step forward? What does it all mean? That if we do not nurture our wives and children, we do not deserve... And why...?" Suddenly I poured out question after question in anguish, until I stopped red-faced and looked at my rabbi, to whom I had never addressed a question of any importance in all the years that we had known one another. He did not answer, but kindly bid me goodnight.

I was halfway down the street when I suddenly thought of something—and swiftly turned to my friend still standing in his doorway. "Rabbi! What was the name of the King?"

"Israel—" He addressed me by my true name for once, "Go home."

Binyamina Soloveichik is an author, editor, visual media writer, producer, and university instructor.

"Transition may be frightening. Status quo gives the illusion of safety."

COURAGE & Madness

by Adin (Steinsaltz) Even-Yisroel

We seem to feel the effects of transition, transformation, and change much more today than ever before. In the time of our fathers and grandfathers, apparent change would take decades, sometimes centuries; time seemed to move much more slowly. Now, it is as if we are living at an accelerated pace, and events that took place only two years ago seem like ancient history. Technology provides a partial explanation, but there is more to it than this external factor.

The changes entailed in growth and development are essential to the very definition of a meaningful life. Not only do we need such changes; our lives depend on them.

Nevertheless, transition may be frightening and fraught with danger. The status quo gives us the illusion of safety, of knowing. When there is movement and shifting about in our desires and emotions, our illusions and beliefs may break or collapse.

In any process of change there is an indeterminate moment between one stage and the next, an apparent void that has unlimited potential. This small segment of time is one of great risk, for within it anything can happen. These few seconds contain the difference between yes and no, between progress and retreat, between, at times, life and death. This moment of true human freedom is when choice becomes operative, when free will can become more than just a phrase.

Repentance is such a moment of transition—a moment precipitated by seeing something in a new light. It begins with thoughts and feelings, but words are its first external sign: the prayers of Rosh Hashana, Yom Kippur and the Ten Days of Repentance.

Spiritually we know the power of Divine Words, for it is through them that the world was created. The Torah tells us that it is through the amalgamation of specific sounds that the reality of earthly existence was accomplished. And that even though our words are only human, they, too, can effect true spiritual change.

These words are the opening to the void, to the nothingness that contains the possibility of anything; this is the point when we can transform ourselves, and in doing so, transform the world.

This moment of repentance is filled with uncertainty and awe, and so it should be. The Almighty created the world in order to be changed, and that it is no accident He has given us the ability, the desire, the courage and the madness required to step into the void—to leap into the great unknown and make those changes.

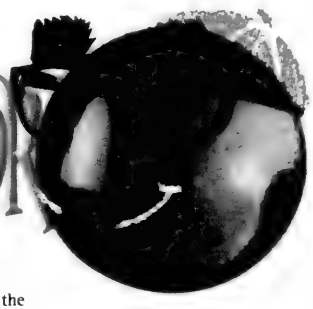
Although all of G-d's creatures are products of the Divine Utterance, only humans have the ability through word and deed to bring about the transformation and perfection the world requires. In so doing, we can participate, with G-d, in the continuous creation of the world.

Time magazine calls Rabbi Adin (Steinsaltz) Even-Yisroel a "once in a millennium scholar." The rabbi has been a Resident Scholar at both Yale and Princeton Universities, and the recipient of the Israel Prize (the country's highest honor). More than two million copies of the "Steinsaltz Talmud" (Random House) have sold worldwide.

Farbrengen asked David Sacks, Executive Producer of "3rd Rock From The Sun" who has written for "The Simpsons," to describe what it takes to create humor. Funny things happen to David Sacks on the way to work every morning, but many of his hilarious jokes are inspired by serious issues.

THE HOLINESS OF HUMOR

by David Sacks



It is said that science describes the process through which something comes into being, but Torah describes why that thing exists. Put another way, Rebbe Nachman of Breslov says that science describes the outside of a phenomenon, whereas Torah describes the inside. What then does the Torah say about Laughter?

The Talmud (Shabbos 30b) records that the great Sage, Rabbah, always began his lectures with a humorous statement. This uplifted the students. According to the Baal Shem Tov, humor is that thing that ushers a person's mind from a place of constricted consciousness to a place of expanded consciousness.

A person in a place of expanded consciousness sees the totality of creation before him. He sees G-d's presence and goodness acting upon everything. And he realizes that anything and everything that happens is an expression of Hashem's love for us, whether we can understand it in the moment or not. Constricted consciousness is, of course, the opposite—the understandable impulse to take things too literally, believing that they are not a part of something greater. And so the greatness of humor is in its awesome ability to lift one out of depression into a place where the unseen—G-d's constant love and goodness—becomes palpable and real.

Humor and Laughter, while great in themselves, are actually subsets of a larger topic—Joy! One of the surprising things I learned when I started studying Torah was the central focus our religion puts on happiness. As Rebbe Nachman once put it, people are sad because nothing is going right for them—but what they don't realize is nothing is going right for them because they're sad! On the verse, "For you shall go out with joy" (Isaiah 55:12), the Kotzker Rebbe explains, "The beauty of joy is that it has the power to extricate man from all troubles." Joy means being in touch with the bigger picture, or as we said earlier, being in a state of expanded consciousness. The Hassidic Revolution that took place in Jewish thought properly restored Joy to the forefront of Jewish values.

This is actually very important to understand. So many of us think that Torah is essentially an intellectual discipline, but there is a vital emotional component as well.

If humor is the vehicle that transports us from a place of constricted consciousness to a place of expanded consciousness, then laughter is our reaction to that dizzying process.

From a comedy perspective, the surest way to get a laugh is by juxtaposing the expected with the unexpected. Thus, when we're convinced that the world is one way and the opposite happens—something that puts us in touch with how great and marvelous the world really is—the result is laughter.

With this in mind, one of the perplexing things in the Torah is the fact that our holy father Yitzhak, who represents the spiritual attribute of *gevurah* or strength, is Hebrew for the word "laughter." You might ask what does *gevurah*/strength have to do with laughter since they seem like total opposites. The reconciliation of these polar opposites is very deep. Sarah was a motherless woman of ninety. What is the last thing such a woman would expect to have? A baby! And what is it that our holy mother Sarah has? A baby! Laughter itself! Thus, Yitzchak becomes the embodiment of the unexpected. That's the explanation from the comedy standpoint. On a deeper level, Yitzchak comes to represent the ultimate strength it takes to not let go of our dreams. As such, he becomes the spiritual repository of Avraham and Sarah's most intractable desires. And this is *gevurah* or strength itself.

Psalm 126 says that in the Messianic era, "our mouths will be filled with laughter." Why? Because laughter in its highest and holiest expression is our reaction to the realization that the world is so much bigger, deeper and more beautiful than we ever gave it credit for. When we realize this, our only response will be to laugh.

The laughter Yitzchak represents is the happy ending that awaits us all—the Messianic Era which Hashem in His goodness has promised us. The Kabbalists say that when this day comes, let it be soon, G-d will grant us the eyes to see that we never left the Garden of Eden at all.

Until then, the question is how much do we believe in G-d's goodness? If we know He's good, then we can never give up hoping that a change for the better is just around the corner no matter how grim the circumstances. In Psalm 121 it says, "I raise my eyes to the mountains. From where (*m'ayin*) will my help come?"

Fascinatingly, the Vilna Gaon understands the word *m'ayin* to mean "from nothing." The line now reads, "I raise my eyes to the mountains—from nothing will my help come!" In other words, G-d's salvation can arrive from anywhere in an instant.

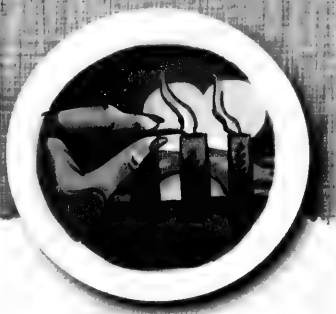
Once we understand this secret, we're in on the ultimate joke. That it's all good and it always was.

David Sacks is an Executive Producer and writer of the Emmy Award winning television show "Third Rock From The Sun."

How to Tishrei

SOME IMPORTANT WHAT, WHEN AND WHY'S...

The tapestry of Jewish life—Solemn Days, Fast Days and Days of Rejoicing—is woven through the month of Tishrei. When we genuinely seek to attain the spirit of Tishrei, the essence of Torah remains within us for the entire year. To help you experience Tishrei to the fullest, here are some key rituals and customs along with the perspectives they are based on.



ROSH HASHANAH EVE

Friday, Sept. 29—Each Jewish festival and holy day begins with women of all ages illuminating our lives by lighting candles. When spiritual yearning is combined with simple wax and wick, amazing things happen. On Shabbat, they bring peace; on Rosh Hashanah, majesty; on Yom Kippur the flame is solemn; on Sukkot and Simchat Torah, it bursts with joy.

Light candles before sunset (see chart, p. 14).

Though this Day of Reflection is most profound, we relish a joyous holiday meal after the evening synagogue services to express our faith in G-d's ultimate mercy.

As with every Shabbat and holiday meal, recite Kiddush over wine or grape juice after the candles are lit. Though G-d has revealed the times when holidays are to take place, it is up to us to sanctify them.

After Kiddush, wash hands and recite the Hamotzi blessing over two Challa breads. The Challot represent the double portion of manna the Jewish people received in the desert in honor of Shabbat.

Throughout Tishrei, use round Challot to symbolize the cyclical nature of life.

To demonstrate our yearning for G-d to add sweetness to His judgment of our deeds, we dip a piece of Challa—then a piece of apple—in honey. Many people eat a pomegranate with the wish that their own good deeds will be as plentiful as the seeds of the fruit.

It is customary to greet each other with the blessing, *Leshanah Tova Tikasev Vesechasem* (May you be inscribed and sealed for a good year).

FIRST DAY OF ROSH HASHANAH

Saturday, Sept. 30—When Rosh Hashana and Shabbat coincide, as they do this year, the shofar is not sounded during Shabbat services. In spiritual terms, this is because the sanctity of Shabbat is equal to that of the shofar.

The Machzor prayer book used during services can be read in any language (G-d understands them all).

Light candles after nightfall (see chart, p. 14).

At the evening meal—after Kiddush and before Challa—enjoy a fruit not yet eaten this season to savor the taste of new beginnings.

SECOND DAY OF ROSH HASHANAH

Sunday, Oct. 1—The shofar is sounded during services to evoke a sense of coronation as we wholeheartedly declare anew that G-d is our King and we are His people.

Following the afternoon meal, go to a body of water containing live fish to perform Tashlich Services, which symbolically "cast our sins into the depths of the sea." The Machzor tells us: "Water symbolizes [G-d's] kindness, and fish an ever open eye [G-d's constant watchfulness]."

THE FAST OF GEDALIA

Monday, Oct. 2—This fast remembers the assassination of Gedalia, the last Jewish governor of Israel. His death led to the cessation of that period of Jewish rule with the destruction of the Second Temple.

THE TEN DAYS OF RETURN

Sept. 30 through Oct. 9—The Machzor declares, "On Rosh Hashana the decree is written, on Yom Kippur it is sealed."

The days from the onset of Rosh Hashanah to the conclusion of Yom Kippur are devoted to assessing the nature of your relationship with G-d and with humankind.

As it says in Psalms, "Seek G-d while He may be found." Each of the seven days between Rosh Hashana and Yom Kippur has the spiritual capacity to transform all of the corresponding weekdays from the previous year.

SHABBAT SHUVA

Friday, Oct. 6—Light Shabbat candles before sunset (see chart, p. 14).

Shabbat is the spiritual pinnacle of the week. The first Shabbat of the year, Shabbat Shuva, possesses an exceptional capacity to transform who we are and what we will become.

YOM KIPPUR EVE

Sunday, Oct. 8—The ancient custom of *Kaparot* (atonement) is observed by circling a fowl (or money) later to be donated to charity, over one's head while reciting prayers. This act symbolically atones for our transgressions. As King Solomon teaches, "Charity protects from death."

It is customary to ask a friend for a piece of *Lekach*, honey cake. We pray this absolves us of the need to ask for help during the year.

The Talmud says, "Eating prior to the fast is equal to the fast itself." In this spirit enjoy two festive meals, the second one just before the fast begins (see chart). Parents traditionally use this special time to bless their children.

Light candles before sunset. In addition, light a Yizkor Lamp in memory of each departed loved one (see chart).

Yom Kippur begins at sundown with the Kol Nidre Service. To fulfill the Biblical injunction regarding Yom Kippur—"You shall impose affliction upon yourselves"—it is prohibited to eat, drink, wash, use perfume or lotion, have marital relations, or wear leather shoes during this time.

YOM KIPPUR

Monday, Oct. 9—Since white is spiritually associated with angels, it is customary to wear white as a symbol of purity and of rejecting mundane pursuits to connect with our essence.

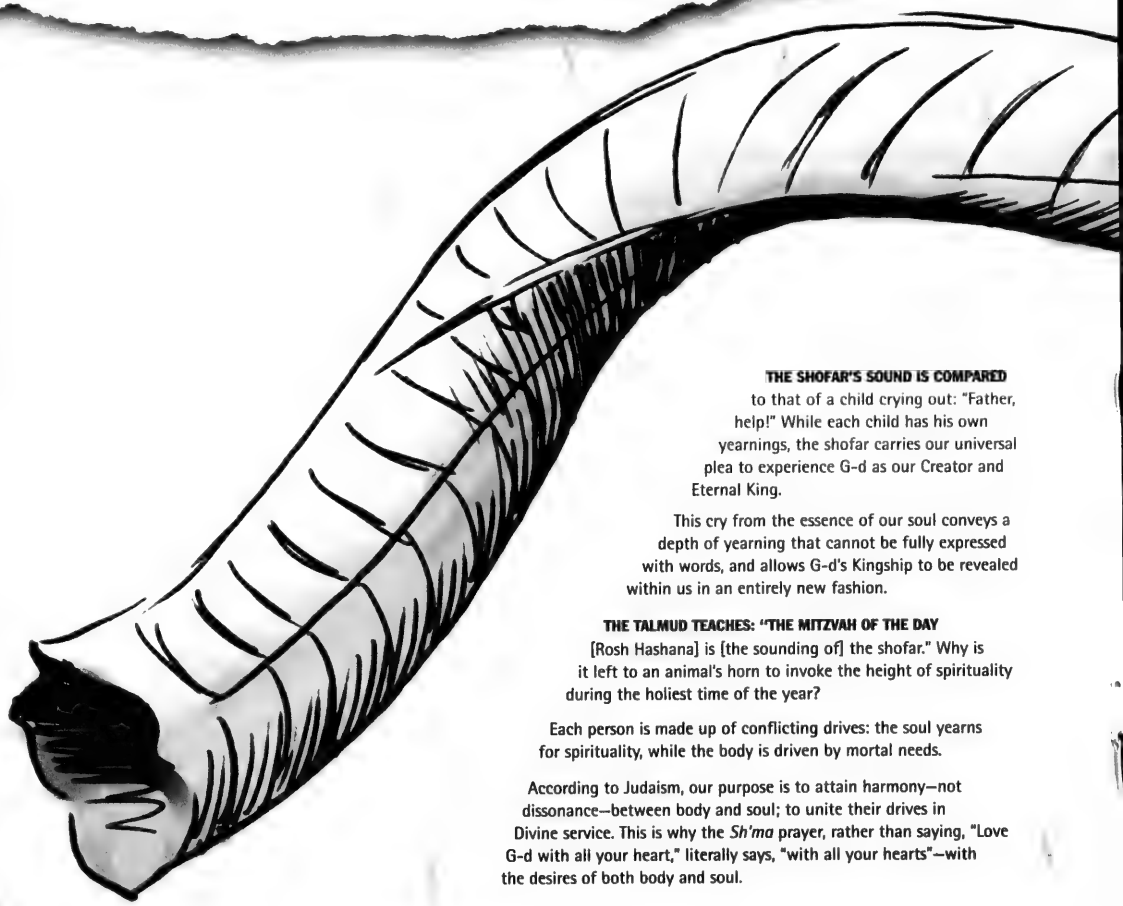
During services on this holiest day, we recite the Yizkor service to honor departed loved ones.

The concluding prayer of the day, Neilah, culminates with the final sounding of the shofar. On Yom Kippur, the Gates of Heaven are open to all and Neilah marks their closing. Although these gates may now be closed, the Gate of Repentance remains eternally open.

Illustration and design by Ian Webster

The Shofar

THE HEBREW WORD SHOFAR MEANS HORN. IT ALSO RELATES TO THE WORD "SHIPUR," IMPROVEMENT— a reminder of our soulful desire for spiritual growth. One thousand, one hundred and eleven separate shofar notes will be sounded during the High Holy Day season this year. Three hundred and ninety will be sounded on Rosh Hashanah, another seven hundred and twenty during the month of Elul, and one at the end of the Yom Kippur service.



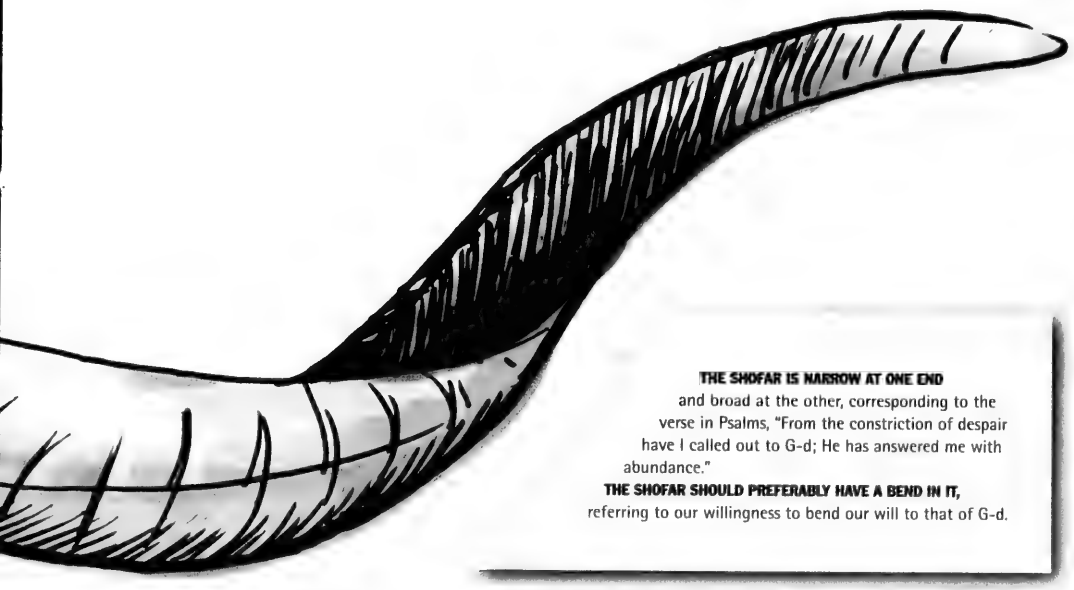
THE SHOFAR'S SOUND IS COMPARED to that of a child crying out: "Father, help!" While each child has his own yearnings, the shofar carries our universal plea to experience G-d as our Creator and Eternal King.

This cry from the essence of our soul conveys a depth of yearning that cannot be fully expressed with words, and allows G-d's Kingship to be revealed within us in an entirely new fashion.

THE TALMUD TEACHES: "THE MITZVAH OF THE DAY [Rosh Hashana] is [the sounding of] the shofar." Why is it left to an animal's horn to invoke the height of spirituality during the holiest time of the year?

Each person is made up of conflicting drives: the soul yearns for spirituality, while the body is driven by mortal needs.

According to Judaism, our purpose is to attain harmony—not dissonance—between body and soul; to unite their drives in Divine service. This is why the *Sh'ma* prayer, rather than saying, "Love G-d with all your heart," literally says, "with all your hearts"—with the desires of both body and soul.



THE SHOFAR IS NARROW AT ONE END and broad at the other, corresponding to the verse in Psalms, "From the constriction of despair have I called out to G-d; He has answered me with abundance."

THE SHOFAR SHOULD PREFERABLY HAVE A BEND IN IT, referring to our willingness to bend our will to that of G-d.

THE USE OF AN ANIMAL'S HORN ON ROSH HASHANA reminds us that even the most hardened "animal-like" instincts within mankind—those comparable to the hardest portion of the animal, its horn—are included in service to G-d, making His sovereignty all-encompassing.

ALTHOUGH MANY RITUAL VESSELS CAN BECOME "TAMEH" (ritually impure), the shofar cannot. The spiritual reason is that the shofar is the device with which we express our innate connection with G-d. This connection can neither be severed nor sullied. It remains intact regardless of how a person acts, and is always ready to be drawn upon.

Yet the nature of this connection is so pure and unblemished that if its conduit, the shofar, has even the slightest hole or crack, it is considered unfit for use.

THE SHOFAR IS A SPIRITUAL SIREN. Its message: "Awaken from your slumber and return."

However, a siren's call is of no help if it is not heeded. It is the human response that accomplishes the goal. So too, it is our response to the sound of the shofar that fulfills its spiritual purpose.

The shofar occupies a central role in three defining moments of Jewish history:

UPON ABRAHAM'S WILLINGNESS TO SACRIFICE his son Isaac, a ram caught by its horns in the bushes was revealed, and Abraham was commanded to use it in Isaac's stead. In return, G-d promised His eternal, unconditional love for Abraham's descendants.

WHEN THE JEWISH PEOPLE BECAME A NATION at the foot of Mount Sinai, the entire world heard the sound of the shofar as G-d revealed Himself.

WHEN THE WORLD ULTIMATELY REACHES PERFECTION with the coming of the Messianic Redemption, it will be heralded by the sound of the shofar.

Thus, when the shofar sounds we experience unconditional love for G-d, connect with the Divine revelation at Sinai, and prepare for the coming Redemption.

THE MITZVAH OF SOUNDING THE SHOFAR IS ONLY FULFILLED when the horn is blown with the intent of connecting to G-dliness. Otherwise, its notes carry no meaning beyond simple entertainment.

This concept – intent to connect with G-d – relates to the majority of Mitzvot. The word Mitzvah is derived from the Aramaic word *Tzavsa*, which means connection. The Mitzvot are not simply tasks to be blindly carried out. They are the spiritual tools He granted us to connect with Him in a meaningful way.

PREPARATIONS FOR SUKKOT

Oct. 10 through Oct. 13—The days leading to Sukkot allow us to transform the spiritual growth achieved during the "Days of Awe" into the joy we express during the holidays that follow.

This time is used to build a Sukka (see below), and procure the "Four Kinds": *etrog* (citron), *lulav* (date palm branch), *haddasim* (myrtle branches) and *aravot* (willow branches). Each "Kind" represents a different type of person—from the etrog, whose aroma and taste represents the righteous, to the aravot, with no smell or taste. Blessing them together symbolizes our unity.

SUKKOT EVE

Friday, Oct. 13—Light candles (see chart).

Beginning tonight and for the remainder of Sukkot, eat all meals in the Sukka—an outdoor shelter reminiscent of the huts the Jewish people used in the desert during the Exodus and the "Clouds of Glory" that accompanied them. Being in the Sukka reminds us of G-d's kindness, both then and now.

During Sukkot we gather with family and friends in the Sukka to celebrate this "time of our joy" with music, dance and Torah study.

FIRST DAY OF SUKKOT

Saturday, Oct. 14—The first day of Sukkot corresponds with Shabbat, thus today we do not bless the "Four Kinds." The Midrash says, "The purpose of the mitzvah is to infuse spirituality into the mundane," and the spiritual essence of Shabbat fulfills that purpose on its own. Light candles after nightfall (see chart).

SECOND DAY OF SUKKOT

Sunday, Oct. 15—Bless the "Four Kinds" in the Sukka. During Sukkot, we experience two dynamics of unity—the bringing together of the "Four Kinds," and joining together with family and friends in the Sukka.

Nightfall marks the beginning of the Intermediate Days of Sukkot.

CHOL HAMOED – THE INTERMEDIATE DAYS

Oct. 16 through Oct. 19—Each day of the rest of the week, bless the "Four Kinds"—preferably in the Sukka. Work is generally permitted during these joyous days.

HOSHANA RABOH

Friday, Oct. 20—On this day G-d confers His verdict upon us; thus it is a day of intense prayer.

Light candles before sunset (see chart), in preparation for the concluding holidays of Shmini Atzeret and Simchat Torah.

The first *Hakafot* (dances with the Torah scrolls in the synagogue) are held after the evening service to celebrate the upcoming completion of the yearly Torah reading.

SHEMINI ATZERET

Saturday, Oct. 21—Yizkor Memorial Services are recited today.

The next days are filled with merriment by people of all ages. Our physical celebration enables the holy Torah to dance in the world of action—expressing its joy in the physical realm.

Light candles after nightfall (see chart).

Beginning with the evening meal, we no longer eat in the Sukka.

SIMCHAT TORAH

Sunday, Oct. 22—The final chapter of the Torah is read in the morning. Everyone present is called to the Torah, with special attention paid to children. We then begin reading it anew as the dancing and rejoicing continues. As the Chassidic proverb says: "Dancing on Simchat Torah is equal to fasting on Yom Kippur." Simchat Torah ends at nightfall.

In Terms of Tishrei

Rosh HaShana *(Heb.) (root: rosh – head, ha shana – cycle) n.* head of year, birthday of mankind. Celebrated by renewing vows of servitude to G-d, crowning Him as King; the unique mitzvah is sounding the shofar.

Yom Kippur *(Heb.) (root: yom – day, Kippur – atonement) n.* day of atonement; holiest day of the Jewish year. Celebrated by abstention from physical pursuits, repentance and return to the core aspects of connecting to G-d on deeper level; this day provides the capacity to turn a fresh page.

Sukkot *(Heb.) (root; sukkot – huts) n.* huts. To celebrate G-d's kindness to His people during the Exodus, during this holiday all meals are eaten in a Sukka, a hut covered with palm or other branches. The holiday is also marked by blessing "Four Kinds" and by joyous expression of love for G-d to internalize the spirituality of "Days of Awe." Also known as "Celebration of the Harvest" and "Time of Rejoicing."

Simchat Torah *(Heb.) (root: simcha – joy, Torah – source of Divine wisdom) n.* The Joy of the Torah. On a macro-level celebrates our connection with Torah; on a micro-level celebrates completion of yearly Torah reading cycle and start of new sequence.

DATES, TIMES & ACTIVITIES

		Los Angeles	New York	Miami Beach	Wash., DC	Philadelphia	New Haven	S. Diego	S. Francisco	Berlin	Toronto	Montreal	London, UK	Sydney
9/29	Light Rosh Hashana/Shabbat candles before: ••	(Blessings 1,7)	6:21	6:23	6:51	6:35	6:28	6:23	6:18	6:37	5:31	6:43	6:20	5:24	6:38
9/30	Light Rosh Hashana candles after: •	(Blessings 2,7)	7:21	7:20	7:51	7:34	7:26	7:21	7:16	7:36	6:28	7:42	7:18	6:22	7:39
10/6	Light Shabbat candles before: ••	(Blessing 3)	6:12	6:11	6:44	6:24	6:16	6:11	6:08	6:26	5:14	6:31	6:07	5:08	6:43
10/8	Fast begins/Light Yom Kippur candles before: ••	(Blessings 4,7)	6:09	6:08	6:42	6:21	6:13	6:08	6:06	6:23	5:10	6:27	6:03	5:04	6:45
10/9	Yom Kippur Fast ends at:		7:03	7:07	7:41	7:20	7:12	7:06	7:05	7:22	6:07	7:26	7:01	6:02	7:46
10/13	Light Sukkot/Shabbat candles before: ••	(Blessings 5,7)	6:03	6:00	6:37	6:14	6:06	6:00	6:00	6:16	4:58	6:19	5:54	4:53	6:49
10/14	Light Sukkot candles after: •	(Blessings 6,7)	7:02	6:58	7:36	7:13	7:04	6:58	6:58	7:15	5:56	7:18	6:52	5:51	7:50
10/20	Light Sukkot/Shabbat candles before: ••	(Blessings 5,7)	5:54	5:50	6:30	6:04	5:55	5:49	5:52	6:07	4:43	6:07	5:42	4:38	6:55
10/21	Light Festival candles after: •	(Blessings 6,7)	6:53	6:48	7:30	7:03	6:54	6:47	6:50	7:06	5:41	7:07	6:40	5:36	7:55

* DO NOT LIGHT BEFORE TIMES INDICATED. LIGHT ONLY FROM A PRE-EXISTING FLAME. ** DO NOT LIGHT AFTER TIMES INDICATED. It's Different in Israel: Farbrengen Magazine is produced in Los Angeles, and the majority of its issues are distributed throughout the Diaspora. For this reason we have followed the format for the Holiday celebrations used outside of Israel. In Israel, the following changes in the "How to Tishrei" apply: The second day of Sukkot is treated the same as other intermediate days. Therefore, most work is permitted after nightfall on Saturday. All Simchat Torah observances are followed on Shmini Atzeret. Consequently, Sunday itself is a regular work day.

BLESSINGS

1 Boruch Atoh Ado-noi E-lo-hei-nu Melech Ha-olom Asher Ki-de-sha-nu Be-mitz-vo-sov Vi-tzi-vo-no Le-had-lik Ner Shel Shabbat V'Shel Yom Hazi-ko-ron.

2 Boruch Atoh Ado-noi E-lo-hei-nu Melech Ha-olom Asher Ki-de-sha-nu Be-mitz-vo-sov Vi-tzi-vo-no Le-had-lik Ner Shel Yom Hazi-ko-ron.

3 Boruch Atoh Ado-noi E-lo-hei-nu Melech Ha-olom Asher Ki-de-sha-nu Be-mitz-vo-sov Vi-tzi-vo-no Le-had-lik Ner Shel Shabbat Kodesh.

4 Boruch Atoh Ado-noi E-lo-hei-nu Melech Ha-olom Asher Ki-de-sha-nu Be-mitz-vo-sov Vi-tzi-vo-no Le-had-lik Ner Shel Yom Haki-purim.

5 Boruch Atoh Ado-noi E-lo-hei-nu Melech Ha-olom Asher Ki-de-sha-nu Be-mitz-vo-sov Vi-tzi-vo-no Le-had-lik Ner Shel Shabbat V'Shel Yom Tov.

6 Boruch Atoh Ado-noi E-lo-hei-nu Melech Ha-olom Asher Ki-de-sha-nuBe-mitz-vo-sov Vi-tzi-vo-no Le-had-lik Ner Shel Yom Tov.

7 Boruch Atoh Ado-noi E-lo-hei-nu Melech Ha-olom She-heh-chi-yanu Vi-kiye-manu Vi-higi-anu Liz-man Hah-zeh.

Dear Rebbe

I have a story to tell you

The following letter was sent to the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson.

Exactly ten years ago, I met my soulmate. Without going into great detail about our backgrounds, I will simply tell you that I was raised Protestant and later joined Catholicism, and my partner in life was raised agnostic but was born Jewish. Each of us had undergone great trials in our lives and had each sought G-d in our own way. For two years, we lived together in relative happiness, but after a while we realized that we had to find a religious community that would accept us and in which we could find spiritual fulfillment.

Our search took us to many places of worship in many different communities and cities. I couldn't renounce Christianity, and Susan could not embrace it. Neither of us were happy. The journey was arduous and painful; we quarreled and we cried.

Finally, Susan insisted that she loved me enough and that she was willing to embrace Christianity and make it her own.

That first Christmas, there was no celebration of Chanukah. No gifts, no lights and no cards even to her family. The second Christmas was no different.

The third Christmas was. On Thanksgiving day, we were walking on 65th Street. We found ourselves in front of Lincoln Square Synagogue, and suddenly Susan wanted to go inside. For no reason at all, she insisted we go inside. It was a fateful step for her, for us. We walked into a small hall where there was a lecture in progress. I remember vividly a woman named Blu Greenberg who spoke about traditional values, and then another woman, Bronya Shaffer, who spoke about the quest for a holy life in a material world. She was a follower of yours, and she changed the course of our lives.

Susan and I spoke with Mrs. Shaffer for a long time, mostly asking questions about the spiritual avenues open for Jewish women. I had never met as compassionate and caring a person as Mrs. Shaffer, and in a very short time we were openly telling her about our love and our plans for the future, including someday getting married in a church. Mrs. Shaffer acknowledged my religion with respect, and even acknowledged Sue's desire to convert, but insisted on one thing. She told Susan that if she were seriously contemplating such a drastic change in her life, it would have to be done in honesty, as a Jew.

Light a candle for Shabbat, she told Susan. Do it just once. It's what Jewish women do. And then do it again. And then keep doing it until it's comfortable and you know that it's a part of you. Then, you can think about changing yourself. Because, right now, you're not even comfortable with the "you" that you know. It's from a darkness that you are making a change. But life's changes should always take place in the light of day, not in darkness, because light is knowledge. So create your light, then think about your changes in that light.

The conversation continued. She emphasized that no matter what we did before or after, no matter our partnership, no matter our attendance at my prayer group, Susan—not I, she stressed – should continue to light a Shabbat candle every Friday evening.

And Sue did that. And then one day, Mrs. Shaffer called us and told Susan that she had a gift for us. She brought a *mezuzah* for our door. She said every Jewish person must have one and that it didn't matter that Susan was living with a non-Jewish person.

Susan continued lighting her Shabbat candle every Friday. Without fail, ever. Slowly, we realized that Susan would never renounce her religion, and we never talked about it much. With her lighting her candle, I could no longer bring myself to hurt her over our religious differences.

That's not the end of the story. My Susan died on her birthday, the second day of the Festival of Lights, three years ago. Her family had long forsaken her, and it was left to me to see to her final resting place. A Christian burial was the obvious thing, but at the last minute, I noticed the silver case on our doorpost and, in my mind, I could see her candle burning and realized that I had to turn to a rabbi to see to her burial. The chaplain at the hospital saw to the details. I did not attend. I mourned her privately at home and in my church, and I mourn her still.

The crystal candlestick stands by my bed, forever lit. The little rolled-up scroll that hung on our living room door was buried with her. And the silver case, I am sending to you.

May her soul rest in peace. My Susan, spurned by her family and friends, found some comfort in your teachings. She was born a Jew. She finally lived as a Jew. And she was buried as a Jew.

May G-d bless her. May G-d bless you, honorable Rebbe, may G-d bless your people, and may G-d bless Bronya Shaffer.

This anonymous letter was originally discovered by Wellsprings *and appeared in the premiere edition of* Farbrengen.

Journeys to the

A Conversation with Andy Statman
by David Sears

Andy Statman, a virtuoso clarinetist and mandolinist, is one of the greatest living exponents of Jewish instrumental music. The protégé of the legendary Klezmer clarinetist Dave Tarras, Andy appears on more than one hundred recordings—including his most recent CDs, *The Hidden Light* (Sony Classical) and *Between Heaven and Earth* (Shanachie). This interview with his friend and colleague David Sears marks the first time Andy has committed his thoughts on this quintessentially Jewish art form to print.

Q. *Having performed in so many different musical styles, what drew you to traditional Jewish music?*

A. I've been privileged to work with master musicians from many traditions. However, this is my tradition. So it speaks most strongly to me.

Q. *And what does it say?*

A. In traditional Jewish music, the melodies (called *niggunim*) are specifically set up as "journeys to the Infinite." They are composed to induce a spiritual transformation in both the player and the listener. The *deveykus niggunim*—the slow, meditative melodies sung by Chassidim—are extremely powerful. Each section contains its own experience, so you don't have to build up to a certain high point. You feel the pulse immediately.

Q. *So these spiritual experiences are sort "hard-wired" into the melodies?*

A. Right. The melodies are written to express specific feelings, which become keys to unlock doors of what the Chassidim call *shefa*, which roughly translated means G-dly benevolence. If you play them with the right intention-if you let the feelings "possess" you so that playing them comes from the same part of your psyche as speaking-then you can unlock those doors. This can happen even if you're not the greatest musician. It can happen to a child.

Q. *How can one learn to play traditional Jewish music in an authentic manner?*

A. First of all, you must study the recordings made by the immigrant Klezmer musicians during the early 1900s. All of these players were born into the traditional Jewish world of Eastern Europe. In fact, many of them came from Chassidic homes. So they vividly understood the purpose music serves in Jewish religious life. The truth is, I can't imagine how I could have continued to progress as a Jewish instrumentalist without having immersed myself in Judaism. Because the music is inseparable from its context.

Learning to play a particular style is like learning to speak a language. And the only way to really understand a living language is to become part of an environment where that language is spoken. Then you can see the different ways the language is used to express various thoughts and feelings—how even a physical gesture can communicate something in that language. By your becoming part of that environment, its language becomes a living part of you. For a musician to really understand and experience what's being expressed in traditional Jewish music, he needs to live the life of a Jew. Only then is it possible to tap the wellsprings of this music and understand its message.

Q. *What message?*

A. Its real message is beyond words. But when these melodies are played in the proper musical setting and with the proper intent, that message becomes readily apparent. Having said this, I must add that the root of Jewish music is *emunah*-faith in G-d. The Baal Shem Tov (founder of the Chassidic path) taught that faith itself is *deveykus* (the soul's experience of cleaving to G-d). And Rebbe Nachman of Breslov said that *deveykus* is attained primarily through music. So faith is the root of Jewish music. It's not a form of entertainment. It's meant to be a spiritual workshop for the soul.

Q. *What's the connection between Chassidic music and Klezmer music?*

A. Chassidic vocal music is the only Ashkenazic (Eastern European) musical tradition still alive today. And it's really alive. Although the two forms are closely related, Chassidic vocal music has a broader palette, both stylistically and emotionally, than Klezmer. For the most part, Klezmer was an instrumental interpretation of Chassidic vocal music.

The Klezmer repertoire mainly consisted of actual Chassidic *niggunim*; melodies written as showcases for the virtuosity of the instrumentalists, but which nevertheless evoked the feelings of the religious vocal music; and a shared local repertoire of

Infinite

regional music, either stylistically transformed to elicit the feelings of the Chassidic melodies, or simply performed in their original non-Jewish style. Although regularly played by Jewish instrumentalists, the latter cannot properly be called Jewish music any more than the light classical pieces these musicians also played. My teacher, Dave Tarras, recorded Cossack and Ukrainian melodies, but this material was never considered to be anything other than what it was.

Many of the popular Klezmer dance tunes are really Chassidic *rikkudim*, and not even in disguise. Traditionally, they serve the same purpose: to fulfill the *mitzvah* (commandment) of gladdening the *Choson* and *Kallah* (groom and bride), and to bring the soul closer to G-d through joy. The concept of "Jewish party music" is alien to traditional Jewish life. People who understand these dance tunes as such simply lack the proper frame of reference. The slower Klezmer melodies are either instrumental versions of *deveykus niggunim*, or introspective compositions that convey a sense of G-d's majesty and mystery. As the Klezmer tradition fell into decline, these introspective pieces became more technically complex and musically clever. They became top-heavy and lost their depth and meaning.

Q. *If you feel that Klezmer is no longer a living tradition, what sort of "Jewish instrumental music" are you playing today?*

A. The repertoire includes the *niggunim* we sing in *shul* (synagogue), some Klezmer tunes, and my own compositions. While grounded in the Klezmer tradition, my own stylistic approach is very American and even eclectic-because that's what I am. Some melodies are played in a straightforward manner, others are vehicles for improvisation. Sometimes we go on musical excursions, playing only three or four songs in a two hour set. To allow this to happen, I try to keep things open with the other musicians-we can create a spontaneous musical dialogue born of the moment, but guided by the melody we are playing. What makes this "Jewish?" The core material. And one's own spiritual intent.

David Sears is the author of "The Path of the Baal Shem Tov" (Jason Aronson 1997), "Compassion for Humanity in the Jewish Tradition" (Jason Aronson 1998), and "The Flame of the Heart: Chasidic Prayers" (Breslov Research Institute 1999).

"But you said yourself there probably wasn't time for life to form from primordial goo when the bombardment stopped from the heavens."

"True. The fossil record seems to indicate this. That's what led to the Panspermia theory, that life on Earth began elsewhere and was carried here on cosmic debris. Far-fetched, maybe, but it makes more sense than two people traveling in paradise for a few years."

We had stopped on the corner a few steps from my home. My rabbi, my friend, resumed quietly. "The Torah is the key to understanding the world. If you don't believe in the beginning, how can you believe in the end?"

"But science tells us the Earth is ancient," I insisted. "How can you accept that the Earth is only 5,761 years old?"

He smiled at me. "Isn't it remarkable that G-d created a 15 billion year-old world in six days?" I laughed and he continued. "What is time anyway—today, tomorrow, the past, the future? The brain is not the key to understanding everything. The brain comes from dust, the soul from Above. Sometimes we have to also listen to our soul."

Knowing that we could continue all night—and were unlikely to resolve the issue—I brought the subject to a close. "I leave tomorrow. I don't know when I'll return."

"Where are you going and why?"

I decided to interpret his question literally. "Arizona and I don't know why. All I know is that they wanted me to report today."

"On Shabbat? But who knows? Maybe there are Jews in this secret place." Then silence—his expression mirrored mine in its sadness. "We will miss you," he whispered as he shook his head. He turned and walked slowly away, his prayer bag tucked under his arm.

The plane ride the next day was uneventful. I was whisked from the airport in Phoenix in a three-car motorcade then traveled for hours deep into the Western Arizona desert. My destination at first glance appeared to be a small cattle tracking station. Once inside, a short elevator ride revealed the real base—a sprawling underground installation (now digitally populated by white coats and uniforms). A uniformed man, a commanding presence, bearing a rank insignia and name tag, met me at the bottom steps of the elevator.

"Dr. Wiseman, I presume?" He then proceeded to quote from my resume, "Ph.D from MIT in nuclear physics, 15 years with the Department of Defense, 10 years with the National Security Agency—you're a top-notch problem solver. Dr. Wiseman, we have a problem that needs solving."

He led me down a side corridor through a series of thick steel doors. I was prepared for nearly everything, but not for what lay beyond the last door. It was a ship—a smooth, glistening silver ship—the spaceship of every kid's dreams. "Yes, it's real," the general said, "discovered about 20 years ago by oil company engineers doing some routine test drilling. And for 20 years we have been trying to get inside. Torches, lasers, radiation, pressure. Super computers and super brains. We even threw a kitchen sink at it. Twenty years and not a scratch. Now it's your turn." And with that introduction, he walked away.

My turn. Taking a deep breath, I began to circle the ship, pausing at what appeared to be a large half-oval indent in one side. "A door?" I asked a nearby white coat. "Who knows?" she replied. She saw my eyes drawn to a narrow rectangular object fixed to the right side of the oval at an angle of about 70°, just above eye level. "We worked on that little object and its surface markings for 5 years," she said. "Could be a key, a camera...a doorbell. Five years."

Staring at the object, my brain began swirling with possibilities. Maybe the ratio of two sides of the rectangle is close to the eccentricity of the oval, or the angle of incline is connected to the cyclonic ratio between the object and the ship. My eyes remained frozen on the object. There was something so familiar...something.

Listening to my soul, I touched the object and kissed my fingers. The door opened.

WILL IT LAST?

by Yosef Y. Jacobson

If G-d is "perfect," as Judaism says, what prompted Him to create the universe? What void was He seeking to fill?

The answer provided in Jewish Mysticism is that G-d desired marriage. Marriage necessitates the existence of someone distinct from yourself with whom to share your life, a union of husband and wife. G-d chose humanity as His bride.

What a marriage this has been—a roller coaster of romance, affection, quarrels and estrangement. In every generation, many counselors advocated a divorce and some even proclaimed the groom dead. Yet the relationship has endured because both partners intrinsically know that they belong together. When all veils are removed, man manifestly yearns for union with G-d.

According to the Kabbala, the upcoming High Holiday season is the annual experience of the cosmic matrimony between G-d and humanity. The five key spiritual moments of the season parallel the basic phases of a conventional courtship and union. The holidays invite us to journey through this process again and rejuvenate the relationship.

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The Hebrew month of Elul precedes the High Holidays. This month (which began on September 1 this year) is described in Chassidic teachings as a time when "the King goes out to the field to meet with His people, greeting them with kindness and tenderness, displaying a joyous face to all." We, in turn, "open our hearts to G-d."

This time provides us with an opportunity to get to know G-d.

•••

Four weeks later, on the eve of Rosh Hashanah, He makes His proposal.

The world goes haywire, says Master Kabbalist Rabbi Issac Luriah. "During the night of Rosh Hashanah," he writes, "the consciousness animating the universe becomes frail and weak." The great Jewish mystics would, in fact, feel physically weak during the night of Rosh Hashanah.

All of existence was brought into being for the sake of this proposed marriage. If we refuse Him, then it was all in vain. The entire cosmos awaits our decision.

•••

On the morning of Rosh Hashanah, a piercing sound rises from the Earth: the cry of the shofar. It is a simple cry, expressing man's yearning to connect with the Divine.

We have decided. Our answer is yes.

•••

The wedding day arrives: Yom Kippur. A day described in the Kabbala as "the time of oneness" in which cosmic bride and groom forge a bond for eternity.

In the Jewish tradition, bride and groom fast on their wedding day. On the day we unite with G-d, we abstain from food or drink as well. The Talmud teaches that upon marriage, all the sins of the groom and bride are forgiven.

That's why this day is called Yom Kippur, "the day of atonement."

The marriage ceremony begins with the stirring melody of Kol Nidre, in which we remove the power from vows and addictions that tie us down. During these profound moments, we attempt to free ourselves from compulsive behavior and negative habits and let go of resentment, animosity, anger, fear and envy.

The traditional Jewish marriage ceremony culminates with the bride and groom entering a secluded room (*Cheder Yichud* in Hebrew) to spend time alone with each other. Yom Kippur culminates with the Neilah, or closure prayer, so called because as the sun of Yom Kippur sets, the gates of heaven close—with us inside.

During Neilah, every soul is alone with G-d.

•••

When the bride and groom exit their private room, the party begins. From Yom Kippur we leap into the seven-day festival of Sukkot, described in the Torah as "the time of our Joy."

These days are filled with feasting and ecstatic happiness, celebrating the union between G-d and His people.

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The wedding feast is over. The guests and relatives have returned home. In a consummation of the relationship, bride and groom experience intimacy for the first time, their lives melded together as a husband and wife.

Hence, following the seven days of Sukkot, we reach the zenith of the High Holiday season: Shemini Atzeret and Simchat Torah, described in the Kabbalah as the "time of intimacy with the Divine." During these two charged days, the joy reaches its peak as G-d and His people merge into a seamless whole. A Divine seed is planted in each of our hearts.

That's why we recite special prayers for rain on the festival of Shemini Atzeret. What is rain? In the midst of intimacy between heaven and earth, procreative drops from heaven are absorbed, fertilized and nurtured by mother-earth, which in time will give birth to its botanical children.

•••

The honeymoon comes to an end and the excitement begins to fade. Now the marriage becomes about caring for each other and demonstrating trust and loyalty as we work through the daily grind of life.

The only month in the Jewish calendar which lacks a festive day immediately follows the High Holiday season. The Hebrew month of Cheshvan is the time to build a genuine relationship with our marriage Partner in our everyday lives. This is the time to discover the joy born out of a continous relationship with G-d.

"...a roller coaster of romance, affection, quarrels and estrangement. Many counselors advocated a divorce and some even proclaimed the groom dead..."

Yosef Y. Jacobson is the author of the widely acclaimed tape series on the Tanya entitled, "A Tale of Two Souls."

Mankind has eyes but does not see the inherent spirituality in this world.

We have ears but pay no heed to the voice of the soul.

WELCOME TO PLANET EARTH

by Rochel Yaffe

The infant draws its first breath and emits a weak cry. The umbilical cord is cut, severing the newborn from its mother, and a living, breathing, autonomous child enters the world. Every step of an embryo's development is shrouded in mystery and beset by paradox. Each stage is nothing less than miraculous-beginning with the tiny drop that holds every facet of a human being, continuing through the growth inside the womb, and culminating with the transformation at birth from an organ of its mother into a person with a life of its own.

All of us who have been blessed with children have experienced that moment of awe and wonder–when the pain of labor is forgotten with the overwhelming recognition that we have just witnessed a miracle.

"Had we not seen it (a child's birth) with our own eyes," writes Maimonides, "and someone had just told us about it, we would have denied it." (Moreh Nevuchim, Part II, Chap. 17)

According to the Kabbala, there is a parallel between the birth of a child and another great mystery. The child in the womb resembles the world in the state of *Galuth* (Exile). And the moment of birth is like that of deliverance.

The unborn child lies curled in the darkness of the womb, its head resting between its knees. It possesses all its organs, but does not have the use of its senses. The eyes cannot see; the ears cannot hear; the breath of life will not enter its lungs until the moment of birth. Thus the child remains powerless, unable to emerge into the light and fulfill its potential.

While some associate the warmth of the womb with comfort and security, the Kabbala views it as a place of confinement. The darkness of the womb symbolizes the spiritual darkness of our Exile when G-d's presence is concealed in the world and we, His creation, may seem separate from Him. In fact, the Hebrew term for the world, *olam*, comes from the same root as the word *helem*, or concealment.

Like the unborn child, the world is only half-alive in exile. Mankind has eyes but does not see the inherent spirituality in this world; we have ears but pay no heed to the voice of the soul; we have lungs but not the breath, the spirit of life, that gives vitality to the heart and mind. Our physical desires and love of material things obscure the light of the soul and the intellect.

This bleak picture is, of course, incomplete.

Let us return for a moment to the embryo. True, it is a limited creature and a long way from achieving its potential as a complete human being. But there is no other period in a person's life as crucial to future development as those months in the womb; the slightest variation in environment can do great harm or untold good.

Galuth then, like pregnancy, has a meaningful purpose. At a time when the world is in spiritual exile-beset by pain and suffering-even a single good deed shines forth with great brilliance, for light is infinitely more precious when it comes forth from darkness.

And just when the pain of labor becomes unbearable, the child is born. All obstacles melt away-and all suffering is transformed into joy.

KABBALA KOMIX

Jay is 13 and his parents have passed on to the True World. He spends his life creating virtual worlds and their inhabitants in cyberspace, searching for meaning within them.

Hi, your website said you provide support for advanced universe-creators. Is there a way to put real consciousness into my creations? Like, I want them to make their own decisions, maybe even rebel against me.

I think I can help. You need to use our creation simulation technology. We'll meet on the roof of our downtown office. Your father says it's time now.

My Father??

The next day they take off from the office launchpad.

Jay begins the task of arranging the lights. Without warning, the monitoring devices of the console sink to zero.

Let's just say I knew your father. He once gave me certain instructions regarding his son.

Oh - but - Wow! What kind of silicon do you use to manage this data?

...if this is infinite, how can finite beings exist in it?

Do we exist here?

I - I - I don't know!

That's a good start!

Jay, I'm not allowed to give you answers - you have to experience them yourself. This is what you'll do: Analyze the light you see into ten concentric, conceptual bodies. If you succeed, you will uncover the secret of creation. The exercise begins now.

The infinite light is gone!! We must have entered the Void!

Name that hydrogen. Each star is its own computer, and they are networked together for multiple processing. The user-interface is thought-activated. Now check our readings.

They indicate a body of infinite energy. Impossible! How can the infinite fit in a finite space? And...

No. The light is still here. As is its source. For the Ein Sof is found in darkness as in light. Only to your physical eyes has the light disappeared. In truth, it encompasses, surrounds and pervades all of space, and pervades things as well. There is no room for fear.

That is the realm of Wisdom, the first repository of infinite light. Your task is to preserve it, along with all the realms yet to come.

A blast of immeasurable force now runs down the beam and engulfs Wisdom.

Quick! Contain it!

It has been weakened by the withdrawal that came before it. Contain it!

But this energy is an aura of the infinite light! I can't contain the infinite!

I can't! Every time I try to think what to do, it begins to disappear!

Allow You have found the realm of Wisdom within yourself. Now find its secret.

Stillness?

Yes. Wisdom has its power in stillness. It must remain connected in perfect stillness to the Source of Light to receive the energy flowing from there.

A beam of light stretches forth from beyond the emptiness, first in a straight line, then forming a perfect sphere, that envelopes the entire realm.

There is another realm forming within Wisdom. The beam of infinite light is descending to fill it as well.

Can you save it? It is called Understanding.

Only by keeping it within the bonds of Wisdom. But...

Yes! You have the wisdom of your father, the Tzadik.

But now yet another realm has formed within these two. It is the realm of Realization.

Can it be preserved?

I don't see how. How can one realize the infinite light? Perhaps by using Wisdom and Understanding...

If this one is not saved, all others will be in danger. A world of evil could ensue.

It's not working! Realization can't handle it! I can save only the upper aspects!

BOOM!!

There is a blinding flash as an explosion splinters the air

To be continued

BEHIND THE SCENES

With
Tzvi Freeman and Ian Webster,
Creators of Kaballa Komix

Q: ***First off, can you describe Kaballa?***

A: **Generally speaking, it's the body of Torah knowledge that describes the essential character of things, as opposed to their outward manifestations. It's the underlying theology of Judaism.**

Q: ***Is everything Jay learns here "factual?"***

A: **Very. The ancient tradition of the Creation that we refer to comes from the *Zohar*–the collection of books that comprise the Kaballa–and the *Etz Chayim*, written by Rabbi Chaim Vital in the 16th century.**

Q: ***Creation is pretty heavy stuff. Can Jay really understand this?***

A: **Good question. It should be impossible for a created being to comprehend the process of his own creation. But since we were made "in the image of G-d," we're all in effect tiny models of the whole creation process. We're essentially showing Jay what happens when his mind invents an idea. From this, he'll see "the big picture," since Mankind's creative process mirrors the original Creation.**

Q: ***Can you give an example?***

A: **There's a G-dlike place somewhere inside you that knows everything, but that knowledge can't be articulated. Sometimes you try to tap that source of all knowledge, and you get nowhere. That's when the void happens.**

Q: ***What's the void?***

A: **Anyone who's tried to create something has experienced it. And just when it seems hopeless and impossible to create or innovate, a breakthrough comes. That's wisdom. It's just a flash, but it contains everything you need.**

Q: ***How do you grasp that insight?***

A: **Once you enter the realm of "Binah"–"Understanding"–you're on very volatile ground. You could lose the entire thought in an instant. But Jay managed that one in this exercise.**

Q: ***But he didn't manage Realization.***

A: **To be continued...**

"What profit hath a man of all his labor that he takes under the sun?
One generation passes away,
And another generation comes.
But the earth abides forever...
All rivers run to the sea,
Yet the sea is never full."

A Painter of Signs

by Blair P. Grubb, M.D.

My father was, among other things, a painter of signs. My youth was spent amidst the smells of paint, the feel of different brushes, and the markings of ruler and square. Now, as I reach to pick up a brush, I stop and for a moment, my mind drifts back to childhood, to the day my father first taught me to paint.

"Before you begin," he would say, "frame the piece in your mind; picture its details. Then, mark the lines carefully. They will guide your hands."

"Hold the brush like this, turning the tip slightly upward," he would instruct as he held my hand with the brush in it, guiding its motion. "Bring the stroke down firmly but carefully; make each part flow."

Each letter had its own personality. Each had to be perfect, yet joined into the whole. The spacing had to be varied to give the word balance. No matter what the sign said, or where it went, it was a reflection of the painter. Slowly, I learned the art he had perfected, for among his peers he was considered a master.

My father was a lover of music. The sounds of Benny Goodman, Glenn Miller, and the other masters of swing would course through our house or car, and my father's pleasure at hearing them was almost palpable. So even now, when the sound of big bands or swing comes over the radio, a feeling of sadness arises within me without warning.

My father was a lover of leather. He admired that it kept out the cold winds, that it was tough yet smooth, and that it got better with age. Now as I wear the jacket that was once his favorite, the soft touch and gentle smell of it floods my mind with memories and a wave of emotions passes over me. Somehow, at these odd moments, I deeply feel his presence around and within me.

A father is always a father, even when he is too old to do what a father has done all his life, and even when he lives only in your memories. Perhaps his death has made his existence even more precious to everyone whose life he once touched. I think of that now as I gather the brushes and the paints and the ruler, these objects now becoming a cherished reminder of my love for him, even though my father is now gone.

Today is a special day...my daughter has asked me to help her with the lettering of her school project. She has asked me to teach her to paint a sign.

"Draw the lines straight," I say as my eyes begin to moisten. "They will be your guides."

"Hold the brush like this," I intone, my voice crackling slightly as I take her hand to guide her strokes. I show her how to make the top of the 's' smaller than the bottom, how to space the 'i' closer to keep the perspective right, curve the top of the 'o' slightly more than the bottom, and flair the leg of the 'r' outward to give it balance.

"Yes," I tell her as her hand moves gently across the surface, carefully making each letter, "bring the stroke down firmly."

I smile as I watch her, and feel a tear slowly making its way down my cheek.

"That is good, let the paint flow." All this I show her, for among other things, I am her father, and I too am a painter of signs...

Blair P. Grubb, M.D. is Associate Professor of Medicine and Director of Electrophysiology, Pacing and RF Ablation Laboratories at the Medical College of Ohio.

DEAR FARBRENGEN

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RE: SOULFUL SEDER COMPANION

I haven't been to a seder since my grandmother died 12 years ago. At her Passover table she'd tell stories that brought everything we were doing to life. She'd explain things in a way that made us want to be a part of what was going on.

When I saw the Seder Companion inside *Farbrengen*, it made me think of her. You did a terrific job at explaining the background information and providing profound insights. It made me look forward to Passover like I used to.

But what struck me the most is that when I called Chabad to see if I could get a few more magazines to share with my friends, they sent 20 copies. That's pretty amazing considering they don't even know who I am.

Thanks for making Passover special again.

Steve Bloomberg
New Orleans, Louisiana

RE: LOVE IN A HEARTBEAT

The story by Dr. Blair Grubb about the young Haitian boy so willing to give his life so that his sister may live was exceptional. I am a registered nurse who spent three years working in the barrios of Santiago, Chile. While our circumstances were not as remote as those Dr. Grubb so beautifully described, we too encountered children with little else than the goodness of their hearts to call their own.

Lisa Myerow
Quincy, MA

RE: WHO NEEDS ORGANIZED RELIGION?

Tamar Frankiel—and virtually everybody else who writes about the purpose of religion and the forces that drive it—declared in your Passover issue, "Who needs organized religion? G-d does. G-d is in need of man."

A grand statement. But what does it mean? Is Ms. Frankiel really suggesting that the all-powerful and all-knowing Creator of the universe *needs* mortal creations to bond together in houses of worship to sing His praises?

It is certainly uplifting for our own lives to seek G-d, whether in a temple, or a child's face, or a bird flying above. And it certainly adds depth to our existence to devote our lives to something beyond ourselves.

However, to assume that G-d needs religion in order to fulfill the purpose of the universe is to attribute human needs and qualities to the power that created humans, needs and qualities.

Jill Frient
Teaneck, New Jersey

RE: 2012

Anne Simon's science fiction is truly prophetic. We are experiencing an explosion of technology that places undreamt-of power in human hands. As time goes on and new discoveries are made, it will become increasingly clear that science reflects the truths of G-d, just as the Wailing Wall in Jerusalem echoes the prayers of mankind.

If we strive to enhance our scientific search for truth by constantly expanding our spiritual search for the divine, we can transform the dream of an ideal future into a functional blueprint for society.

I've read Simon's book, "The Science Behind The X-Files," which was also excellent. But here we see science is ultimately the human study of G-d's mind, the search to understand the laws that G-d installed to run the physical universe.

Arnold Selwyn
London, U.K.

RE: ONCE UPON A BLUE MOON

A lot of people say a lot of things about Laura Schlesinger. Apparently some love her and others are upset. For better or worse, my own taste is not talk radio so I'm not in a position to judge her one way or another.

But whatever she stands for or against, her article in *Farbrengen* obviously came straight from the heart of a person who wants to share a breakthrough moment of personal truth. That's universally touching.

Personal beliefs are of no consequence when it comes to the event she reported. To be honest, the purity of the aura surrounding the union of two souls made me envious on all sorts of levels.

Randy Katzman
Via e-mail

RE: SUBSCRIPTIONS

I saw your magazine in the Sheraton hotel in Berlin and loved it. How can I subscribe? Are your articles available online?

Paul Strock
Via e-mail

Editor's Note: *Farbrengen* is distributed four times a year as a supplement to metropolitan and Jewish community newspapers worldwide. It is also available (on a limited basis) at all 2,500 Chabad centers around the globe. If you have difficulty obtaining a copy, you may e-mail *Farbrengen* at editor@farbrengen.com. Additionally, all past issues are available online at www.farbrengen.com.

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RE: WILL TECHNOLOGY CHANGE SPIRITUAL

The Wheel. The Locomotive. Electricity. The Tele Ring a bell? Each one of these epic inventions declared to be "the greatest ever!" But upon rea each plateau, humanity trumped itself. Why no we suddenly, and may I say arrogantly, assume have come across the mother of all inventions, Internet? Furthermore, do we assume that spirit has a greater role in the Internet than it had in monumental human achievements? If yes, why

S. Cravin
Via e-mail

RE: FARBRENGEN

I'm not a big letter-writer, but I wanted to let yo know how interesting *Farbrengen* is to me as someone who's not Jewish – and not even especi religious. I was literally sitting in a coffee shop looking for something to read when I saw a copy your magazine lying on the next table. I picked it and was so intrigued I ended up staying there unt I'd read the whole thing from cover to cover. The writing is very accessible, and the concepts you address are really thought-provoking. Thanks for putting out a publication that deals with spiritual topics without preaching.

Ford Walker
Seattle, WA

RE: IS G-D PRO-CHOICES?

I reference your article in the "Passover Edition" of *Farbrengen* titled "Is G-d Pro-Choices."

I respect Mr. Tauber's attempt to resolve a question posed for thousands of years by biblical scholars. Y while presenting many intriguing thoughts, unfortu nately, none of his assertions answer the question.

A great person once told me, "Never present a question in an essay you cannot answer." And Tauber did just that.

The matter of choice among human beings remains mystery. Personally, I respond to it by making choice believe will have a good effect overall. With that in mind, I can't say for sure if my actions are the result of "free choice" or simply the result of playing out t string of events that are my destiny.

Anthony Abustiko
Via e-mail

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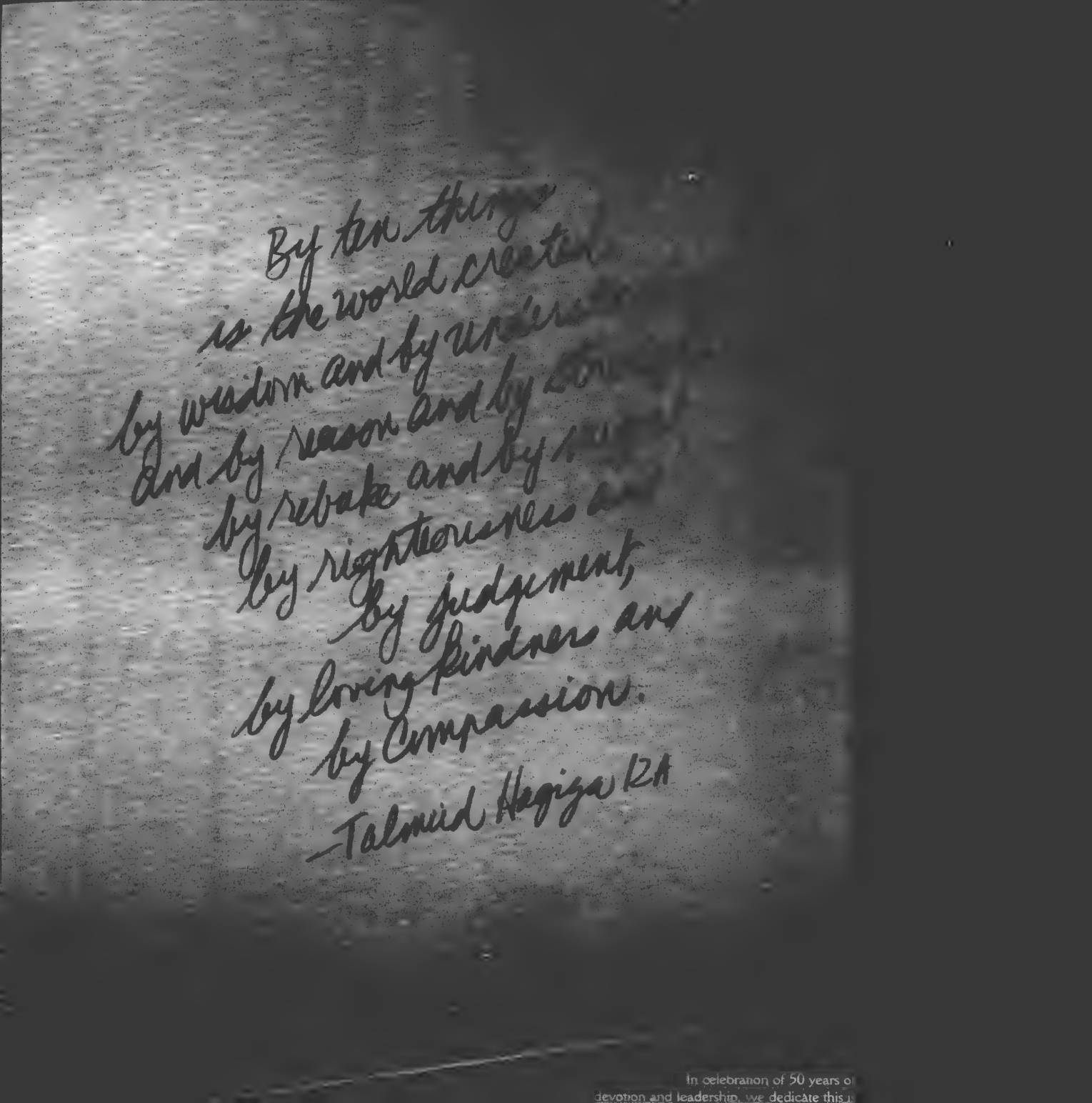
One People

by Mel Weinstein



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The Canadian Jewish news

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L'SHANA TOVA
ELZVALTNE

This Week

National

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Russian Jewish community will not meet Zhirinovsky. *Page 5*

Rosh Hashanah 5761

Eternal Jerusalem: The Holy City is the theme of this year's supplement. *Inside*

Arts & Travel

Founder reflects on growth of Toronto International Film Festival. *Page 60*

Multi-award winner brings "pops" to the Toronto Symphony Orchestra. *Page 62*

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www.cjnews.com

Blessed where brothers meet

The man in the accompanying photo embodies the prayer, indeed the summons, that we chant in the synagogue before we hear the sounds of the shofar on Rosh Hashanah: "Let all nations join hands, bringing forth to God the sounds of the shofar with an utterly happy voice."

As we reflect on our lives and on our purposes this Rosh Hashanah, let us also do so with an utterly happy voice, but let us do so as well, mindful of the vast work that needs still to be done in this world if we are to understand the true purposes for which God has granted us life.

An ancient parable about Jerusalem may help us to understand those purposes:

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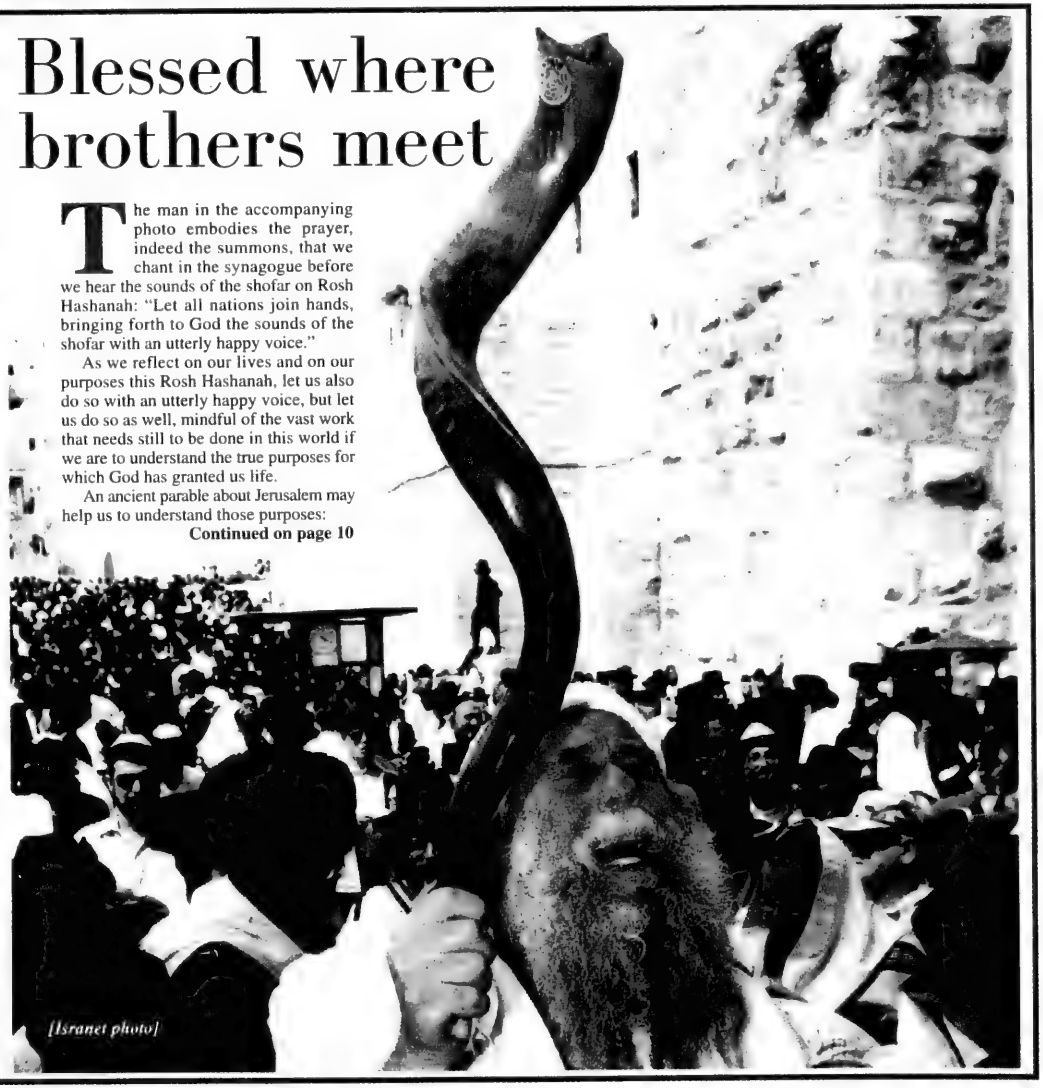

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To our readers and advertisers, Shanah Tovah

Rosh Hashanah Greetings

State of Israel faces historic decisions: Moshe Katsav

Dear Friends,

On the eve of Rosh Hashanah it is a privilege and an honour for me to convey to you best wishes for a happy and blessed New Year, a year in which we hope to see the fulfilment of our historical dreams and national aspirations.

The State of Israel faces crucial and historic decisions, among the most important taken since its establishment. Our prayers and efforts are aimed at attaining a comprehensive, true and permanent peace with all the nations of the Middle East.

At the same time, Israel, the Jewish people and Judaism are confronted with many national challenges of supreme importance. Jewish education and assimilation must be put high on our agenda and paramount attention should be given to the encouragement of immigration to Israel. If the majority of the Jewish people lived among us, the peace process with the Arab nations would progress more quickly and effectively.

From Jerusalem, the capital of Israel, I call on the Jews in the Diaspora to come and join us in the building, strengthening and developing of our country for the benefit of our future generations.

L'shanah tovah um'vurechet ul'shanah haba'ah b'Yerushalayim hab'nuyah.

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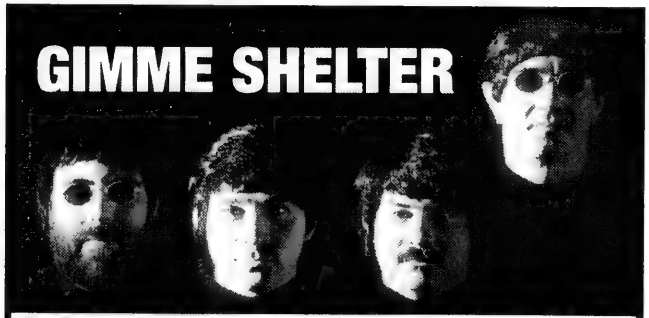

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I reach out to the family of Jews: Ehud Barak

Dear Friends,

As we welcome the New Year, 5761, I reach out to the family of Jews around the world with a continued commitment to seek true and lasting peace for our people. Our common prayer is for a strong and secure Israel at peace that will provide the foundation for a safe and prosperous future for our children.

May the New Year strengthen the bonds of our peoplehood so that together we can assure the continuity of Jewish heritage and culture, deepen our ties to the land of Israel and the Hebrew language, and celebrate our diversity and richness of perspective.

As partners in this great Zionist enterprise, let us reaffirm the moral and ethical values so deeply rooted in our holy land and ancient tradition, and ensure that human dignity, respect for the other, and a spirit of unity come forth from our people, from Yerushalayim.

Nava and I wish you, am Yisrael and Medinat Yisrael, a New Year that brings the sweetness of peace, promise and prosperity.

Much work remains to be done: Moshe Ronen, CJC

The High Holy Days are fast approaching. Each of us is called upon to reflect on what has transpired over the past year, to learn from our failings and to work on self-improvement over the coming year.

This Rosh Hashanah will be my last as president of Canadian Jewish Congress. On a personal level, I approach this New Year with a sense of pride in what we have achieved to date, yet ever mindful of the objectives we have not yet reached. As a community, Canadian Jews have a similar sense that much work still remains to be done, on behalf of our own community, the State of Israel and Jews in the Diaspora, as well as our fellow Canadians and the larger world of which we are an integral part.

Canadian Jews have demonstrably contributed to the well-being and the quality of life of all Canadians. Yet racism and anti-Semitism not only linger, but find new ways of manifesting themselves. CJC will continue its pivotal role in defence of the Canadian Jewish community and our multicultural democracy, keeping hatemongers on the margins of our society and advancing measures that counter prejudice and discrimination.

The federal government has won a number of cases against individuals complicit in Nazi war crimes. The Jewish community has succeeded in making proceedings against war criminals in Canada a part of the orderly administration of justice in this country. But the government must now put its resources into one final effort before the biological clock runs out, which will truly legitimize Canada's commitment to not be a haven for today's war criminals, and its leadership role in preventing other crimes against humanity from being perpetrated.

Seven out of 10 provinces have already proclaimed Yom Hashoah as an official Holocaust memorial day for all their citizens, the others are soon expected to follow suit and

Continued on page 35

The Canadian Jewish news

Vol XXX, No. 38 (1,465)*

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Israeli ambassador 'excited' to be back in Canada

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — With the new year comes a new Israeli Ambassador to Canada. In mid-September, Haim Divon arrived in Ottawa to take up the post which, he says, is the envy of his colleagues.

A lawyer by training, Divon entered the Israeli Ministry of Foreign Affairs in 1975, shortly after receiving his licence to practise law and with that, his career took a sharp turn. He has remained with the ministry ever since, advancing up the ranks and enjoying a variety of assignments.

Divon's first foreign posting was as second secretary at the Israeli Consulate in Bombay. "Generally speaking, I have been very fortunate with the assignments I have been given," says Divon.

"For any diplomat, to begin with India was a treat. It gave me an opportunity to have a glance into a world that bears no resemblance to the world we know. To see the plight and the challenges of the developing countries helped shape my attitude, if not vision, vis-a-vis the developing world.

"For me, to be there during the time when Israel was isolated, to feel the warmth of the people towards Israel in Bombay, in spite of the cold shoulder from New Delhi, was an interesting experience."

Following his posting to India, Divon spent two years in Canada as consul general in Toronto. "Toronto was the exact opposite in terms of infrastructure, standard of living," he says. "This made it clear to me that we must not close our eyes to what is happening elsewhere."

Haim Divon

Returning to Canada as ambassador is very special for Divon. "This is the wish of every diplomat," he says, "to return as an ambassador to a country in which he served in his junior days, especially in a place which he enjoyed."

Divon has special memories of his years in Toronto and has kept in touch with some of the friends he made. "At that time," he says, "we worked very closely on the campuses, and many of the students from those days have become leaders in the Jewish community, people such as Moshe Ronen and Jack Silverstone."

Returning from Toronto, Divon spent two years in Jerusalem as an aide to Dr. David Kimche, then director general of the ministry. At the age of only 35, Divon was named head of the Israel Interest Section in Sri Lanka, a "small but complicated mission." During his posting there, the late president Chaim Herzog visited and was well-received.

While Divon was heading one of the desks of the Asian Division in Jerusalem, he was asked to become the co-ordinator of Ethiopian affairs. What began as a temporary assignment led to his becoming the co-ordinator of the inter-ministerial team responsible for the planning and implementation of Operation Solomon," the Israeli airlift of Ethiopian Jewry, and later, two years as Israeli ambassador to Ethiopia.

Divon's second-in-command during Operation Solomon was Amir Maimon, currently a counsellor at the Israeli Embassy in Ottawa. "I was the one who decided that Amir should be the co-ordinator on the ground at the embassy compound," says Divon.

"We were on the telephone constantly, and later, when I arrived as ambassador, he was my number 2 for a whole year. This will be a very smooth adjustment for us. I acknowledge his ability and talent, and I know that he is a great asset and doing a superb job."

For the past few years, while in Jerusalem, Divon has been deputy director general for international co-operation; CEO and member of the board of governors of "Haigud," a government association for the transfer of technology; chair of the inter-ministerial Steering Committee on Desertification; and chair of the environmental working group, Multilateral Middle East Peace Process.

Divon says his experience during the past

Continued on page 45

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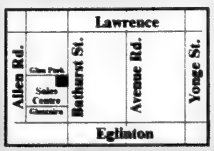

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Preparing for Rosh Hashanah

From the editor's desk

Long before the last discomforting dropules of summer's humidity had been blown southward by cooler September breezes, the quiet, curly-haired tailor's thoughts turned to the approaching holy days.

He had to prepare.

Of course, preparations now were different than they had been before the war; but then, everything was different now than it once was before the war.

Before the war – rather, more accurately, before he was conscripted into the Polish army before the war – he was a young apprentice tailor learning his craft from his father, who had learned it a half century earlier from his father.

It was a wonderful way to be taught the secrets of the thread, the needle and the bolt of cloth: how to examine the fabric against the light; how to understand the deep texture of its weave; how to cut sparingly; how to stitch artfully; how to join pieces seamlessly; how to do business honestly.

Sitting with his older brother close by their father, he observed as the master traced the path where the thread would flow, folded the cloth, sewed, tugged, inspected, measured, tugged, sewed and inspected again.

For more than a decade, he and his brother sat alongside their father, watching and sewing. Eventually, he became an excellent tailor. In the process, he became an excellent singer as well. For, as the trio worked, they also sang.

It was joyful and pleasant, and, like the existence of most shtetl Jews, surrealistic against the poverty of a dirt-road village in early 20th century Poland, a spectacle of sight, sound and even occasional serenity.

In the month before Rosh Hashanah, the songs that filled the cramped work room were, naturally, prayers from the machzor.

The tailor and his two apprentices sang with the intensity that the season and their circumstances compelled: urgently, emphatically, a harmonic fusion of pleading and vulnerability, a choral readying of the soul for the Divine judgement that awaited them imminently with the sighting of the next new moon.

More poignantly however, they sang with empathy and understanding: *Yitgadal*, the cantor's kaddish – broadly, expansively, as befitting a fanfare of greeting for the One True Monarch; *Areshet Sefateinu* – assertively, yet hopefully, a reconciliation of confidence and anxiety; and *Avinu Malkeinu*, tearfully, a plea to Heaven.

Neighbours and friends literally lined up outside the small house/workshop to bring the tailoring trio the clothes that needed repair or alteration for yom tov. But they always found reason to linger a few extra moments near the house after they deposited their torn or threadbare garments and to return the very next day to inquire as to the state of the garments' readiness.

In truth however, the neighbours and friends came to the trio because they needed to hear the old tailor and his two young apprentices sing as much as they needed to have them sew. Nor was it an infrequent occurrence that from within the cluster of neighbours and friends milling in and around the house, a few people might join in the tailors' tunes, or hum a few lines, or simply close their eyes, swaying slightly in rhythmic consonance with the melody and the words that filled the air. It was Elul, before the war, in a dirt-road village in early 20th century Poland and everyone needed to prepare for the holy days.

Now, the quiet, curly-haired man was no longer an apprentice. He was an accomplished tailor in his own right. For the past seven years, since his arrival in Canada from the displaced persons camp in Germany, he operated a sewing machine in a garment factory in the heart of Yiddish-speaking Toronto at Spadina and College streets. He was paid on a piece-work basis, receiving a few pennies for each garment component (piece) he produced for the factory owner.

It was before Rosh Hashanah and he was determined to work even harder and faster than normal because he knew there would be no income on the days he would soon be spending in synagogue. Moreover, he was unable to accept any overtime that month because he was a member of a three-man High Holy Day choir that rehearsed in the evenings. Though in fact, it was truer to say, because the other two men in the choir were also recent arrivals from eastern Europe, the "rehearsals" were less practice sessions than they were wistful reminiscences of the life and the people they had lost barely a decade ago.

There was also the clamoring from his five-year-old boy. Lately, the youngster had latched on to the idea that he needed a cowboy outfit. Repeatedly he asked his father to buy him the same cowboy gear that his friends were playing with. No logic or reasoning, gentle persuasion or finger-wagging hectoring from the boy's wiser, older sister could make the child understand the truth of his parents' economic situation, let alone persuade him to abandon any hope of owning his own cowboy outfit.

It was an emotional, one could even say, arduous time for the tailor. Three or four nights each week, in the cooler breezes of the early September evenings, he walked to choir rehearsal. Familiar tunes hung in the air, but he always walked alone.

The night before Rosh Hashanah, the five-year-old couldn't believe his eyes. Propped up against the starched cotton cover of the punched-in feather pillow, more lovely and more radiant than a string of pearls in a downtown jewelry store, were two Hopalong Cassidy six-shooters, a Lone Ranger mask and a Roy Rogers hat.

The quiet, curly-haired tailor was ready now for Rosh Hashanah. —*MBD*

SEE JN

BLOWING THE SHOFAR: The Downtown Jewish Day School celebrated Rosh Hashanah with Rabbi Elyse Goldstein, who spoke about the holidays and answered students' questions. The students heard Rabbi Goldstein blow the shofar, and then had a chance to blow it themselves. Seen, is Joseph Burley with Rabbi Goldstein. [Gaby Fridman photo]

Coming or not, community girds for Zhirinovsky

By RON CSILLAG
Staff Reporter

TORONTO — As *The CJN* went to press Monday morning, it was still not certain that notorious Russian ultranationalist Vladimir Zhirinovsky would make his much-publicized visit to Canada.

One thing is certain, however: Reports in the *Globe and Mail* that Russia's most famous extremist would meet with a prominent rabbi in Toronto have been vehemently denied by leaders in the Soviet Jewish community.

"We have made it very clear that we do not want to meet with him," said Igor Korenvzit, chair of the Jewish Russian Community Centre's (JRCC) board of governors. "He is not a friend of the Jewish people. We want nothing to do with him."

Vladimir Zhirinovsky

And reports in a local Russian newspaper that proceeds from a concert Zhirinovsky would attend will go to Toronto's Hospital for Sick Children and the JRCC are also untrue, Rabbi Yoseph Zaltzman told *The CJN*.

Rabbi Zaltzman, spiritual leader of Toronto's large Russian-Jewish emigre community, said neither he nor any rabbi he knows of would meet Zhirinovsky.

Meantime, "everything is up in the air. So many things went wrong and collapsed," lamented Svetlana Galkin, spokesperson for the Russian-language Mix-TV program, which airs Sunday mornings on Toronto's Citytv station. The Russian-language broadcaster was to sponsor Zhirinovsky's visit to Toronto, Montreal and Ottawa from Oct. 2 to 6.

"There are many confusing messages," Galkin told *The CJN* Friday. "There is so much tension."

She said Zhirinovsky's timing depended on a trip he's making to Yugoslavia. His Canadian visit could be "a last-minute thing. He's quite famous for doing things impromptu."

The uncertainty surrounding Zhirinovsky's visit did not prevent Canadian Jewish Congress from asking immigration minister Elinor Caplan to bar the Russian politician from coming to this country.

In a Sept. 19 letter to Caplan, CJC president Moshe Ronen requested that Zhirinovsky, who has made many public anti-Semitic comments, be deemed inadmissible to Canada and that his visa, issued earlier this month, be revoked.

Short of that, CJC wants immigration officials to brief Zhirinovsky on Canada's anti-hate laws and the consequences of violating them. "If at any point during his visit he offends Canadian legislation, he should be removed summarily," Congress states.

Many of Zhirinovsky's past utterances would have constituted a violation of Canada's hate laws, Ronen wrote. "He has never repudiated his extremist past or apologized to the communities that he has vilified," he added. "Any rehabilitation of him is premature."

For good measure, Congress enclosed a list of quotes attributed to the explosive politician over the last six years. These include his many allegations of an international Jewish conspiracy; that Zionists "weaken" Russia and cause crime; and that Jews sparked the 1917 Bolshevik revolution as well as World War II, hence "provoking" the Holocaust.

"You will always find Jews where war is raging," Zhirinovsky reportedly told a 1998 news conference in Moscow, "because they realize that money flows where blood is spilled."

He has also talked of "saving the white race" from Asians and blacks.

But Galkin was quoted as saying that Zhirinovsky has toned down his racist rhetoric of late, and that anti-Semitism is no longer on his agenda.

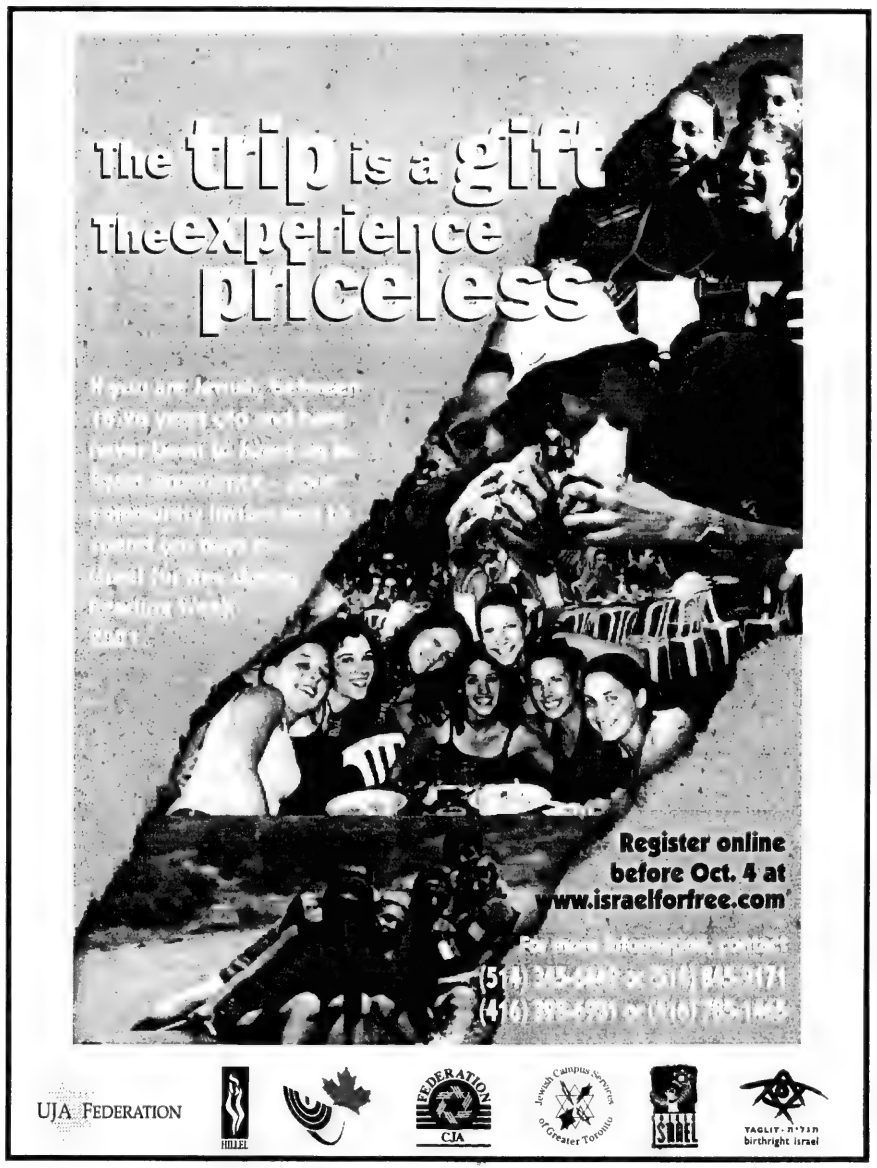
"He doesn't insult people as much," she said. "This is a chance for him to show his colours of late."

While Zhirinovsky's contempt for the United States is no secret, he is said to admire Canada.

In 1993, Zhirinovsky's Liberal-Democratic party shocked the world with a solid victory in Russia's parliamentary election. He is now a deputy Speaker in the lower house of Russia's Duma, or parliament.

In 1996, Zhirinovsky ran for president of Russia, and polled nearly six percent of the vote.

Often portrayed as a buffoonish neo-fascist, he has been refused entry into several European countries. In 1995, he visited the United States, where Jewish groups shadowed him in protest.



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CANADIAN JEWISH CONGRESS ONTARIO REGION

A Rosh Hashanah Message from The Chair of Canadian Jewish Congress, Ontario Region

As we approach the Yomim Noraim (the Days of Awe), our community throughout Ontario and around the world will be joining together to begin a period of deep prayer, introspection and meditation.

This is a powerful time of the year: the symbolism of the Books of Life, Prosperity and Health being opened, inscribed and sealed; the efforts to make things right with friends and family before attempting to make things right with Hashem; the Kapporah and the intonation of the Kol Nidre prayer - from its soft beginning through its gathering strength. What images! They resonate within the neshama of every Jew.

In the year to come we will continue our commitment to fight manifestations of hatred and racism whether directed against our community or others. We will continue to press the provincial government to honour its ethical obligation to provide funding to all religious schools. We will continue to work with social and government agencies to eliminate the shame of child poverty. Along with our partners, the UJA Federations, UIA Federation Canada and regional Jewish communities across this province we will focus our attention on those key areas where service improvement for our community is required: more attainable social housing and proper services for the elderly.

May we all be inscribed and sealed for a year of health, happiness and prosperity. May we go from strength to strength as we strive to improve personal lives and the quality of life for every member of our community.

On behalf of the Officers and the dedicated staff of Canadian Jewish Congess Ontario Region I wish every member of our community a *shana tova v'tikatayvu* and a *gut gezundt yahr*.

Keith M. Landy,
Chair, Canadian Jewish Congress Ontario Region

Greater Toronto Area

'STAR' project targets revitalizing shuls

By FRANCES KRAFT
Staff Reporter

TORONTO — A "STAR" was born last December in the North American Jewish community. The acronym stands for Synagogue Transformation and Renewal, an initiative of philanthropists Edgar Bronfman, Charles Schusterman and Michael Steinhardt.

At a 26-hour summit held in recently in Chicago, it was announced that STAR would spend $18 million (US) over the next five years to revitalize North American synagogues.

The funds will go for challenge grants ($500,000 per year for "innovative approaches" to synagogue issues such as membership, leadership, staffing, education and worship), a program to train synagogue consultants, interdenominational gatherings, internet-based professional development for rabbis, promoting awareness of synagogues and advocating increased federation and philanthropic synagogue funding.

Rabbi Baruch Frydman-Kohl of Beth Tzedec Congregation was the only participant from Canada among the 150 invitees at the summit.

Others included representatives of the four major streams of Judaism and a handful of federation people, as well as less mainstream participants – gay and lesbian rabbis, Jewish Renewal leaders, proponents of Jewish meditation, people from organizations reaching out to intermarried couples, and the president of the alternative seminary, the Academy for Jewish Religion.

Although Rabbi Frydman-Kohl spoke positively about the effort, he admitted there were "some blips" at the summit.

The so-called blips included Steinhardt calling the Reform and Conservative movements "accidents of history", and Bronfman — after stating that "rabbis don't own synagogues" — explained that he finds it more spiritually meaningful to perform the havdalah ceremony on Sunday nights, when he returns from his country home, than at the actual conclusion of Shabbat. The philanthropists' assessment was that liberal denominations may not last.

Many participants were angry and frustrated at the comments, according to a JTA report.

On the following day, Steinhardt said, "I gather that last night we ruffled some feathers," adding, "I'm sorry we didn't have a chance to argue and share thoughts. I hope there will be such opportunities, not for the sake of argument but for heaven."

Rabbi Frydman-Kohl said he is hopeful that synagogue professionals will be "sophisticated enough to work with the funders so they will learn, and the synagogues will grow. There was a disappointing evening, but it shouldn't be seen as something that sets the process irrevocably backwards."

Had the audience been less polite, and had they not known of the initial growing pains of Birthright Israel – Steinhardt's and Charles Bronfman's program offering free trips to Israel to young adults in the Diaspora – a "significant number" would have walked out, said the Toronto rabbi.

At the summit's conclusion, Richard Joel — the Washington, D.C.-based president of Hillel: The Foundation for Jewish Campus Life — urged participants not to be cynical or put off by the donors' confrontational styles.

"They want to learn and often say outrageous things to engage people in conversation," he said of the donors, all of whom are Hillel supporters.

Rabbi Frydman-Kohl said it was nice to see a group of philanthropists who view synagogues as "one of the key entry points" into the Jewish community and "perhaps the key venues for developing Jewish identity and commitment."

In a small-group session, he shared some of the ideas being implemented at Beth Tzedec, the largest Conservative congregation in North America.

"Our philosophy has been to find small niches for people," Rabbi Frydman-Kohl said. "You can't just have one project. You have to have multiple small efforts going on…Each piece builds on the other until you have a whole."

He believes the development of STAR will foster "the kind of nurturing of Jewish life that will create vital Jews."

With files from JTA

L'Shana Tova!
Edie, Sonny and Michelle Goldstein
Shari and Jeff Bonaparte
Rebecca and Maia Jeffries

Wish all of their family, friends and clients a happy, healthy and prosperous New Year.

Super Sunday raises $1.5M

By FRANCES KRAFT
Staff Reporter

TORONTO — More than 400 volunteers made almost 15,000 phone calls and raised $1.5 million on Super Sunday, Sept. 17. The money will go to this year's UJA FEDERATION campaign, which has The Campaign for Our Children as its theme.

Richard Reitman, 10, said he wanted "to help the poor." He joined his mother, Jill and brother Sam, 13, as he has for the past few years.

Participating in the telethon is a learning experience for children, said Jill Reitman, sitting in the last row of phoners in a room made festive by arcs of multi-coloured balloons.

Almost 1,000 volunteers were expected to continue the phoning last week after the Super Sunday kick-off, noted Peter Eckstein, Super Sunday co-chair, who had three generations of his family volunteering.

"There are many children in the room today who are not going to be beneficiaries," said Ron Frisch, campaign co-chair. "Think of all the kids like them, who are."

Among beneficiaries who need the funds, organizers noted, are 600 kids in counselling programs and 7,000 living below the poverty line.

This year's campaign goal is $45 million, $4 million more than last year's total raised. The extra funds will be earmarked for youth projects.

From left, Community Hebrew Academy of Toronto students Sari Disenhouse, Meira Levine and Gila Sasson were among the 400 volunteers on Super Sunday.
[Frances Kraft photo]

VOLUNTEERS NEEDED

The Jewish Discovery Place Children's Museum at the Bathurst Jewish Community Centre is looking for volunteers to be involved with the museum's many activities: host in the museum, read stories, assist with school programs, facilitate at special events, lead craft workshops, paint. You can also volunteer from home using your sewing or woodworking skills. Volunteers of all ages, from all backgrounds, are welcome. 636-1880, ext. 390.

***

Applications are being accepted for caring volunteers interested in working with abused Jewish women and their children. This is a unique volunteer experience with very flexible hours. Call Jewish Women International of Canada for an application. 630-9313.

***

The Royal Ontario Museum needs weekly volunteer facilitators to work with families and school groups in its two hands-on galleries, Hands-on Biodiversity and the Discovery Gallery. Volunteers assist visitors of all ages in their explorations involving real museum objects and specimens. Volunteers must have an interest in working with visitors of all ages and backgrounds, especially children. For an application call Deborah Longman-Marien, 586-8021.

***

Meals on Wheels drivers needed. Make a difference in someone's life by delivering meals to seniors who are homebound. Mileage will be reimbursed. Call Barbara Zigler at Bernard Betel Centre for Creative Living, 225-2112, ext. 134.

***

Give someone a "lift". Provide escort and/or transportation services to seniors who require assistance to medical and other appointments. People with few family and social supports could benefit from your time. Call Jackie Cohen at Circle of Care 635-2860, ext. 416.

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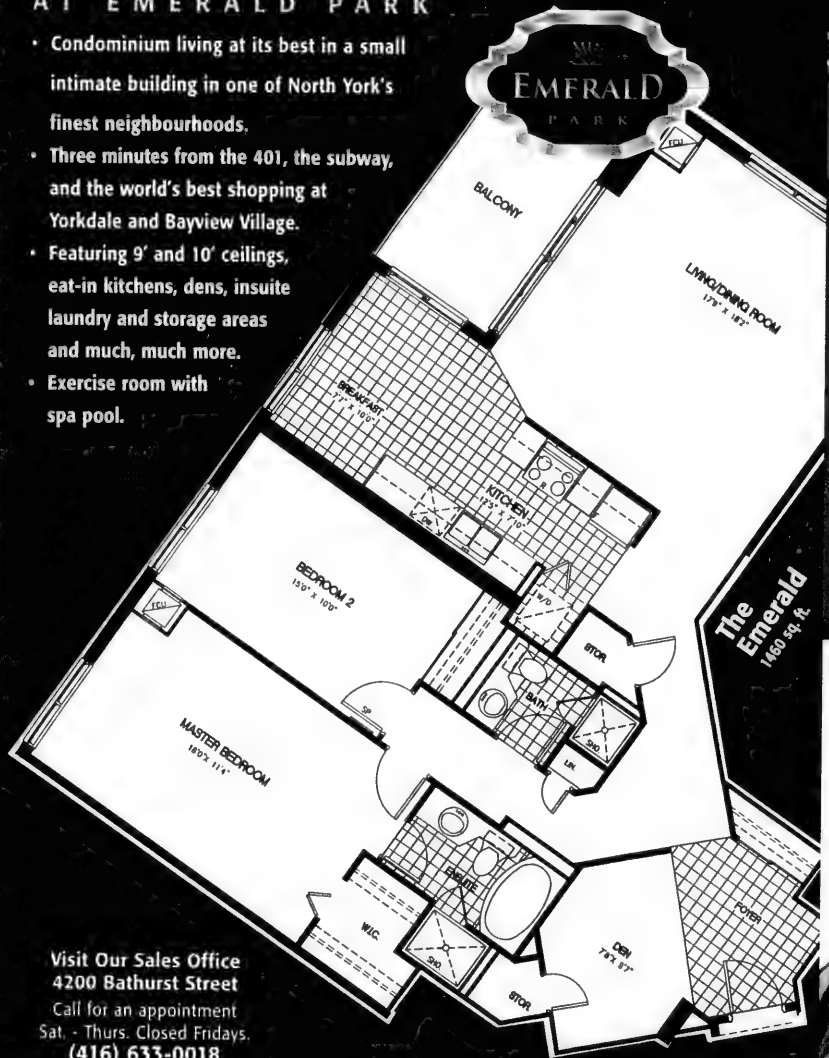

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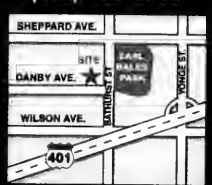

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Where brothers meet

Continued from page 1

On the site where the temple stood, two brothers once lived. The elder did not marry and was all alone in the world. The younger had a wife and three children. The brothers had no material possessions except a plot of land which they had inherited from their father. They loved each other so much that they did not divide the land. Instead, they worked it together, and when the harvest was over, they counted the sheaves and divided them equally placing them in two piles, each beside his own tent.

After the harvest one year, the elder brother lay down to sleep beside his pile. But he could not fall asleep because the thought ran through his mind: My brother has a wife and children to care for, while I am alone in the world and I work only to fill my own belly. It isn't right that I should take an equal share with my brother. At midnight, he rose, took some sheaves from his pile and silently placed them on his brother's pile. Then he returned to his place and slept peacefully.

That same night, the younger brother was also unable to sleep. He thought: My brother is all alone in the world. I have children who will look after me when I am old and unable to work. What will my brother do in his old age? It isn't fair of me to take an equal share of the produce of our field! So before daybreak, the younger brother rose from his bed, took a few sheaves from his stockpile, silently placed them on his brother's pile, returned to his tent and slept.

In the morning, the brothers saw that their piles were as large as ever. They were perplexed about this but did not say a word to each other. The same thing happened the next night.

On the third night, as the brothers were carrying sheaves to each other's stockpiles, they met midway, recognized each other, and wept, for they realized what had happened the two previous nights.

They left their sheaves on the spot where they had met and, without a word, returned to their respective tents.

God saw what the brothers had done and He blessed the spot where the brothers had met.

In later years, Solomon, King of Israel built the Temple on that very spot – the Temple from which the message of peace, love and brotherhood went out to the whole world."

* * *

Blessed is the place and the people where brothers meet.

If only this could be the *tshuvah*, the great turning and return of the Jewish people in the year 5761: that we meet – without suspicion, harsh words, anger, distrust, resentment or condemnation, – with all our brothers. Only thus, shall we and the world be truly blessed.

And let us remember to thank God for having granted us life, sustaining us and bringing us to this day, the beginning of 5761.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They were sentenced to between four and 13 years imprisonment. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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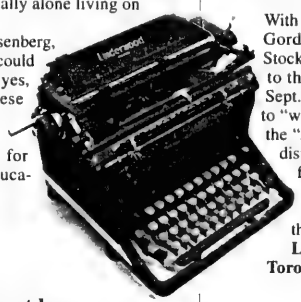
Many survivors totally alone

I would like to refer to a remark by Michael Rosenberg, acting president of Jewish Survivors of Canada ("Dilemma over property," *CJN*, Sept. 14). Rosenberg expressed an opinion that "most survivors have done very well for themselves – they are not in any breadlines and it is an individual's greed that exceeds his morality."

First of all I would like to ask Rosenberg whether he has ever seen a breadline and point out to him that many survivors, now in their 80s and 90s, some of whom lost children in the Holocaust and did not form new families, are now totally alone living on modest means.



It is not greed, Mr. Rosenberg, to hope that extra money could bring some comfort and, yes, a little luxury, to these people.

I would also like to go on record that I am all for Jewish education and education in general.

Felica Cukier
Toronto

* * *

Should not have to pay for Kaddish

Re: "Mourning and gender: women reciting Kaddish" by Rabbi Chaim Steinmetz (*CJN*, Sept. 7). Judaism is entrusted to the female. You are a Jew if your mother is Jewish, and yet when you have to express your grief you are excluded. A female, as well as a male, should be able to honour her departed in prayer. You should not have to hire somebody to recite Kaddish, who recites for your departed and many others at the same time.

Miriam Rutman
Cote St. Luc, Que.

* * *

Letter writer has opposite view

It is obvious that Eric Mendelsohn did not read Rabbi Immanuel Schochet's article (*CJN*, Sept. 7), about which he wrote his letter to the editor (Sept. 21). Had he done so, he would have realized that Rabbi Schochet wrote the exact opposite of what Mendelsohn attributes to him.

Moreover, his poor metaphor to parody and ridicule Rabbi Ovadiah Yosef's words is not only a total distortion of that rabbi's regrettable statements but has no semblance to them whatsoever.

To paraphrase Mendelsohn's conclusion: It seems to me to be an error to devote any space to letters that display ignorance and gratuitous attacks on others.

Isaac Musenson
Toronto

* * *

Liberalism, Judaism not synonymous

With all due respect to my colleague, Michael Gordon, I am confused by his thesis that Stockwell Day's politics should be anathema to the values of Jews (Letter to the editor, Sept. 14). He then proceeds to cite the threat to "women's reproductive choice" as one of the "Jewish" values that Day threatens. It is disingenuous to cloak one's ideological differences with a candidate's platform in a tallit. Liberalism, despite the concerted efforts of those who attempt to equate the two, is not synonymous with Judaism.

Lorne Langer, MD
Toronto

* * *

Judging someone by his friends

In his article, "In Support of Stockwell Day" (*CJN*, Sept.7), Michael Taube strangely argues that Stockwell Day "is the most pro-Jewish political candidate since Brian Mulroney's time." In order to rebut the charges of anti-Semitism that have been levelled against Day, Taube churns out the old political standby of "some of my best friends are Jewish," citing Day's childhood friendship with David Berger, Canada's former ambassador to Israel. I wonder how much Day was thinking of his Jewish friends during the time that he was making other "friends" in Bentley, Alta.

Writer Gordon Laird reports in a recent *Now* magazine article that Day used to frequently take his car in to be repaired at Jim Keegstra's garage. In my mind, giving business to one of the most notorious Holocaust deniers in this country hardly makes Stockwell Day "the most pro-Jewish political candidate since Brian Mulroney's time."

Adam Dodek
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

A Message of Peace and Hope

Excerpts from a statement by Israeli Acting Minister of Foreign Affairs Shlomo Ben Ami at the General Debate of the 55th General Assembly of the United Nations, September 18, 2000.

I stand here before you today as Israel's messenger of peace. The establishment of the State of Israel was the fulfilment of the dream of a people forced into exile two thousand years ago.

The destruction of the Second Temple, and the dissolution of Jewish statehood were the result of our failure as a nation to assume the proper political course, [our failure] to opt for accommodation with reality instead of engaging in messianic hallucinations. Our punishment was very severe indeed.

But, maybe it can serve as a lesson to those nations and leaders who today may be tragically led to believe that the dangerous inertia of romantic mythology and unrealistic dreams is preferable to the banality of a wise and prudent political course.

Most revolts are uprisings against a system; Zionism was a revolt against destiny. It is this expression of our re-encounter with the world of political realities, which eventually led us to the restoration of Jewish statehood in 1948.

Tragically, however, historical and geo-political circumstances have put us in a prolonged, bitter conflict with the Palestinian people…

We have been engaged, in the last seven years, but more intensely in the last year, in a major effort [toward peace and reconciliation] unprecedented in both scope and depth to resolve this 100 year old conflict. This negotiating process, and it alone, should be the foundation of a peace agreement…

My colleagues from the Arab and Muslim world, I hope that my words will convince you of the Israeli government's sincere intentions to achieve a comprehensive peace based on respect, dignity, and fairness, which will end the Middle East conflict and best serve the vital interests of the entire region.

The Jewish people have no quarrel with Islam. On the contrary, we have the deepest respect for that great Islamic civilization under whose wings Jewish history – from Al-Andalus to Turkey, from Egypt to Iraq, from the Jewish quarters of Tangier to Aleppo in Syria – has known some of its finest hours and most glorious cultural achievements. But even at the height of "the Golden Age," in the midst of the delights and wonders of Muslim Spain, our people never abandoned their dream of, and yearning for Jerusalem, as this was expressed in the words of the poet Yehuda HaLevi more than 800 years ago: "My heart is in the East, and I am in the furthest reaches of the West. To thee my soul yearns from the depth of the West."

We are a small nation decimated by holocaust and dispersion, but our heritage is rich. It was from our eternal capital Jerusalem which according to a Muslim source, "in the days of the people of Israel … was an area larger than Cairo and Baghdad," that the message of monotheism was projected to humanity. The Jewish holy sites and shrines in Jerusalem are the very heart of the Jewish faith, identity and history.

For the past 2,000 years, Jews have turned toward the Temple Mount in prayer three times a day. "If I forget thee O Jerusalem, let my right hand forget its cunning. Let my tongue cleave to the roof of my mouth if I don't recall thee" they pledged in joy and in sorrow.

Nonetheless, we do not claim exclusivity on all the holy sites, as indeed Isaiah's prophecy promised: "For my house shall be called a House of Prayer for all peoples."

For the past 33 years, Israel has consistently demonstrated its commitment to freedom of religion and worship in Jerusalem. Heads of the various religious denominations in Jerusalem will attest to the fact that the city has never been so open to all believers. During the last month of Ramadan, a record number, unheard of in the annals of Islam in Jerusalem, of more than 400,000 Muslim worshippers attended Friday prayers at the El-Aksa Mosque.

I note this as an example of the deep respect which Israel has for Islam and its followers. Just as we do not question the sincerity of the sentiments of others toward their holy sites in Jerusalem, we expect that others will not question the Jewish people's deep, awesome attachment to Jerusalem and its holy sites – from which we will never again be parted.

Politicians need not distort God's intentions for the sake of negotiations. How refreshing it is that a great number of Muslim scholars should attest to the fact that, as the Supreme Court Judge Mujir Aldin Alkhanbali wrote in *The History of Jerusalem and Hebron*, "David reigned for 40 years and before he died he passed the monarchy on to his son Solomon and told him to build the Temple (Beit Almikdas)." This expression, Beit Almikdas, that is the House of the Temple, became indeed in many Muslim sources a synonym to the word "Jerusalem"…

It is a travesty of historical truth to present the Palestinian refugee problem as the result of mass expulsion. There is no denying, however, that once the Jews, who for thousands of years waited with humility for their redemption, made their re-encounter with history as a sovereign nation, they had to assume the inherent immorality of war. The suffering of the civilian population will always be a burden on the conscience of any nation at war. The Arab-Israeli conflict has no monopoly on this maxim.

Clearly, the Palestinian refugees were victims of the Arab-Israeli conflict. Israel, however, can assume neither political nor moral responsibility for this tragedy that was the direct result of the all-out onslaught against reborn Israel launched by the Arab armies in 1948.

The Palestinian refugee problem was born as the land was bisected by the sword, not by design, Jewish or Arab. It was largely the inevitable byproduct of Arab and Jewish fears and the protracted bitter fighting.

We believe that, once established, it is the Palestinian State that should provide for the vindication of the Palestinian claim for the Right of Return.

The notion is preposterous that a nation should create a State only to gather its exiles in a neighbouring State. Israel, however, has expressed its willingness to actively participate in any international effort and fund aimed at providing the financial foundations for the resolution of the refugee problem. Out of humanitarian considerations, Israel may also accept a small and very limited number of refugees within a scheme of family reunification…

Ben-Ami with U.N. Secretary General Kofi Annan. **[RNS/Reuters]**

To the Palestinians we say: we need to disentangle ourselves from this seemingly insoluble conundrum. We know that unless your and our wounds are healed, peace, not only the political peace but also that of the mind and the conscience, would not be complete. Yet, at the same time we realize that the total satisfaction of our respective dreams or presumed rights will lead us to perdition.

Hence, it is incumbent upon us to devise realistic ways that would heal without opening new wounds, that would dignify our existence as free peoples without putting into jeopardy the collective existence of each other. Peace is not about twisting each other's arms, it is about defining a common interest. I believe that such an ideal compromise is not impossible to achieve, while banishing the sword from this Land of God…

I call upon our Palestinian partners to realize that history has brought us to the moment of truth and decision from which we are not allowed to escape empty handed without inflicting severe punishments on our own peoples…

Israel is determined to pursue peace and take the calculated risks attached to it. But Israel will not compromise, not now and not ever, on those security and national interests that we deem vital. While building our peace with the Palestinians we cannot ignore security concerns inherent in the fact that this is not our last peace.

We still have a dispute pending with Syria, and we are still exposed to the most serious regional threats emanating from revolutionary powers in the area…

A major goal of the State of Israel upon its establishment was to become a constructive member of the family of nations. As an integral part of that family, we have, throughout the years, shared with other countries our experience in nation-building, immigration absorption and development and modernization processes.

Israel has volunteered worldwide its experience and expertise in agriculture, crop improvement, water management, arresting desertification, medicine, education, computer sciences, environmental policies and democracy. Israel intends to continue this policy of international co-operation, consistent with the goals set by the United Nations and in accordance with the spirit of the "Millennium Summit."

We are open to developing wide spaces of co-operation with our Palestinian neighbours and indeed with all the countries of the Middle East. But, we do not intend to impose our experience on anybody, nor is it our intention to assert our economic or technological presence amidst those of our neighbours who do not want it…

The tragedy of the Israeli-Palestinian conflict stemmed from discrepant historical rhythms. The history of our modern national movement has been characterized by realistic responses to objective historical conditions; the Palestinians have consistently fought for the solutions of yesterday, those they had rejected a generation or two earlier. This persistent attempt to turn back the clock of history lies at the root of many of the misfortunes that have befallen the peoples of the region.

Now it is time for all of us to overcome dire memories and look forward. Neither the physical nor the rhetorical war of images will bring us any closer to peace and reconciliation. No one has a monopoly on the mythology of suffering and atrocities. In this tragic dispute, we have all committed acts of violence that we ought not to be proud of.

To the Palestinians we say: we are excited with the prospects to overcome the troubled history of our relations in order to shape our dreams of peace.

Let us then join hands in asking the world which has been watching, perplexed at, and sometimes even fuelling, our wars to mobilize its resources for the benefit of our peoples. And, let us be full partners in this international effort to lay down the foundations of the Middle East of the future.

The creative energies of our peoples should be at long last put to work in the service of peace, for as the wisest of kings, King Solomon, the builder of the Temple in Jerusalem, wrote thousands of years ago, there is "a time for slaying and a time for healing … a time for war and a time for peace."

Reviving a memory

Last week it was my dubious pleasure to acquaint my readers with a book that deserves the strongest condemnation. This week, I do the very opposite.

Seeing that a new year will start tonight, I want to revive the memory of a poet who is either totally unknown by most Jews in the Diaspora or, even if the name rings a bell, has never been read. I refer to one of my heroes, Chaim Nachman Bialik, who died 66 years ago.

Rabbi Gunther Plaut in Toronto

In Israel and for knowledgeable Jews outside of it, he is the leading figure in modern Jewish literature – both in poetry, which was his favourite, and also in prose. Since most Jews outside of Israel cannot, or do not, read Hebrew, the great man and his accomplishments have sunk into oblivion.

But it need not remain so. Recently, two highly respected Diaspora scholars, David Patterson and Ezra Spicehandler, have published a collection of Bialik's stories.

The new book titled, *Random Harvest*, has received rave critique, and justly so. The stories, which the translators from the Hebrew call "novellas," make for delightful reading and evoke a period of Jewish life that must not be forgotten.

I indicated that reviews of the book have been most laudatory and I take the liberty of quoting from two of them.

One was by Hanita Brand of the University of Pennsylvania, who writes: "An impeccable, flowing translation of Bialik's short fiction. For those not acquainted with Bialik's stories, this collection will prove to be an amazing surprise.

"In some respects, Bialik's literature seems more fresh today than at the time it was written. Modern Hebrew's towering poetic genius created in his fiction pieces a real flesh-and-blood Jewish world – neither sugary and idealized, nor demonic and sin-ridden."

Another review, by Rachel Feldhay Brenner of the University of Wisconsin, has this to say: "Once again professors Patterson and Spicehandler have made a significant contribution to the study of Hebrew literature. Their masterly translation of Bialik's stories performs the seemingly impossible: It achieves an intimate closeness with the inimitable texture and the unique flavour of the great poet's Hebrew; removes the barriers of language and offers the English reader a rare opportunity to enter the magic world of Bialik's imagination."

Random Harvest was published by Westview, and I promise you a delightful few hours if you take up my suggestion and open this slender volume.

I do not know whether our Jewish bookstores carry it or whether our libraries have it on their shelves. If not, you will help a good cause by strongly suggesting that they should add this jewel to their collection.

I wish you all a Shanah Tovah Umetukah.

Time and the City

What need is there, in the human heart, to dignify the passage of time with meaning, through symbol, celebration, ritual and sacrifice? All three monotheistic religions, Judaism, Christianity and Islam, demand that we arrange our lives according to a calendar which repeats itself every year, every month, every week, and indeed on a daily basis marks the passage of time.

Jean M. Gerber in Vancouver

Abraham Joshua Heschel has written: "Judaism is a religion of time aiming at the sanctification of time." Time, not space, was the essential binding thread of the religion. For Jews, history is not "bunk" (see Henry Ford) or "one damned thing after another," but an ordered progression orchestrated by Divine will and leading, although no one knows when, to redemption.

The Rabbis worked very hard to give each festival, originally agricultural calendar markers, a basis in historical events, to anchor us, as a people, to a God who acts in history. Rosh Hashanah, having no such agricultural base, came to mark the birth of the world.

However, as Yosef Haim Yerushalmi has pointed out, under the impact of the writing of modern history, Jews face a dilemma. "As a result of emancipation in the Diaspora and national sovereignty in Israel, Jews have fully re-entered the mainstream of history, and yet their perception of how they got there and where they are is most often more mythical than real."

Why is this? And why is it important to think about it at this time of year?

The Bible is very clear on what happens in history: If the Jewish people do well, we will prosper. If we do evil, we will be punished. For 2,000 years after the destruction of the Temple we blamed ourselves for Jerusalem's fall.

The Holocaust caused another terrible thought to intrude: Were we responsible for this calamity? Following the first course of thought, history is composed of bad things that happen to us when we sin. So, the Holocaust happened because – the thought is too terrible to finish.

We need a new way to think about time and history.

Let me return to Heschel, for whom the opposite of Jewish holiness in time was sanctifying space. Yet what are we doing, with our current dilemma over the fate of Jerusalem, if not attempting to make holy a *space*? This Rosh Hashanah some contemplate a war among the Jews over the physical boundaries of the state, and over the internal character of that state.

Somehow, physical space has become the mediator of our Jewishness. What has happened to time?

However much we love the idea of Jerusalem, to take a topic much in our thoughts this year, we should remember that real people live there, Jews and Arabs, Christians and Moslems. All have a sacred history connected to places within the confines of that city.

Often, however, we are thinking only of the Jerusalem "on high", and not of the Jerusalem "below." There are people living there in real time, not in some imaginary, ideal epoch. Surely we can allow a solution that will not lead to a third demolition of that city.

Yehuda Amichai, in *Poems of Jerusalem*, wrote:

"Once I sat on the steps by a gate at David's Tower, I placed my two heavy baskets at my side. A group of tourists was standing around their guide and I became their target marker: 'You see that man with the baskets? Just right of his head there's an arch from the Roman period. Just right of his head.'

"'But he's moving, he's moving!'

"I said to myself, redemption will come only if their guide tells them: 'You see that arch from the Roman period? It's not important; but next to it, left and down a bit, there sits a man who's bought fruit and vegetables for his family.'"

May we renew our commitment to peace among Jews in the coming year, not simply repeat our old conventions and convictions. Shanah tovah, u'veracheynu b'shalom.

High Holy Days Introspection

Recently, I have come down with a serious case of introspection. It happens every year at this time.

Once we enter the month of Elul and begin sounding the shofar, I am struck by an acute need to re-examine, in minute detail, the various elements which comprise my personal set of Jewish beliefs and practices. This re-examination usually focuses on the problem of balancing my Jewish life with my modern secular existence.

Bruce Elman in Windsor

My introspection becomes more pronounced as Rosh Hashanah approaches and reaches a fever during Neilah on Yom Kippur. Although I frequently lead the t'fillot (prayers) during the rest of the year, I make it a practice not to do so on the High Holy Days. I sit in my seat, daven together with my family and friends, and think.

When I hear that "the Gates are Closing," I know that I must come to some resolution of the inner conflict I wage between my theology and modernity. This year, however, I seem to be more profoundly afflicted than usual.

In all likelihood, one the reason for this year's acute case of self-analysis is to be found in my personal situation. I am living in Windsor but, for the coming year, my family will remain in Edmonton. As I return to Edmonton for the High Holy Days, I suspect that it will be the last time that I will daven the Rosh Hashanah and Yom Kippur liturgy in the familiar confines of my egalitarian conservative congregation.

For the past 20+ years, Congregation Beth Shalom has been an important part of our family's life in Edmonton. And now, I must find a new congregation in a new city – indeed in a city that does not have a conservative synagogue, egalitarian or otherwise.

Nonetheless, I blame my affliction, at least in part, on Joe Lieberman. Why him?

Simply because he seems to have come to a peaceful resolution of whatever inner conflict he may have once had about co-ordinating an observant Jewish life with a political career.

Indeed, he has undoubtedly caused a lot of people to reassess that particular point at which each of us has struck the balance in our own lives.

For example, there is the recent *New Yorker* article by Daphne Merkin titled "Trouble in the Tribe" and subtitled "How Jewish Do American Jews Want to Be?"

The article is not really about how Jewish American Jews want to be, but rather about how Jewish Ms. Merkin wants to be.

More importantly, and even more perplexingly, I am now the dean of a law school and I am trying to lead, at least, a semi-observant Jewish life.

How am I to strike the appropriate balance between my commitment to the University of Windsor Law School and my devotion to my Judaism?

Joe Lieberman seems to have figured this out, but I have not.

Recently, I was able to get some respite from my unceasing self-analysis. I spent 10 days with my family in New York visiting my sister-in-law and brother-in-law on the occasion of my niece's bat mitzvah. They belong to the Hebrew Institute of Riverdale.

HIR is a modern Orthodox congregation and is probably more familiar to people as the congregation led by activist Rabbi Avi Weiss. Even though I have spent virtually all of my practising Jewish life in Conservative congregations, I felt completely at home at HIR.

I have visited countless numbers of congregations and, in my experience, the Hebrew Institute of Riverdale is very unique. It combines, under one roof, an atmosphere of deep spirituality, a love of learning, and a commitment to social justice. (The learning, led by Rabbis Shmuel Herzfeld and Dov Linzer, was particularly excellent.)

HIR is an open, inclusive and welcoming congregation which, most significantly, is deeply respectful of other branches of Judaism.

It was an important experience for me. It helped me to understand the potential of modern Orthodoxy and provided me with another model in the search for an appropriate balance between my commitment to a Jewish life and the realities of modern existence.

I also discovered that this year, when Neilah arrives, I need not have my inner conflict between theology and modernity resolved. I need only commit to continue to wrestle with it.

Shanah Tovah!

Bruce Elman is the dean of law at the University of Windsor.

The Kirshner File

Deputy minister Rosenberg dispenses justice

Morris Rosenberg was in his element, a Canadian studying law at Harvard University, when the call that changed his life came through.

The federal government in Ottawa was looking for new talent, and a recruiter from the civil service approached Rosenberg. He seemed like a good prospect. Rosenberg was a McGill graduate, having majored in economics and political science. He had taken a law degree at the University of Montreal. He had been called to the bar in Quebec. He had articled and worked for one of Montreal's finest law firms, Mendelsohn Rosentzveig Schacter. In short, Rosenberg seemed just right for the job.

Sheldon Kirshner in Toronto

Having enjoyed private practice, he considered the overture carefully. Impressed by the quality of the department's work, and confident that he had been handed a golden opportunity "to make a difference," he accepted the offer.

And so it was, in 1979, that he joined the department of justice as a counsel, posted to its consumer and corporate affairs unit. "I have never regretted it," said Rosenberg, who was recently in Toronto to deliver greetings on behalf of the federal government to the International Association of Jewish Lawyers and Jurists. "It's the best legal practice in Canada."

Twenty one years on, Rosenberg is Canada's deputy minister of justice and deputy attorney general, the first Jew to hold these pivotal jobs. He was appointed a little more than two years ago.

"They're very challenging positions," said Rosenberg, who, as top civil servant in the Department of Justice, supervises the activities of some 1,600 lawyers across the country. "I've never been tempted to go back to private practice."

Although he has spent much of his two-decade career in the Department of Justice, he has also worked in the Privy Council as assistant and then as deputy secretary to the cabinet.

In retrospect, Rosenberg has indeed made a difference. He played an integral role in reforming the Competition Act and the bankruptcy law, and helped put the finishing touches to Canada's free trade agreement with the United States.

As a Privy Council official, he was exposed to a huge range of issues related to the inner workings of government. "I picked up a sense of where things fit into a government's agenda."

Beyond this, Rosenberg made forays into international and constitutional law, first in a $13 billion anti-trust suit turning on uranium and then in drafting the search and seizure provisions of the Charter of Rights and Freedom.

Thanks to the charter, Rosenberg, 48, probably exerts more influence as deputy minister of justice than many of his predecessors. "With the advent of the charter, we're increasingly seeing public policy questions, like assisted suicide, abortion and prisoner voting, becoming legal questions."

The people best placed to interpret these issues are the Department of Justice's corps of lawyers, said Rosenberg, who works with Justice Minister Anne McLellan. In former times, their traditional role was reactive, but today they are on "the ground floor of policy formulation."

Currently topping his agenda is refining the criminal justice system, with emphasis on young offenders. Rosenberg's department is modifying the Young Offenders Act, which has come under fire as being too lenient.

Aboriginal issues are also of importance. They range from land claims and allegations of abuse at residential schools to aboriginal participation in the administration of justice and greater community safety.

Rosenberg, too, is immersed in the issue of crimes related to globalization and advanced technology (computer encryption and satellite imaging and communications).

"Crime follows opportunity, as the saying goes, and there are now many more diverse opportunities for criminals. There are opportunities for new crimes and new ways of committing old crimes, often at long distance and across borders using telephones or the Internet."

Computers, he warned, have been a boon to hatemongers. "They can be used to create, copy and store (racially inciteful) material. They can be downloaded and stored in formats that are difficult for law-enforcement officials to locate and use as evidence in criminal proceedings. They can be electronically imported and exported out of reach of customs controls."

Rosenberg said that governments on the federal and provincial levels have taken steps to deal with the dissemination of hate propaganda and to ensure that Canadians are protected from discrimination.

Morris Rosenberg

"The federal government introduced legislation (Bill C-41) that is now in force to make it clear that hate motivation is an aggravating circumstance to be factored in on sentencing. The government also amended the Canadian Human Rights Act to add sexual orientation to the prohibited grounds of discrimination."

According to Rosenberg, federal, provincial and territorial justice ministers are examining the issue of offensive content on the Internet, including hate propaganda, and considering whether changes to the Criminal Code are necessary in light of these technological advances.

"But it is important to remember, however, that changes to the criminal law can only be a part of a much broader strategy to combat hate-motivated activities in this country," he said. "Public awareness and education on the values of tolerance and respect are also important so that Canadians will not tolerate the spread of hate."

As deputy justice minister, he has not personally handled the war crimes file. And while he is acutely aware that the Jewish community is hardly enamored of Canada's less than brilliant record in grappling with World War II-vintage war criminals, he pointed out that the government has not exactly stood still.

Seventeen investigations have been opened, more are pending, and new extradition legislation has been passed. "We're dealing with it," he said.

Rosenberg believes that the justice system is under intense pressure to adapt to what he describes as "new realities."

These changes are driven by a number of factors, chief among them are: developments in information processing and telecommunications and the increasing links between those technologies; the emergence of a more educated and informed population; and the increasing role and reach of the mass media.

One of his priorities is making the law – and the justice system in general – more accessible to Canadians by plain language drafting and the greater availability of information.

"Legal texts are dense, often obscure documents, steeped in language rarely used by the average person." To that end, the Employment Insurance Act is being revised so that it is more readable, while bulletins and advanced ruling certificates are being published so that citizens are encouraged to comply with the law.

Born and raised in Montreal's Cote des Neiges district, the son of a Holocaust survivor from Poland, Rosenberg began thinking of studying law toward the close of his studies at Northmount High School.

"I was interested in the whole issue of social justice and how it could be applied in a diverse society with different economic conditions," he explained. "Law is a fundamental value of government."

But, as Rosenberg – a film buff, a reader of biographies and a jogger – acknowledged, he was something of a late bloomer.

"I caught the academic bug in the middle of university and certainly in law school. I was unfocused, and there was a lot of learning to be had outside the classroom."

Rosenberg – an only child whose late father Issie was a clothing worker and whose mother Mary still lives in Montreal – is married to Sherill Besser, a lawyer in the Department of Transport he met at the University of Montreal.

The parents of two teenaged children, they live in a sedate neighbourhood in Ottawa, the Glebe, and are members of Agudat Israel, a Conservative synagogue.

As a Jew in the civil service, Rosenberg has never felt the sting and humiliation of discrimination.

But he allows that his present-day position may have been out of his reach 10 or 15 years ago, when the Department of Justice was far less ethnically and religiously heterogeneous than it is today.

As he put it in the cautious, understated style of a lawyer: "There are a fair number of Jewish lawyers in the department today. It is more diverse than before."

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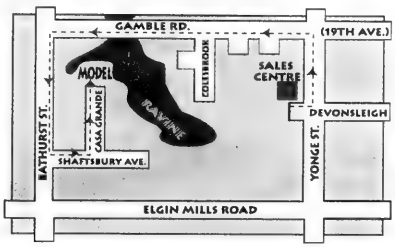

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A time to reflect, a time to rejoice

By JOYCE SINGER D'APRILE
Special to The CJN

Shanah Tovah! What a wonderful time this is; a time to reflect, and a time to rejoice. This is what some of our notables have to say about this special holiday:

Barry Seltzer is a Toronto lawyer, and the author of humorous books, including *It Takes Two Judges to Try a Cow*. Seltzer and his wife Fran Chodak, a nutritionist, have three children.

Barry Seltzer

"I enjoy spending time with my family. My parents moved here a few years ago from Montreal, and we'll spend time with them and our friends. I go to synagogue, sometimes grudgingly," he said.

"Growing up, these holidays were great. I remember it being a very peaceful time for me. My grandfather Sam was a member of an Orthodox shul in Montreal – which no longer exists. I would go with him, and in fact on my bar mitzvah, I performed the entire Saturday morning services. For many years after he died, I didn't attend synagogue a lot.

"My daughter just graduated [from] United Synagogue Day School and I find as I'm getting older, I am getting more religious. The USDS campus on Bayview in Richmond Hill doubles as a synagogue, and that's the one we've been attending."

***

Rosh Hashanah Round up

Artist **Anne Mirvish** is the matriarch of the entrepreneurial Mirvish family. "It's really weird that you're calling me about [Rosh Hashanah]... because I never dreamed that I'd be spending the holidays in Germany," she said.

Anne Mirvish

"I'm a member of the International Federation of the Medal [and I'll be at] their 27th congress in Weimar. Some people put in four and five pieces, hoping they'd get them all in, but... it's juried. I had no time; I'm under terrific pressure at the moment because we're also moving. I said to myself, 'I'm sending them one piece; I've never been refused before.'"

"I have very mixed feelings about spending the holidays in Germany. This is weird; I remember when I wouldn't go near Germany... I will try and arrange to go to a synagogue there, but I will be back home for Yom Kippur."

***

Over the next couple of years, the CBC will be airing a two-year television series called *Canada: A People's History*, beginning Oct. 22. **Jill Offmann** directed the series episode featuring the 1930s era.

Jill Offmann

"For the holidays I will go to the Holy Blossom synagogue with my family," Offman said. "We're a big unwieldy family, with around 20 people, including my brother, stepbrothers, the spouses and kids, and we'll have a few meals. The High Holidays are on the weekends this years, so I won't have to miss too much work, with the series starting very, very soon.

"I'm looking forward to the fact that it's the first High Holiday that my two-year-old will be able to understand, and I'm sure she'll enjoy the food, if she's ready for apples and honey."

***

In his career, **Dr. Neil Naftolin**, nicknamed "the Joke Doctor" has counted Elvis Stoijko among his patients. He's also a popular personality on the amateur comedy circuit, so no one leaves his office without hearing a joke or two. He is a guest lecturer on humour, as well as on podiatry.

"I'm not a super-religious person, but I've never missed a year of synagogue on the High Holidays," he said. "I guess the plan is to get together with our family, which is our tradition. But unlike growing up, when we were kids, we only had one family, now we have two families, my wife's family and mine. So over two nights we have to decide which family we see on which night.

Dr. Neil Naftolin

"It's balancing two families. We'll have a full house with my three kids, as one of my children is coming home from Waterloo for the holidays, which is great. Our families compete over who makes the best matzah ball soup, but my kids are very diplomatic. They have to be!"

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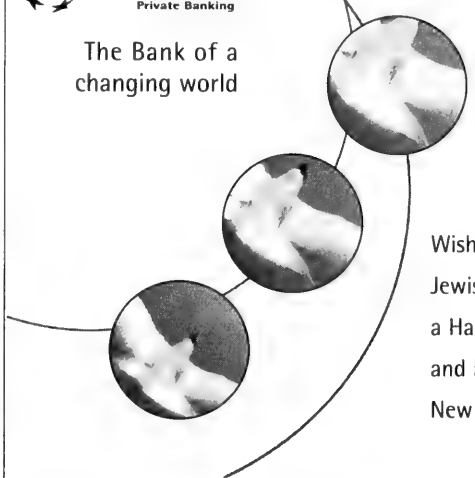

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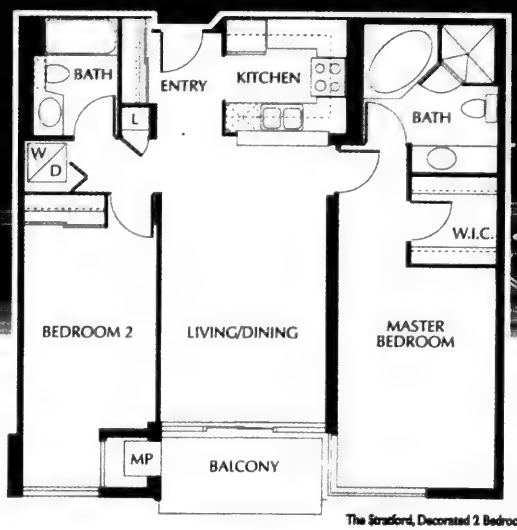

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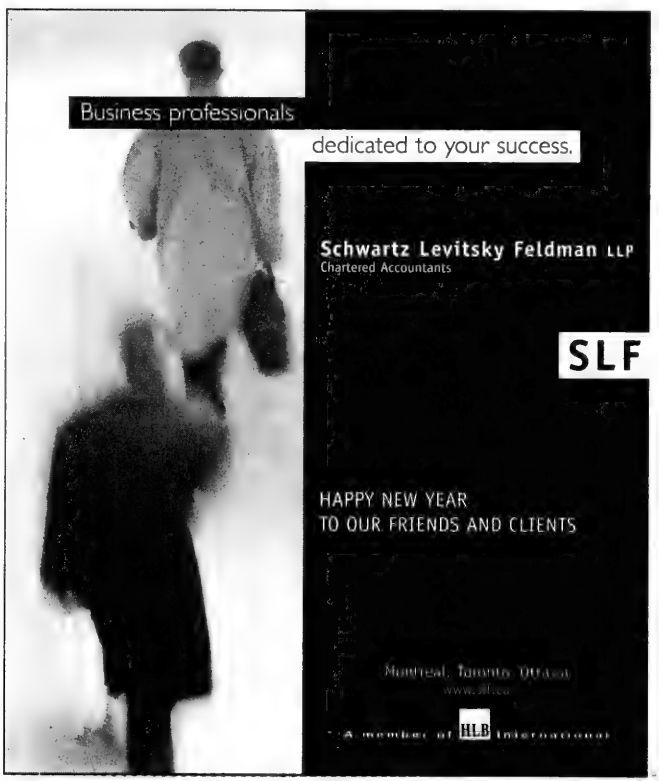

Greater Toronto Area

'Right of Return' committee formed by Canadian Palestinians

By RON CSILLAG
Staff Reporter

TORONTO — Canada's 10,000 Palestinians have launched a major initiative to support the right of Palestinian refugees and their descendants to return to Israel.

While the initiative has not escaped the notice of national Jewish groups, they say it should have virtually no impact on Canadian foreign policy.

The decision to form the "Right of Return" committee was taken earlier this month by 25 leaders and activists in the Palestinian community, including four former presidents of the Canadian Arab Federation (CAF).

The initiative is part of an international effort. Earlier this month, demonstrations in support of the Palestinian right of return were held in Washington, London and Israel.

Canadian Jewish Congress is taking the Palestinian campaign seriously.

However, the effort seems out of step with the policies of the Palestinian leadership and the entire peace process, says Harold Brief, who chairs CJC's Israel affairs committee.

> *'It looks like they want to scuttle the peace process': CJC's Brief*

"It looks like they want to scuttle the peace process," Brief told *The CJN*. "Peace has to be built on bilateral negotiations, and that is Canada's official policy, and I don't think that will change."

Besides, Brief added, Palestinian refugees were created by the 1948 War of Independence, "a war Israel didn't want. If there had been no war, there would be no refugees now."

The Canada-Israel Committee (CIC) shares the view of every government of Israel to date "that there cannot be and should not be a Palestinian right of return to pre-state Israel," says the CIC's David Goldberg. "The right of return would do irreparable harm to the democratic and Jewish nature of Israel and would fundamentally rewrite the historical record.

"The right of return implies that Israel was somehow responsible for creation of a Palestinian refugee problem and therefore must find a solution. This is a completely false reading of history. The refugee problem of 1948-'49 was a direct consequence of war waged on Israel by the Arab world."

According to a study written by the CIC, "Israel does not bear moral and legal responsibility for the Palestinian refugee problem."

Goldberg said he hopes Ottawa will ignore the Palestinians' plea because it is "counter-productive" to the terms set out in the Oslo peace accords.

Both sides in the issue agree Canada plays an important role. Since 1992, Canada has chaired the Refugee Working Group (RWG), one of five working groups under the multilateral round of Mideast peace talks.

Many experts have noted that over the past few years, global opinion has shifted away from the physical right of return for Palestinians, and toward financial compensation for them.

Over the decades, there has been wide disagreement on the number of Palestinian refugees. The United Nations puts the figure at 3.5 million; Israel estimates the total is around two million, while Palestinians have said the number is over five million.

Following the 1948 War of Independence, 726,000 Palestinians became refugees. Only 156,000 remained in Israel proper.

Israel has always unequivocally ruled out the right of Palestinians to return to their pre-1948 or pre-1967 homes.

The right of Palestinian refugees to return to their communities of origin was recognized by the UN when it passed Resolution 194 in 1948, says a statement from the Palestinian group. Palestinians are the world's largest refugee population, it adds.

"Palestinians are only asking to be allowed to exercise the same rights that World War II Jewish refugees have enjoyed in Europe since 1945."

The group says its expects "well over" one million Palestinian refugees would exercise their "right of return" to Israel.

Palestinian spokesperson, James Kafieh, a former president of the Canadian Arab Federation, conceded he doesn't think the Canadian government is serious on this subject.

However, he said his organization hopes to include members of other ethnic groups, including Jews.

"We hope progressive elements in the Jewish community will get involved. We don't believe the Jewish community is a monolith, and I don't think the Jewish people will remain silent on the subject."

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Jewish Life

Vivid, lively and opinionated

***From Dawn to Decadence, 1500 to the Present*, by Jacques Barzun, Harper Collins, $54.50**

Books
Bernard Baskin

Over the past several months, I have been reading an astonishing and monumental work that is nothing less than a fully rounded introduction into the life and accomplishments of western man over the past half-millennium.

The author, now 93, is a long-time university professor and the author of more than 30 books on a wide range of subjects. This volume (800 pages of text) is crammed with information and the experience and reflection of a lifetime. Intended for the general reader, its style is vivid, lively and opinionated, marked by clarity and ease of expression. It surely provides what used to be called a "liberal education."

Barzun describes, evaluates, judges and brings to life axial cultural events, notable personalities and seminal ideas from the time of the Renaissance and the Protestant Reformation, to the American and French Revolutions, to the great World Wars and the significant paradigm changes of our own era.

The reader is often taken aback by views and opinions that are at variance with the modern sensibility. Samuel Pepys, for example, after seeing Shakespeare's *Romeo and Juliet*, wrote that it was the worst play he had ever seen. He was no more complimentary about *A Midsummer Night's Dream*, which he called a most insipid and ridiculous play. *Twelfth Night*, he felt, was well acted, but silly.

In the book's final chapter, the author laments what he believes is the decline of modern society. He projects an observer who, three centuries hence, comments on the breakdown of our culture.

Some reviewers and critics regard Barzun's jeremiad as one-sided, curmudgeonly and unduly pessimistic. But some of his shafts certainly find their mark. In looking at American political elections, the observer notes: "To be elected took millions of dollars. The economic and ideological interests provided those millions, often divided among rival candidates so as to forward the cause no matter who won. Campaigning largely bypassed issues and dealt in attacks on character. Candidates were coached by experts in what they should say; the public was informed in 30-second television 'bites.'"

Interest in sports, the observer of the future reported, was widespread and enthusiastic, but amateurism was in decline and corruption was rife. Professionals cheated for money or by taking body-enhancing drugs. Widely-acclaimed sport heroes committed violent crimes.

"When contests pitted together two national teams, one crowd of fans mobbed the other; riots, wounds and deaths were the sportsmanship of the day. At the same time, without sports, colleges and universities would have lost their standing and alumni money. Sports were the last refuge of patriotism."

Displaying elderly crankiness, Barzun has his observer declare that "when an electrifying drug was put on the market, the millions who rushed to obtain it numbered the healthy young as well as the ailing old, and women at once demanded its feminine equivalent. It was apparently not known that desire must be dammed up to be self-renewing."

Reading this endlessly absorbing work is akin to participating in a spirited forum or seminar with a witty, brilliant and informed mind.

'A time to be silent, time to speak'

By RABBI MOSHE STERN

Rabbinic Reflections

In the confessional of Yom Kippur, we refer a number of times to speech as an agent of sinning. We mention the sin of *dibur peh*, of offensive speech; we recall the sin of *vidu peh*, insincere confession, and also ask for forgiveness for *tipshut peh*, foolish talk. Nowadays, with global amplification of speech and enhancement of the media of communication, speech can be misleading and inflammatory and serve as the cause of untold sin.

The reading of the Torah on Yom Kippur, as interpreted by some rabbis, brings to our attention the sin of silence. Silence may be golden on some occasions, but at other times it can lead to tragedy.

We read about an allusion to the death of Nadav and Avihu, the two sons of Aaron, the High Priest. According to the version in tractate Sanhedrin (52a), the cause of their premature demise was: "When Moses and Aaron were walking in the way and Nadav and Avihu followed them, Nadav said to Avihu: "When will these two elders die and you and I will lead the generations?" Because of such ignoble utterances, both sons perished.

As we read of the events leading to the tragedy, we are at a loss to understand it. We concede that Nadav sinned by mouthing words of treachery to Avihu. But what was the sin of Avihu who only listened and said nothing? Yet, he was as guilty as his brother. Why?

By considering that Avihu was as guilty as Nadav, the rabbis assert that there are times when silence is a sin, there are times when silence becomes a conspiracy subject to drastic punishment.

Silence is fraught with guilt when a people or a society are *m'halchim baderech*, en route to a destination. When the future is uncertain and unstructured, when clashing ideologies vie for supremacy, a person cannot shirk his responsibility by remaining silent. He must be articulate against strident voices that shout slogans, superficially appealing, but invalid and even destructive if implemented.

The unconcerned majority, be it in universities or in communities, is threatened by organized, rabid minorities. Its silence is tantamount to an acquiescence to the policies peddled by the shrill voices of the militants and the activists.

Jewish life is still being crystallized in North America amidst a great spiritual ferment and an authentic quest for new meanings. Often, those who are the most vocal do not represent traditional Judaism. Their brand of Judaism is based on an universalistic utopianism, a generous philanthropy garnished with a relish of esthetics and a tinge of Israel all wrapped in a neat package labelled "Judaism." When we do not expose the wilful omissions and genuine ignorance that hide behind its glitter, we are as guilty as Avihu.

The spirit of permissiveness pervades all areas of life, even the sanctuary. The gimmicks utilized to gain attendance and the techniques exploited to obtain the momentary flashes of prominence often undermine true Judaism. If we remain silent and do not proclaim in ringing tones the true precepts of Judaism, we become accessories to a diluted faith.

In particular, parents seek to curry favour with their children by glossing over the relevance of Judaism to the issues of the day. Again, this kind of abjuring silence can be destructive.

We must make a distinction between two kinds of silence. When the tragedy of the death of his two sons strikes Aaron, the Torah laconically states: Vayidom Aharon (and Aaron was silent). That type of silence was meritorious. The Talmud says (*Z'Vachim*): "He was silent and was rewarded." And David's exhortation corroborates this statement with the

Continued on page 21

Jewish Life

Rosh Hashanah food

By MARK MIETKIEWICZ

The Passover seder has matzah and maror. Chanukah nights are celebrated with latkes and sufganiyot. But what about Rosh Hashanah? While ushering in the Jewish New Year, we grace our table with apples, honey and some of the sweetest dishes of the Jewish calendar. Today, food and the High Holy Days.

Actually, Passover isn't the only holiday with a seder. One of the most interesting food-related customs of the holiday is the Yehi Ratzon (May It Be The Will) Rosh Hashanah seder. According to Rabbi C. Tscholkowsy, on the first night of the holiday, a series of foods is eaten whose Hebrew names have dual meanings of significance **[http://www.google.com/search?q=cache:www.mznet.org/holidays/newyear/newyear.htm]**.

For example, the Hebrew word for black-eyed peas, *rubyah*, sounds like the Hebrew word for increase *yirbu*. The peas are eaten and the following prayer is recited: "May it be the will of our Heavenly Father that our merits increase." Other foods in the Rosh Hashanah seder are apples and honey, fenugreek, beets, dates, gourds, pomegranates, and the head of a fish or sheep **[http://www.torah.org/learning/yomtov/elulrosh/vol1no38.html]**.

Black-eyed peas are fine but what about the main course? There are plenty of Web sites bursting with New Year's suggestions. Mimi's Cyber Kitchen will tempt you with Beef Brisket with Onion Lemon Marmalade and a sinful (perhaps I shouldn't use that word in a Rosh Hashanah article) Chocolate Babka **[http://www.cyberkitchen.com/holidays/highholidays/recipes.htm]**. If you don't want to spend your holiday in the kitchen, then take a page from the cookbook of Myra Chanin and Ethel Hofman. They've given holiday recipes for foods that can prepared in advance, frozen and warmed up **[http://cooking.phillynews.com/articles/0003evencooks.asp]**. On their menu: Rosemary Roasted Cornish Hens, Carrot and Pumpkin Tzimmes and Honey Loaf with Cognac Glaze.

And if you prefer to enjoy your holiday meals without meat, you may want to pick up the *Jewish Vegetarian Year Cookbook* by Roberta Kalechofsky and Rosa Rasiel. You can read a review of the cookbook online and sample two of their offerings: Mock Chopped Liver and Van Gogh's Potatoes **[http://www.charm.net/~marc/chronicle/cookbook.html]**.

But the bubbie of all lists belongs to the rec.food.cuisine.jewish archives where you will find almost 200 Rosh Hashanah recipes **[http://www.cyberkitchen.com/rfcj/category.cgi?category=ROSH_HASHANAH]**. There are five challah recipes (including Whole Wheat Honey), 15 tzimmes varieties (among them rhubarb and carrot) and an even larger assortment of honey cakes (such as Walnut Chocolate Chip.) Also check out the Jewish-food High Holy Days Archives **[http://www.jewishfood.org/recipes/hhoindex.htm]** or share your favourites at the Jewish Food and Recipe Swap **[http://www.jcn18.com/scripts/jcn18/forum/forum.asp?ForumID=18]**.

This year, on the second afternoon of Rosh Hashanah, Jews will go to a nearby stream or body of water to perform the ritual of Tashlich **[http://www.vjholidays.com/rosh/tashlich.htm]**. Prayers are recited and sins are symbolically tossed into the depths. Some people even shake out the hems of their clothing while others toss bread crumbs into the waters. With that in mind, here's a contemporary look at the custom, Tashlich With Style: Fancy Bread to Atone for Every Sin on Rosh Hashanah **[http://www.bethelsudbury.org/humor.htm]**.

"Taking a few crumbs on Rosh Hashanah to throw into the water for the Tashlich ceremony from whatever old bread is in the house lacks subtlety, nuance and religious sensitivity. Instead, this coming Rosh Hashanah consider these options:

- for ordinary sins, use White Bread;
- for sins committed in haste, Matzah;
- for immodest dressing, Tarts;
- for causing injury or damage to others, Tortes;
- for committing car theft, Caraway;
- for being holier than thou, Bagels;
- for sins of pride, Puff Pastry;
- for unfairly upbraiding another, Challah;
- and for wearing tasteless hats, Tam Tams."

Enjoy your soul food and have a very happy and healthy year.

***

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

'Let us emulate Aaron's ability'

Continued from page 20

following: "Rest in the Lord and wait patiently for Him" (Psalm 37:8). This is interpreted in the Talmud to mean: "Even though you suffer casualties, you remain silent." *(Z'Vachim)*

In both instances, silence is praiseworthy, because it reflects the capacity to bear anguish with fortitude, as evidenced by Aaron and Moses.

When a person possesses the power to be quiet and to remain in control when tragedy strikes, then his silence may be productive and vital to his future. We must cultivate the ability to be silent and not squander our energies when difficulties assail us. In such times, it is profitable to emulate Aaron's ability to be silent in the throes of a powerful emotion, and at the same time, to seek subsequent triumph over a condition that poses a bleak future.

Yizkor is, therefore, recited on Yom Kippur and festivals in order to foster these trusting feelings toward God and to enable us to face the death of our dear ones in a posture, not of despair, but of ultimate hope.

Yizkor fostors trusting feelings

However, when our ideals are threatened, then our silence is surely destructive.

A certain politician was absent for some time from Ottawa because, as he explained it, he had to be home to "mend his fences." Whereupon a rival of his said: "No wonder he had to mend the fences, look how long he sits on them."

Let us bear in mind that "there is a time to be silent and a time to speak." When the future is at stake, we dare not be Avihu, who listened to the treachery of his brother and remained silent.

All about us, irresponsible youth cries: "When will the elders die?" The young are anxious to dispatch those who have gone before them, to discard their memorable experiences and cherished ideals. Anti-traditional, anti-historical and anti-rational, anti-Israel movements are seeking to dominate the minds of our generation. They proclaim the death of God, the death of religion, the death of morality and of decency. Dare we remain silent?

Let us collectively raise our voices and pray to the Almighty for a year of health, Jewish nachas. Peace in Israel with Jerusalem as its eternal capital.

Rabbi Stern is the spiritual leader of Shaarei Tefillah Congregation in Toronto.

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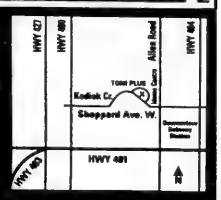

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Ira Robinson: the godfather of Jewish studies in Canada

By SHELDON KIRSHNER
Staff Reporter

Although he was born and raised in the United States, Ira Robinson is playing an integral role in building up Jewish studies in this country.

He is the godfather of two significant academic ventures that have propelled Concordia University in Montreal into the top ranks of the field: a chair in Quebec and Canadian Jewish studies and the Concordia Institute for Canadian Jewish Studies.

"I was active from the beginning in the planning and negotiations leading up to the establishment of the chair and the institute," said Robinson, a professor of Judaic studies at Concordia, formerly Sir George Williams University.

Norman Ravvin, the incumbent of the chair, is also director of the institute, both of which were inaugurated in 1999.

"The institute marks a milestone in the maturation of Canadian Jewish studies," said Robinson. "It will contribute both to the pursuit of scholarship and to the dissemination of that scholarship to the public."

Currently located on the premises of Concordia's department of religion, Robinson's abode, the institute will encourage scholars to delve into the Canadian Jewish experience from historical, cultural and religious points of view.

And through the medium of lectures, workshops, colloquia and access to publications and resource material, it will serve the community at large.

The chair, initially supported by a $250,000 federal grant, spawned the institute, funded in large part by Charles and Andrea Bronfman.

Apart from Robinson and Ravvin, the Concordia faculty members most instrumental in pushing through these joint ventures were Norma Joseph, Michael Oppenheim and Jack Lightstone.

Robinson – the director of Concordia's MA program in Judaic studies and the past president of the Association of Canadian Jewish Studies – said that Concordia is now one of several universities in Canada with undergraduate programs in Jewish studies.

To the best of his knowledge, the others are McGill, York, Queen's, Waterloo and the University of Toronto.

Asked how developed Jewish studies in North America are compared to 10 or 20 years ago, Robinson replied: "In general, they have undergone an important change in the past decades. Many universities have acquired chairs in Judaic/Jewish studies. In many institutions, there are now several faculty members doing teaching and research in the field.

"Generally, the number of students seems to have increased, this in spite of a trend to cut back programs in the humanities and social sciences for budgetary reasons.

"We lost the department of Near Eastern and Judaic Studies at the University of Manitoba. On the other hand, there are four strong programs in Montreal and Toronto, as well as scholars in other universities such as Queen's, McMaster and the University of British Columbia."

A graduate of Columbia University and Harvard, Robinson teaches both undergraduate and graduate courses. On average per year since 1990, Concordia has had 40 to 50 undergraduate majors in Jewish studies, 12 to 15 MA students and three to five PhD candidates.

Among the undergraduate courses he has given have been Introduction to Judaism, Hebrew Bible, Modern Jewish Thought and Institutions, and Jews in Canada.

His graduate courses have run the gamut from Concepts in the Study of Judaism to American Jewry in Transition.

Robinson's areas of research and publication are medieval Jewish thought and North American Jewish history.

He wrote a doctorate dissertation and a book on Abraham ben Eliezer Halevi, a key figure of the generation of the Spanish expulsion.

Robinson, who was born in Boston in 1951 and is still an American despite his Canadian citizenship, is a 1973 graduate of Baltimore Hebrew College. He specialized in rabbinic literature, and was drawn to Jewish history because it was something he enjoyed and believed he could excel in.

Since coming to Montreal about 20 years ago, he has immersed himself in its rich Jewish tradition.

In 1990 and 1995, he edited two books of essays, *An Everyday Miracle: Yiddish Culture in Montreal* and *Renewing Our Days: Montreal Jews in the Twentieth Century.*

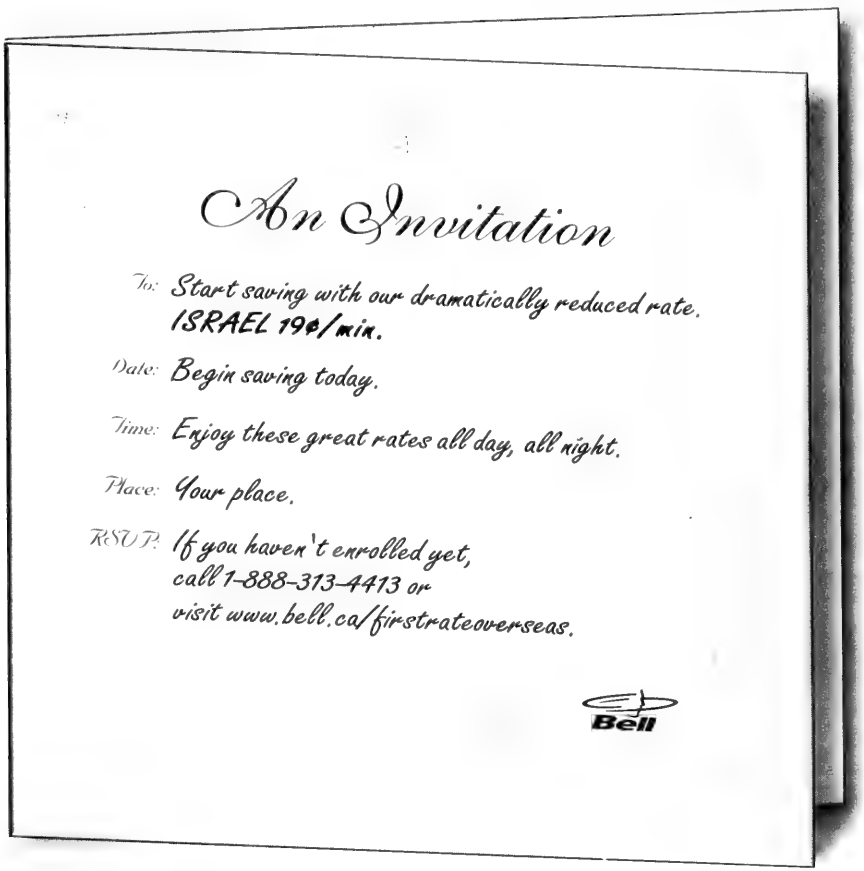
Over the years, he has written monographs for scholarly journals. They include *The Kosher Meat War and the Jewish Community Council of Montreal, 1922-1925* for *Canadian Ethnic Studies* and *David Rome as an Historian of Canadian Jewry* for *Canadian Jewish Studies.*

"In Montreal, Yiddish is more of a factor than in most other places," said Robinson, who has a command of Yiddish, Hebrew, Aramaic, Spanish, French, Russian, German and Latin. "An example is the continuity of the Yiddish theatre company in the Saidye Bronfman Centre. It's true that the older Yiddish-speaking generation is passing. It's also true, however, that the fast-growing chassidic community in Montreal and elsewhere is raising a new Yiddish-speaking generation. The consequences of this for the future of Yiddish are significant."

Asked if Montreal's Jewish community is on the decline, he observed, "There is no question that it has undergone a basic demographic change in the past 20 to 30 years. But it seems to have stabilized at the current level. Juxtaposed to the explosive growth of the Toronto community, it may appear to be in decline. Looked at on its own, it is not doing too badly at all."

Can a mass exodus of Jews be expected if Quebec declares sovereignty and secedes from Canada?

"In such a case there will obviously be some Jews who will leave. Whether there will be anything approaching a mass exodus or not will obviously depend upon the circumstances of any Quebec separation."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Orthodox conference proving a tough sell

By PAUL LUNGEN
Staff Reporter

TORONTO — The World Zionist Organization (WZO) will hold an Orthodox General Assembly (OGA) in Israel this fall, but it's finding the event a hard sell among Canadian Jews.

"I am having a tough time," admitted Eliezer Sheffer, chair of the WZO's Centre for Religious Affairs in the Diaspora. Sheffer was in Toronto, Montreal and New York City last week where he held meetings with Orthodox rabbis, educators and community leaders.

His goal was to entice North American Orthodox Jews to take part in the OGA and in four pre-OGA meetings, which will run in Jerusalem from Nov. 26 to 29. Sheffer said he's expecting 200 Diaspora participants and 100 from Israel.

The OGA will be preceded by meetings of The World Council for Torah Education, The Third International Congress of Rabbis, The World Conference of Jewish Communal Leaders and the International Think Tank of Senior Jewish Journalists.

> *'Develop and deepen the spiritual processes in the Jewish nation'*

The OGA has set an ambitious agenda for itself. The conference is intended to bring together a broad spectrum of Orthodox leadership to "begin a process where they show interest, not only in their own communities, but in creating a Jewish agenda for the next 20 to 30 years," Sheffer said. The participants will discuss a joint vision for the organization and form a strategic plan to "develop and deepen the spiritual processes in the Jewish nation," states OGA press material.

However, it is the general nature of that strategic plan that is garnering a lukewarm response among Orthodox Canadian Jews. Kurt Rothschild, chair of World Mizrachi, an Orthodox Zionist organization, said people attending the meetings with Sheffer "wonder what will be the end of the conference; will it end up with some kind of activity?

"Promoting Jewish education, helping outlying communities, we all agree on that," said Rothschild, who helped arrange some of Sheffer's meetings. Local participants, however, were skeptical whether there would be any specific programs that will result from the event. He also suggested the OGA might have received more interest had it been scheduled in the summer and not in the middle of the school year.

Sheffer believes the time is right for the Orthodox leadership to respond to the requests the WZO has been receiving from small communities around the world. Jewish leaders in places like Panama, Bolivia and Costa Rica have been asking for assistance in setting up educational, spiritual and organizational structures to address the problem of continuity in their communities. Often the requests come from secular leaders, Sheffer said.

Sheffer, who has held a variety of posts in the Jewish Agency and the WZO, said "70 to 80 percent of the communities around the world are by definition Orthodox." They maintain an Orthodox rabbinate, their schools are Orthodox and their organizations follow Orthodox practices.

"So, if that is the case, to whom do they look for guides in community leadership, the relationship between rabbis and community leaders, and education?" he asked.

The OGA will bring together people to exchange ideas and develop relationships. "We are talking about specific elements in the communities and what they need. They need their own friends and colleagues," he said.

Already confirmed as OGA participants are Norman Lam, president of Yeshiva University; Rabbi Menahem Porush, chair of Agudat Yisrael; Rabbi Ovadia Yosef, former Chief Sephardi Rabbi of Israel; Prof. Moshe Kaved, president of Bar-Ilan University; and the chief rabbis of Britain, France, South Africa and Israel.

Sheffer is hoping for Canadian participation at the OGA. "I need Canada to be there with us, not only as a symbol, but because it is an important country," he said.

Canada's experience can help others learn how to educate their children and live in harmony with "other streams of people," he said.

But Sheffer acknowledges Canadian Jews are not rushing to register for the OGA. Sheffer believes several factors account for that: Canadians are not aware of the problems of small communities around the world. "They say we live in peace with Reform and Conservatives in Canada and why join a forum that's composed of only Orthodox leaders... We don't need it here." And finally, they're not sure they should get involved in Israeli political issues.

The last factor refers to a key element on the OGA agenda. The forum will address recent declarations by Prime Minister Ehud Barak that he intends "a secular revolution to change the nature of the state," Sheffer said. "It has to be dealt with by the Orthodox leadership."

Sheffer suggested that any diminution of the Jewish nature of Israel will lead to an estrangement of the Orthodox from the state. "If Israel is secularized, the Orthodox will have less connection to Israel" while secular Jews will not feel more connected to Israel, he said.

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Torah way to do business examined

By LEILA SPEISMAN
Staff Reporter

TORONTO — When Malden Mills, a textile manufacturing company in Lawrence, Mass., burnt down in 1995, it was obvious that many of the workers would have to be laid off during rebuilding. There was great consternation.

The employees feared the loss of income, and the town as a whole worried about the economic effect of widespread unemployment, albeit temporary. They also feared that the company would choose to move to a place where labour costs might be cheaper.

There must be a balance between economic activity and morality

They were all in for a surprise. President and CEO Aaron Feuerstein not only chose to rebuild on the original site, but paid the workers their salaries and benefits.

"It's funny," Feuerstein mused. "When the same thing happened 100 years ago, the owner wasn't praised at all, not like me. I guess it's a question of timing."

Feuerstein was speaking on a panel discussing the question of "Money, Morality and the Marketplace," held recently at Beth Jacob V'Anshei Drildz Congregation.

Other panelists were Meir Tamari, founding director of the Business Ethics and Social Responsibility Centre at the Jerusalem College of Technology, and former chief economist, Office of the Governor of the Bank of Israel; and Rabbi Aaron Levine, Samson and Halina Bitensky professor of economics at Yeshiva University.

Moderators and co-chairs were Rabbi Jay Kelman of the host congregation, and Mark Schwartz, lecturer on business ethics at the Wharton School of Business.

Feuerstein attributed the intense interest in his actions to the fact that "people give their work, loyalty and trust to a corporation, and they want the same back. The sad fact is that they don't get it back."

His values, he said, were "incubated at his father's table, where he learned lessons such as employers' responsibilities to their workers. They are our greatest asset," he said.

That may not always seem sensible, but that's the Torah way, he said.

Levine gave some examples of the Torah way to do business, such as not exploiting a salesperson by pretending to be interested in a product when you are not; and by treating your workers with dignity and respect.

Also, he said, we "shouldn't let ourselves be exploited by values that are not our own," he said, such as dealing in tobacco, or ignoring the evironment. "What kind of person benefits from human misery caused by such things as smoking or war," he said.

Efficiency may be an ideal in the business world, Tamari said, but efficiency is not a Torah aim.

Unlike Christian theology, there is no anti-business bias in Judaism, he said. "People are entitled to make a profit, and to earn a wage for what they do."

But there is a way to do that, he stressed. There must be an awareness that since food and wealth come from God, He is a partner in the business, and should have a say in what happens.

He criticized people who are moral in their personal lives, but "when they do business they change their personality into a corporate form."

This translates into the philosophy that "I don't cheat, or use slave labour – the corporation does.

"The corporation then becomes a separate moral entity."

A business person can't hide behind a corporation. "A Jewish corporation has to act in a Jewish way. If the Torah says 'no,' you can't pollute, or desecrate the Shabbat [or have your workers do that] then it's no."

There must be a balance between economic activity and morality, he said.

The community has obligations to care for the poor, the sick, the old, "even the lazy," Tamari said. It has the right and the obligation to take money in the form of taxes to help them.

However, he said, "if I am forced to give charity [through taxation], then there is a responsibility on my part and on the part of the community to see that it is not wasted."

The CJN is on the Web
www.cjnews.com

A time to remember...

TWO GENERATIONS REMEMBER: Holocaust survivor Thomas Newman and his grandson Blake Rosenberg, 6, light one of the six commemorative candles at the Canadian Society for Yad Vashem's memorial service, held Sept. 17 at the Yad Vashem Holocaust memorial in Earl Bales Park. Commemorative wreaths were also laid. Rabbi Philip Scheim and Cantor Marshall Loomer officiated. [Frances Kraft photo]

LEGION REMEMBERS VETERANS: Members of General Wingate Branch 256, Royal Canadian Legion, held its annual memorial service recently at the Canadian Jewish War Veterans Memorial in Mount Sinai Cemetery. Members are seen marching from the cemetery gates to the cenotaph, which lists the names of about 428 Jewish veterans who died fighting for Canada. [Carolyn Blackman photo]

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Rabbi Moscowitz takes helm at Holy Blossom

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Holy Blossom Temple is an extraordinary place in an extraordinary city, says Rabbi John Moscowitz, the temple's new senior rabbi.

"The temple has a seriousness of purpose with a long history of looking without and of looking within," says Rabbi Moscowitz, who succeeded Rabbi Dow Marmur, now rabbi emeritus, on July 1.

The congregation, which has about 2,400 member families, takes seriously its study, its worship, and its deeds of community service, he says. "There is an intensity here that is unusual in a liberal synagogue, and it has high demands of its rabbis. I feel privileged to have met those expectations."

Rabbi Moscowitz, 48, is ordained from Hebrew Union College. He spent two years as an assistant rabbi in Baltimore and studied for a PhD in Judaism at University of California at Los Angeles. "[Having lived in different places, I have learned] that Toronto is like no other city in North America. Community members have a tremendous sense of belonging and a strong Jewish identity."

When he came to Toronto, says the native of St. Louis, he had thought he would stay for five or six years and then return to the United States. "Something about Holy Blossom, however, is very compelling," he says. "I feel at home here, but of course when you feel strongly about what you are doing, you are always comfortable in your own skin."

Rabbi John Moscowitz

His goal, he says, is to ensure that the temple does not become a place primarily of "life cycle events and High Holy Day worship, the doing of some social deeds and the looking out after other personal needs.

"Serious and engaging prayer and learning, and deeds of uplift and responsibility build a vital community; each helps make Jews more Jewish," he continues. "Serious and engaging Torah, avodah and gemilut chasadim (deeds of mutual social responsibility) for the sake of a better synagogue community, for the sake of individual Jews, and for God's sake – that's our program, that's our purpose, that's our cause."

He avoids the term social action, he says, "because it is a political term, and if it is political, it means 'I'll do it if I agree.'

"In Judaism, we believe that we are required to do these deeds despite our sentiments. Religion goes beyond the politics of left and right. There are certain things that are required of Jews."

Only the synagogue, says Rabbi Moscowitz, "provides meaning, builds religious character and sensibility, changes and challenges the mind, and serves God and others.

"The mall does not do this, the hockey rink cannot do it, the attractive worlds of theatre and university and the arts do not build and sustain Jews. Unfortunately, many of our homes don't either. Only the synagogue – and even then, for most Jews, only a certain kind of synagogue – can do this."

Institutions in general, he says, have too much acceptance of mediocrity. "Everyone has to go beyond that, in worship, in prayer and in social responsibility. There is no formula; it is just how you think. You have to think differently."

Rabbi Moscowitz will be honoured at a special installation ceremony at Holy Blossom Temple on Oct. 29.

WHAT A SHOFAR: Joshua and Aubrey Borenstein raise a giant shofar at the Jewish Discovery Place Children's Museum at the Bathurst Jewish Centre.

Hungarian-language newspaper knocks Jews, Israel

CJN News Services

TORONTO — A Hungarian-language newspaper available locally contains several articles singling out Jews and Israel for harsh criticism.

The latest issue of *Hazánkért* (for our homeland) alleges, among other things, that Hungarian women and girls are being enslaved as prostitutes in Israel. It quotes a supposed article in the *Jerusalem Post* and an alleged Amnesty International report titled *The Trafficking of Women in Israel*.

It also quotes the medieval Jewish philosopher Maimonides as saying that all non-Jewish women have the potential to become prostitutes, and says Israel condones prostitution and enslavement.

It also states that World War II hero Raoul Wallenberg, who rescued thousands of Jews from the Nazis in Budapest, and who has been recognized as a Righteous Gentile, was Jewish, and that he was related to the Swedish-born wife of United Nations secretary general Kofi Annan.

The paper is sprinkled with references to Jews as having dual loyalties, throwing their support behind the European Union, and not Hungary.

William Kosaros, editor of the Hungarian Jewish newspaper *Menorah*, said he thinks *Hazánkért* has a circulation of "a few hundred."

The paper lists a mailing address in Brossard, Que. and another in Budapest. Its editor, Judith Toth, did not respond to *The CJN*'s requests for an interview.

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Mr. Vizel, father of 17 children, was the victim of a vicious, senseless, anti-semitic attack in New York, that left him with severe head injuries and totally blind. As a result of the attack, Mr. Vizel is no longer able to provide for his family who now have the daunting responsibility of caring for their **permanently** disabled father.

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Greater Toronto Area

Holocaust 'amnesia' revealed

By RON CSILLAG
Staff Reporter

TORONTO — Toronto scholar Frank Bialystok has ventured into a little-explored area of Holocaust research, and unearthed some fascinating, if troubling, finds.

In his just published book, *Delayed Impact: The Holocaust and the Canadian Jewish Community* (McGill-Queen's University Press), Bialystok contends that in the years following World War II, Canadian-born Jews exhibited a collective amnesia when it came to the murder of six million of their European co-religionists; while Holocaust survivors who immigrated here were not only ill-equipped to speak about their horrors, but actually encountered indifferent or disbelieving ears.

The chasm between the two groups amounted to a kind of "two solitudes," each camp unable or unwilling to commiserate with the other. As a result, the impact of the Holocaust on the Canadian-Jewish collective consciousness would be delayed for many years after its last embers were extinguished.

Bialystok, 54, the son of survivors and a history lecturer at the University of Waterloo and the University of Toronto, interviewed dozens of community officials and survivors, and pored over sheaves of previously unexamined archival material. In short, he found that the Holocaust played a marginal role in the immediate post-war period. Canadian Jews ignored it for a variety of reasons, and survivors buried it. No one was talking, and no one was listening.

"Most Canadian Jews did not want to know what happened," Bialystok writes, "and few survivors had the courage to tell them."

Psychologically unable to grasp the enormity of an event that was not theirs and happened thousands of miles away, Canadian Jews were not prepared to empathize with survivors.

Canadian Jewish leaders "did little to instill knowledge of the catastrophe, and there was no grassroots desire for this situation to change. Simply put, the Holocaust was not part of their world. The community needed to distance itself from the loss because to have confronted [it], it was felt, might have produced a collective trauma."

There was also a shame factor; the mistaken belief at the time that Jews went to their deaths as sheep. Why would anyone commemorate that? And survivors were busy rebuilding their lives under a cloak of silence that was engendered by disbelief, incomprehension and even derision.

Bialystok looks for historical events that transformed the silence into action, and finds that 1960 was the year things began to turn. A spate of swastika daubings in Toronto was followed by the capture of Adolf Eichmann.

And in a CBC radio interview, U.S. Nazi Party leader George Lincoln Rockwell announced the existence of a Canadian cell. Survivors, by this time more secure in Canadian society, began to stir, and a year later, the Association of Former Concentration Camp Inmates/Survivors of Nazi Oppression (later shortened to the Association of Survivors) was formed in Montreal. But 1965 was the pivotal year. In May, then Prime Minister Lester Pearson delivered a speech on the 20th anniversary of VE-Day, in which he paid homage to Holocaust survivors. It was the first acknowledgment of the Holocaust, and of Jewish suffering, by a prime minister.

Also that May, riots broke out at Allan Gardens in Toronto, where George Beattie, the self-styled leader of the Canadian Nazi Party, was to have spoken. As well, a rousing speech by Canadian Jewish Congress official Sydney Harris on the urgent need to combat neo-Nazis groups shook CJC from its policy of working quietly and behind the scenes.

Two years later, the Six Day War threatened Israel's very existence.

The organized community, which was becoming less timorous, and survivors, who had by this time grown more confident and were politicized, were undergoing a rising militancy. But a gulf between them remained.

As Bialystok observes, it wasn't until 1973 that the rift was closed. Congress grudgingly brought some survivors aboard and created the Holocaust Remembrance Committee (of which the author was a long-time member) to deal with commemoration and education. At the same time, the community was finally successful in lobbying the government to criminalize hate propaganda. By 1973, "a cognizance of the Holocaust had materialized."

Bialystok's 327-page study ends in 1985, when the whole issue took off like a rocket. It was that year the Deschenes Commission began its inquiry into the presence of Nazi war criminals in Canada, the first trials of Holocaust deniers James Keegstra and Ernst Zundel were held, and when thousands of survivors and their descendants gathered in Ottawa for a conference. By this time, the Holocaust was an indelible marker of ethnic identification for Canada's Jews.

Delayed Impact will be officially launched Oct. 3 at 6 p.m. at the Lipa Green Building.

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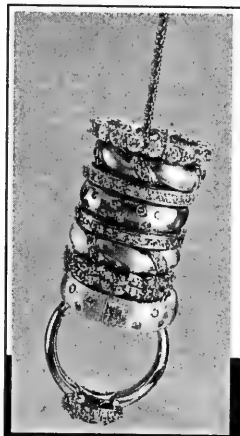
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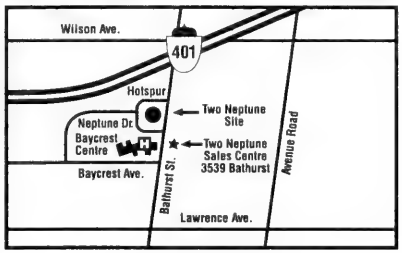

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Concert honours Maritime leader

By ADAM SEGAL
Special to The CJN

TORONTO — Memories of the Maritimes recently filled the halls of Beth Tikvah synagogues, as 300 people gathered for a concert that paid tribute to Cape Breton, N.S. Jewish leader Dr. Phil Simon.

Highlighting the concert was Halifax musician Shirley Bernstein and her Northwood Players choir, who delighted the audience with a mixture of Hebrew, Yiddish and English songs including *Russian Lullaby, Hinei Matov U'manayim* and *Oifen Pripechik*.

The audience joined in several times, especially when Bernstein sang folk songs that originated at the Halifax-based Camp Kadima. Many in attendance were current and former Maritime residents who have fond memories of Simon, a dentist and fixture of Glace Bay's and Cape Breton Island's once-thriving Jewish community.

"Although we are in Toronto, 2000 miles away form Glace Bay," said Ben Prossin, former Glace Bay resident and current executive director of JNF's Ontario region, "we have the bond of a Maritime spirit and Phil Simon's drive that keeps us together."

Simon was born in Birch Grove, N.S., and moved to Glace Bay as a boy. It was in this coal-mining town that Simon became a fixture of Jewish communal affairs. He sat on the Board of Jewish Education, was on the Atlantic Jewish Council's executive committee and Camp Kadima's committee, and was president of the Congregation Sons of Israel.

When Simon moved to Toronto 10 years ago, he formed and became president of the Cape Breton Jewish Club and has been an active member at Beth Tikvah.

"I hope this concert will be a forerunner for more programs," Simon told the audience.

Victor Goldberg, president of the Atlantic Jewish Council noted the ambience of the concert brought him back to a time when Cape Breton's Jewish community was sizeable.

"Seeing all of these Maritimers in this room, bursting at the seams, makes me think about a community that was," he said. Cape Breton once boasted a Jewish community of 1,000, but that number has dropped substantially as many residents have left for Halifax and Toronto.

"Although we are struggling with demographics," Goldberg said. "we still have Camp Kadima." Goldberg noted the camp, which is attended by Jews form across Canada, enjoyed a successful summer this year with 280 campers and 100 staff.

To honour Simon for his efforts, his three sons, Mark, Gary and Bruce, have contributed money to the UJA Federation of Greater Toronto. The funds will help pay for seven campers at B'nai Brith in Haliburton.

YIDDISH CORNER

Edited by: ALEK SILVER

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סעם (שלמה) ליפשיץ אַוועק אין דער אייביקייט

פון אַלעק סילווער

מיט גרויס צער אוּן וויטיק וויל איך זיך טיילן מיט אונדזערע ליינערס וועגן דעם גרויסן פאַרלוסט, וואָס טאָראָנטאָ בכלל אוּן די ייִדיש־ליטעראַרישע קרייזן בפרט, האָבן געליטן אין די לעצטע פאָר וואָכן. עס איז אַוועק פון אונדז אַ זייַל אינעם קאָמף פאַר ייִדיש, אַ הויך־גע־שעצטע פערזענלעכקייט אין דער ייִדיש־קולטור־עלער סביבה, **סעם (שלמה) ליפשיץ**. לאָמיר זיך מער נעמען: נישט בלויז אין דער ייִדישער געזעלשאַפט, אוּן נישט בלויז אין טאָראָנטאָ, איז דער דאָזיקער נאָמען געווען גוט באַקאַנט. אין די נישט־ייִדישע קרייזן אוּן כּמעט אין גאַנץ קאַנאַדע, מיט אַ צוגאָב פון אַמעריקע אוּן מדינת ישׂראל, איז דער נאָמען פון **סעם ליפשיץ** אויך געווען בריים באַווּוסט.

ערשט נישט לאַנג צוריק האָבן מיר געפיינערט סעמס 90סטן געבורטסטאָג. ער איז געווען דאָנקבאַר פאַר די גוטע וווּנטשן, וואָס זיין נאָענטע פאַמיליע אוּן אומצאָליקע פרייַנד, אַריינגערעכנט דעם שריַיבער פון די שורות, האָבן אים צוגעשיקט. זיין באַשיידנקייט האָט אים נישט דערלויבט צוצוגעבן, אַז ער האָט דאָס פאַרדינט. אָבער אין, ווי זיין פרייַנד, קען וואָס מיט אַ קלאַנג געווינען, אַז יעדע „וויגשעוואַניע", וואָס ער האָט באַקומען, האָט סעם כשר פאַרדינט. אוּן נישט בלויז די וווּנטשן, נאָר אויך דעם כבוד אוּן דרך־ארץ, וואָס עס איז אים צוגעטיילט געוואָרן אין משך פון די יאָרן, האָט ער באמת פאַרדינט.

פאַרדינסטן האָט סעם אַ סך, סיי פאַר דער ייִדישער שפּראַך, קולטור אוּן ליטעראַטור, סיי וויַ אַ קעמפער פאַר סאָציאַלן פאָרשׂ אָלע ראָזן אוּן נאַציאָנאַליטעטן אוּן ספּעציעל פאָרן ייִדישן פאָלק. צוזאַמען מיט זיין פאַרשטאַרבענער פרוי מאַניע, זיינען זיי בייַדע געשטאַנען אין די ערשטע ריינען פון די קעמפערס, ווען עס האָט זיך געהאַנדלט וועגן פאַרבעסערן דאָס לעבן פון אַן אייַנציקן מענטש אָדער פון אַ גאַנצן פאָלק. זייערע אומ־דערמידלעכע אָקטיוויטעטן האָבן במשך די יאָרן גע־ברענגט די געווינטשענע רעזולטאַטן.

איצט איז סעם ליפשיץ אויך נישטאָ. אַ גרעסערער עולם איז געקומען צו זיין לוויה אים אָפּגעבן דעם לעצטן פאַרזיכן כבוד. די רעדנערס זיינען געווען: זיין אייניקל ראָאל קאָהען; דער פרעזידענט פון דער „פראָטערנאַלער אָרגאַניזאַציע", סיד בליניק; דער גא־קאָנטער טאָראָנטער פרעמיערטער דיכטער שמחה סימכאָוויטש, וועלכער האָט געריידט אין ייִדיש, אוּן רוט בארשיוור. רוט סליטער האָט עקונגען אין ייִדיש דאָס ליד: „איך בין אַ ייִד", וואָס איז געווען זייער צוגעפאַסט פאַר סעם ליפשיץ.

עס איז אָוועק אין דער אייביקייט אַ מענטש, וואָס האָט אייבערגלאָזן אַ גוטן נאָמען אוּן ממשותדיקע רע־זולטאַטן צום גוטן. עס איז געבליבן אַ בלויז, וואָס וועט זיך שווער צו פאַרפילן, נישט בלויז בי זיין נאָענטער משפּחה, נאָר אויך אין פאַרשיידענע אָרגאַניזאַציעס אוּן אינסטיטוציעס אוּן אין די קעמפערישע ריינען פאַר ישׂר אוּן גערעכטיקייט.

אין מיין נאָמען אוּן נאָמען פון דער רעדאַקציע, מיכּן רעדאַקטאָר בראש, שיקן מיר האַרציקע טרייסט־ווערטער צו זיין פאַראַלטער משפּחה, צו אָלע זיינע נאָענטע פרייַנד אוּן קאָלעגן. די ייִדישע קולטור האָט פאַרלוירן אַן אומפאַרגעסלעכן אקטיוויסט „פאַר עק־סעלאַנס". איך האָב פאַרלוירן אַ פערזענלעכן פרייַנד אוּן וועל אים געדענקען פאַר לאַנגע יאָרן.

כבוד זיין אָנדענק!

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The Canadian Jewish News extends sincerest condolences to our colleague and friend

Honey Mahl and her family

on the loss of their beloved father-in-law, father and grandfather

Sydney Mahl ז"ל

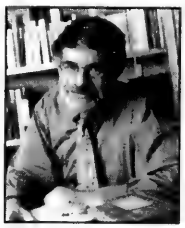
May his memory be for a blessing

UNIVERSITÉ YORK UNIVERSITY

The Centre for Jewish Studies at York University

A Challenging Environment for Growth and Continuity

A MESSAGE FROM THE DIRECTOR



According to the Mishnah, the Jewish year has four Rosh Hashanah days, each marking the beginning of a different aspect of the Jewish life cycle. The day we know as Rosh Hashanah marks the start of the calendar and agricultural year. Today, it also marks the opening of the academic year. It is a time both to reflect and to plan ahead.

Last year was especially productive at the Centre for Jewish Studies. We inaugurated the Silber Chair in Holocaust and Eastern European Jewish Studies with the visit of Israeli author Aharon Appelfeld and initiated a new course on women and the Holocaust. Research initiatives included Prof. Alex Pomson's study of teachers in Jewish schools seeking to learn what motivates young people to enter the teaching profession.

As part of our Centre outreach, the Leonard Wolinsky Lectures featured popular archaeologist Herschel Shanks. We hosted on campus a Holocaust Survivors' Group, CHAT, the Bnei Akiva Schools, and others. Centre faculty were active in professional groups and the community. Prof. Irving Abella served as president of the Canadian Historical Association, and Prof. Sara Horowitz was elected to the board of the Association for Jewish Studies. Among Centre publications were works on topics ranging from Bible to contemporary Jewry, and *Parchment*, the Canadian Jewish literary annual, has its home at the Centre.

As we look forward, next year promises to be as exciting as last. In the fall, the noted French film director, Claude Lanzmann, will visit the Centre to discuss his new film. We are mounting new courses on medieval Jewry in the Christian and Muslim worlds and on women in Hebrew literature. Prof. Eric Lawee is one of three scholars undertaking a pathbreaking research project, "Spain from Antiquity to the Renaissance," leading to the creation of a website and hypertext book. And the Centre will publish a comprehensive bibliography of Jewish Canadiana.

As the old year comes to a close, I want to thank all those who have supported our Centre, as well as the students and faculty who are its mainstay. As the new year begins, I want to invite students, faculty, and the community to join us in the unique learning environment at the York University Centre for Jewish Studies.

Best wishes for a *shanah tovah* and especially a *shnat limudim tovah*, a year of fruitful and exciting learning and of all other good things.

Michael Brown

Canadian participants in the Centre's archaeological dig.

Allan and Hinda Silber

Israeli author Aharon Appelfeld inaugurated the Silber Family Chair for Holocaust & Eastern European Studies at York University.

NEW INITIATIVES

A recent grant from the **Covenant Foundation** of New York will enable the Jewish Teacher Education Programme at York to offer incentive scholarships to students intending to teach in western Canadian day schools. The grant will facilitate collaboration between York and the Coalition of Western Canadian Day Schools.

A grant from the **Dorot Foundation** of Providence, Rhode Island, is funding student bursaries for summer study in Israel.

A new scholarship endowment established at York by the **Canadian Friends of Tel Aviv University** will support York students undertaking a year of study at Tel Aviv U.

An incentive grant from the **Gales** family of Toronto will underwrite a research programme of York's Jewish Teacher Education Programme at the United Synagogue Day School of Toronto.

Chief Justice Aharon Barak with Julia Koschitzky, chair of the Advisory Committee for the CJS.

THE CENTRE ABROAD

York's archaeological dig at Tel Gath in Israel, under the direction of Professor Carl Ehrlich, completed its second summer in 2000. Registrations for next summer at the site associated with Goliath and the Philistines is now open through the Centre.

In the summer of 2001, the Centre, together with the Canadian Centre for German and European Studies at York, will sponsor a field-study course on the Holocaust and Anti-Racism in Germany and Poland for future teachers. Students of education are invited to apply through the Centre.

YOU'RE INVITED

31 October – Claude Lanzmann, film, *A Visitor From the Living*, and discussion with the director. 7:30 p.m., Vari Hall A.

6 May – Leonard Wolinsky Lectures –Louis H. Feldman, Yeshiva University, "Josephus and the Bible". Tessa Rajak, University of Reading, "Josephus and the Diaspora".

2-5 June – Network for Research in Jewish Education Conference.

HONORARY DEGREES

Aharon Barak, Chief Justice of the Supreme Court of Israel for his humanitarianism and courage as a jurist

Golda Koschitzky, Toronto philanthropist and community leader, for her work in the field of Jewish Education

SCHOLARSHIPS AND PRIZES 1999-2000

Benarroch-Hazan Sephardi Studies Award
Donna Habsha

Berek and Regina Gertner Bursary in Holocaust Studies*
Jonathan Short

Covenant Foundation Bursaries
Carla Girvitz, Catherine Chochinov, Naomi Pfeffer

Canadian Friends of Hebrew University Scholarships*
Katarzyna Chudzik, Lawrence Clarfield, Yuval Hason, Yaacov Lefcoe, Dana Millstein, Mattea Wintre

David Morris Schrage Bursary
Michael Berk

Dorot Foundation Travel Grant
Katarzyna Chudzik, Julie Van Dassen, James Bitton, Michelle Gewurtz, Mark Scott

Gertrude and Jack Friedman Memorial Award
Adele Hacker

Joseph Zbili Memorial Book Prize
Ruth Blankstein

Leonard Wolinsky Scholarships
Shira Taylor, Alina Neventsel

Metro Toronto Lodge B'nai Brith Prize
Hana Aisen

Molly Eisenberg Memorial Award in Judaic Studies
James Bitton

Samuel G. Rosen Memorial Prize
Michael Marder

Shoshana Kurtz Book Prize
Daniella Robicsek

Tom and Mary Beck Jewish Studies Award*
Abigail Brown

York-Hebrew University Exchange Scholarship
Guillaume Landry

**Ontario Student Opportunities Trust Fund Scholarships*

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at York University

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Fax: (416) 736-5344 website: www.yorku.ca/research/CJS

Associated opens middle school

By LEILA SPEISMAN
Staff Reporter

TORONTO — With the opening of a new middle school, a new page has been turned in the history of Associated Hebrew Schools.

Some 600 students from Grade 6 to Grade 8 inaugurated the new program at the Danilack Leslie Street campus of the school. Previously, there had been a junior high school, consisting only of grades 7 and 8.

Randy Spiegel, director of development and public relations for Associated, said that the change was made because of a recommendation by the school's educational staff and consultants who had reviewed what is happening in the general education community.

The middle school model, they found, makes "a higher quality education according to age and grade level, and is a better preparation for secondary school," Spiegel said.

Staff and consultants believe there is also more opportunity for youngsters in the preteen years to come together, leading to greater maturity, better discipline and better academic achievement, said Spiegel.

As well, they will have the same principals and teachers over a three-year period, which will lead to more continuity and a better rapport, both of which will be beneficial during what is frequently a difficult period for children, he said.

A new schedule has been organized in which a teacher will teach several subjects within a certain block of time. This will also permit teacher advisory time, he said.

Teachers will be able to offer help and facilitate small group discussions, and provide extra learning time. Besides being academically enriching, Spiegel said, it will allow the students and teachers to "explore and address important personal issues."

Principals are Rabbi Pinchas Brumer and Jerry Rosenfield.

The butterfly, symbolizing the changes at Associated Hebrew Schools, greeted students entering the new Middle School this September. [photo courtesy Associated Hebrew Schools]

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

מזל טוב Mazel Tov

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Mazel tov to Lea & Michael Frohwein on their 30th wedding anniversary from their children Josh, Effi and Gavriel.

Happy second birthday to Leslie Amber. Hugs and kisses, Auntie Marla and Elmo.

Happy 50th anniversary Josep & Eva Sugar. The family wishes you many more years of health and happiness.

Miriam & Lorne Lubotta, Nancy & Frank Laurie, announce the engagement of Bonnie & Nathan. Grandparents, Jack & Sala Ordynans, Rhoda Margolius, Harry & Margaret Kelman, Bessy Golburt.

Happy fifth birthday Zachary Mellenger. All our love, Safta Rivy, Saba Harvey, Uncles Joel and Mitchell Blass.

Noah Daniel was born on May 11. Loving parents are Sharon & Ian Mondrow; grandparents, Ruth & Marvin Fox and Trudi & Bill Mondrow.

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Greater Toronto Area

Sam Lipshitz: champion of the Yiddish language

By BEN ROSE
Staff Reporter

Obituary

TORONTO — Sam Lipshitz, noted social activist and champion of the Yiddish language, died recently at Sunnybrook Hospital, after suffering a stroke. He was 90.

The day before he had the stroke, Lipshitz put to bed the Rosh Hashanah issue of *Fraternally Yours*, the newsletter of the New Fraternal Jewish Association, which had broken away from the United Jewish People's Order in 1960. A founder of the association, Lipshitz edited the publication for 40 years.

Sam Lipshitz

A member of the Communist party until 1957, Lipshitz had been editor of the *Vochenblatt*, a party organ, for 20 years, and at one time its administrator. He was one of the party's stalwarts, travelling across Canada to recruit interest in the movement.

Then Lipshitz went to Moscow with other Canadian Communist party leaders, to find out for himself whether it was true that Jewish writers were being executed under the Soviet regime. When he realized the rumours were true, he broke with the party.

After the break, he became known as a champion of the Jewish left.

He also continued his activities as a writer, editor and Yiddish language champion, and for seven years, in addition to his other activities, was the editor and author of *The CJN's* Yiddish column.

He remained an active member of the committee for Yiddish of UJA FEDERATION until just before his death.

Lipshitz was born in Radom, Poland, and came to Canada alone at the age of 17, all his family having died in the Holocaust. His first job in Canada was at the Jewish Public Library in Montreal.

His daughter May Cohen, a professor emeritus at McMaster University in Hamilton, recalls that one of her father's favourite stories was of his traditional Jewish wedding at a restaurant in Montreal to Manya, who predeceased him four years ago.

"Apparently someone from the party saw the event, and my father received a stern note from the party's central committee the next day that he must not take part in religious affairs again."

Lipshitz was married to Manya for 66 years.

He was one of the first Canadians to visit Auschwitz and other Nazi death camps in 1945, and his daughter recalls many people coming to her father's apartment seeking news of relatives. "I remember him listening carefully to each name, consulting his notepad, and repeating '*nisht du, nisht du*,' (not there) to every request."

At one time, his daughter said, Lipshitz worked as a linotyper in Toronto for $5 a week, and Manya used to take chicken soup to the shop for his lunch. Later, he opened his own business, Trade Typesetting, from which he retired in 1975 to pursue his other interests.

Surviving Lipshitz, in addition to his daughter, are a son, Joseph Lipman of Lafayette, Indiana, a professor of mathematics at Purdue University, five grandchildren and four great-grandchildren.

Rosh Hashanah greetings

Continued from page 2

Holocaust education curricula and materials are being developed and promoted in a number of jurisdictions. CJC, its regions and local federations will continue to cooperate in advancing Holocaust memorialization, education and institutionalization across the country. As a document of the U.S. Holocaust Memorial Museum has put it, we "can help to overcome the worst of human impulses and improve the future."

Poverty among Jews, we regret to note, is as widespread as it is in the general population. The federations are determinedly working not only on mitigating the effects of poverty and eradicating it, but also on tackling many social policy issues confronting our community and society as a whole.

At Canadian Jewish Congress, our responsibility to our federation partners, through our expertise in government and intergroup relations, is to make such social action issues an important part of the national and provincial agendas.

We are equally conscious of the anti-Jewish forces in other parts of the world. Racist attacks in Germany, the bubbling to the surface once again of anti-Semitic forces in Russia, the imprisonment of the Jews in Iran, will be sources of concern for our organization and our community into the foreseeable future.

Finally, the Middle East peace process is at a critical turning point. We wait for the leadership of the Palestinian people to show the necessary flexibility and that they are truly ready to put the past behind them and to live in peace with their Israeli neighbours.

We find ourselves, as often in the past, on the cusp of both hope and fear, optimism and anxiety. In all these areas, experience has taught us that when Jews work together, anything can be achieved. Over the coming year, CJC is committed to continuing its work to build the strength and unity of the Jewish people.

On behalf of the national officers and staff of Canadian Jewish Congress, I wish for the Jewish people, and for each of you, a better world and a peaceful, prosperous and healthy New Year.

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Feature

Celebrating Rosh Hashanah in Iran

By SHAHNAZ KEYPOUR
Special to The CJN

In Iran, preparations for Rosh Hashanah started with the purchase of a sheep to be slaughtered a few days before the Holy Day. The meat is divided into three parts: one portion goes to the family, one to the neighbours, and one to the poor.

On the day before Rosh Hashanah, I remember that the noise of pots and pans being moved around in the kitchen started very early in the morning as my mother began cooking for the festival. In the early afternoon, when all the cooking was done, we would set the table. In those days we still maintained the tradition of sitting on a carpet to eat our meals.

We would spread out a white tablecloth embroidered with gold thread (a sofreh) in the centre of our colourful Persian carpet. Then we would add the "seder tray" - Iranian Jews have a seder for Rosh Hashanah too, but it is not as long as the Pesach seder. The tray holds six plates of symbolic items: apple and honey, pomegranates, pumpkin and beets, a special herb called tareh, red kidney beans, and a cooked sheep's tongue.

There is no challah in Iran, and the tradition of eating challah is unknown. We always bought our bread and other food items, except for meat, chicken and wine, from Muslim stores. We had our own butchers, and each family used to make its own wine for Shabbat and festivals.

After arranging our seder tray, we would set out the samovar and tea cups. No Iranian ceremony is complete without the samovar and the magic atmosphere it creates in the house.

> *No ceremony complete without samovar and the magic atmosphere it creates in the house*

Then it was time to go to the most attractive part of the house, our garden which had a rectangular pond with a fountain in the middle, to pick fresh flowers – jasmine; red, white, and yellow roses of the kind that are used to make rose water; and other decorative plants. You can imagine the aroma of these bouquets when they were placed in the middle of the gold-embroidered white sofreh; they added so much to the ambience of the holiday.

Next, the guests, who in our case were always immediate members of our family (my father was the oldest, and it was customary for the younger family members to go to the home of the oldest) arrived. Once everyone was there we welcomed the New Year, wishing each other Shanah Tovah.

The seder started with Kiddush and the blessing over and tasting of every item on the tray. Iranian Jews believe that eating these symbolic foods on Rosh Hashanah influences the heavenly decision to bestow a good new year upon them.

Each item has a significance:

- we dip apples in honey and ask God to usher in a sweet and good year;
- we eat pomegranate so that we may have a multitude of merits;
- we eat cooked pumpkin and beets to symbolize a sweet and colourful, happy year;
- we take a bite into a long grass-like herb called tareh and throw the rest of it behind us so that our adversaries may be eradicated;
- we eat red kidney beans so that we may be fruitful and multiply;
- we eat tongue so that "we will be likened to the head and not to the tail" (a success and not a failure).

Next we say Hamotzi over the bread and dip it in honey, and start eating our festive dinner. This consists of several kinds of rice dishes, stews, and side dishes.

Sweet polow is rice cooked with candied orange peel, pistachios, and almond slivers; another polow is made with raisins and dates; another one with green beans and carrots.

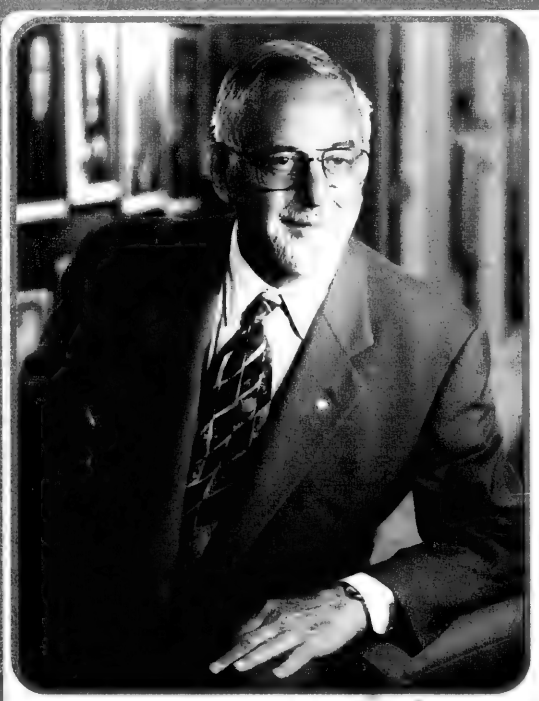
One stew is made with pomegranate, another with quinces, another with fresh herbs and red kidney beans. Tongue is cooked in fresh herbs and spices.

No Persian sofreh is complete without an abundance of sabzi (green herbs), an assortment which includes radishes, scallions, mint, basil, tarragon, and savory. Another side dish is torshi – vegetables or fruits preserved in spices and vinegar.

Dinner is followed by seasonal fruit and Persian tea. Of course joyous conversation flows throughout the evening.

At this time, I would like to wish Geulah for the 10 Iranian Jews jailed on the basis of false accusations in Shiraz.

Shanah Tovah.



JNF
JEWISH NATIONAL FUND OF CANADA

JEWISH NATIONAL FUND OF TORONTO
is proud to invite the Toronto Community to the
2000 NEGEV DINNER TRIBUTE
in honour of

AVIE BENNETT, O.C., O.ONT.
CHANCELLOR, YORK UNIVERSITY • CHAIRMAN, MCCLELLAND & STEWART
in recognition of his outstanding contribution to the cultural life of Canada and dedication to Israel

SUNDAY, NOVEMBER 26
SHERATON CENTRE HOTEL
Reception: 5:00 p.m. *Dinner: 6:00 p.m.*
Tickets to the Dinner are $150 per person with a minimum contribution of $360 per couple (for which a tax receipt will be issued)

CAMPAIGN CHAIRMAN: IRA GLUSKIN
DINNER CO-CHAIRMEN: DR. LORNA R. MARSDEN & KNOWLTON NASH
JNF TORONTO PRESIDENT: SANDY POSLUNS

Proceeds from the 2000 Negev Dinner will be used to develop a tourist, recreation and visitors' area at Mt. Saul on the historic Gilboa Mountain range in the Lower Galilee area of Israel. Mt. Gilboa is the biblical site of the death of King Saul and his sons and from that time until today, has played an important role in Israel's history. This project will stand as a lasting tribute to Avie Bennett from his friends, colleagues and supporters of the Jewish National Fund in Toronto. It will clearly demonstrate our affection and respect for him and the role he has played to make our community, indeed our country, a better place.

A SPECIAL PRIZE — A random draw at the Dinner will provide two ***FREE*** return economy tickets to Israel, compliments of El Al Israel Airlines, to a lucky donor who makes a minimum gift to this year's Negev Dinner of at least $360 and purchases at least one ticket to the event itself.

For ticket information and reservations, call: JEWISH NATIONAL FUND OF TORONTO 4600 Bathurst Street, Suite 238 Toronto, Ont. M2R 3V3 Phone: (416) 638-7200 Fax: (416) 638-7345

On Campus

Birthright Israel vets become true believers

By DAVID LAZARUS
Staff Reporter

MONTREAL — Miklos Perlus, 23, is planning to put together a Jewish student film festival. Vanessa Nagley, 20, is becoming an online writer and switched her field of studies to philosophy. Julie Cusmariu, 24, is working in the Jewish community.

Unrelated events? Not really.

In February, all three went to Israel for the first time, as part of Birthright Israel, the project launched last December by philanthropists Charles Bronfman and Michael Steinhardt, the State of Israel and local Jewish communities, to give young people free, 10-day trips to the Jewish State.

Perlus, Nagley and Cusmariu were among the 200 Jewish Montrealers aged 18 to 26 who were picked by lottery (out of 700 local applicants) to go on Birthright Israel's inaugural trip. Another took place in July, with the third planned for next February.

Six months after their return, the trio characterized their current undertakings as a direct legacy of Birthright. All returned, in varying degrees, with a sense of Jewish identity and a feeling of identification with Israel that they said they never would have imagined or predicted. The word "awesome" comes up often when they talk about the trip.

"My worst fears were realized," jokes Perlus, a Toronto native who says he might have had a "theoretical attachment" to Israel, but never had any notion of actually going there.

Why not? He wanted to avoid becoming exactly what he fears he has become: one of those young people who returns from Israel awestruck and insistent on telling people who've never been there to go, go, go.

"No one in my family has ever been there and Israel was only an additional problem I didn't need," Perlus says.

The "volatile political situation" was his reliable excuse, but a persistent friend finally goaded him into applying.

"Now I feel like I've joined the club," he says. He's now after his parents, brother and sister to go, too.

The trip also motivated him to begin planning a Jewish student film festival.

"It was a profound experience. It brought about a new perception of Judaism, and not just a religion but a culture. That the Bible was not just a religious book, but history."

Now, he says, when he meets someone, "I say, 'Hi, I'm Mik. Have you been to Israel?' "

For Nagley, the Birthright Israel trip was a similar turning point.

Saying she was "never really interested" in Israel, Nagley, who had not attended Jewish schools, applied when a friend urged her to and because it was a "free trip."

Once there, however, Nagley discovered a part of herself she had not previously been aware of: the writer part of herself. She wrote letters and kept a journal, and when she returned, she switched from studies in mechanical engineering to philosophy.

Right now she's in the process of setting up her own Web site – inthefold.net – in which she hopes to launch a career as an opinionated observer of the Jewish community and other issues.

Nagley has taken some Hebrew courses, has attended some synagogue services and attended a "late night Torah society" as part of her research.

"I would definitely like to go back [to Israel]," she says, "but I'm not sure yet in what capacity. I came back pretty much Jewish."

Of the three, Cusmariu was previously the most knowledgeable about the Jewish community, although not involved.

A Bialik High School graduate, Cusmariu had also avoided going to Israel because she didn't feel like "jumping on the bandwagon," even though "I knew I would have to go one day."

At the urging of a good friend at Hillel, she finally relented, ended up staying weeks longer in Israel, travelled though Europe, and returned much "less afraid to identify myself with the Jewish community."

Cusmariu eventually found herself applying for a job at the Bronfman Israeli Experience offices at FEDERATION CJA, which runs Birthright, and became the project's "follow-up co-ordinator." She went on the second Birthright trip last July, this time as an employee.

Working for the Jewish community was something Cusmariu says she would never have imagined.

"I really don't know what I'd be doing if I hadn't gone on that trip," she now says. "I wake up each day and ask myself: 'Am I really doing this?' "

Applications for the February 2000 Birthright Israel trip are being accepted until Oct. 4, and are being accepted online only, at www.israelforfree.com.

CLARIFICATION

In the article, "*Afterword* gets new editor" (*CJN*, Aug. 31), *Afterword* was referred to as a Toronto-based Jewish student newspaper. There was no reference to its being a national paper.

The CJN regrets any confusion this may have caused.

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ARE YOU AVAILABLE
Divorced Jewish physician with a great sense of humour and eclectic tastes, seeks an emotionally available Jewish professional man aged 50 or over for a possible long term relationship. **AD#1435**

SEEKING LOVE
Single female, beautiful, values intimacy, kindness, music "touches my soul", believes in love. Seeks male, 50-65 yrs, established, secure, and enjoys travel. **AD#1235**

SPEND A LIFETIME
European born lady, seeks a friend to spend her life with. She enjoys walking, dancing, dining out, watching television and nice evenings. **AD#1423**

SEEKS NON-SMOKER
Single, attractive and intelligent lady seeks a man between 62 and 70 yrs, who is honest, caring, established, and a non-smoker to share life with. She enjoys travel, theatre, dining and quiet evenings. **AD#1030**

CUTE & EDUCATED
Cute, auburn haired widow, seeks a kind, sincere, loving man, between 56 and 57 yrs. She likes theatre, walking and bridge, is humourous, petite, has brown eyes, university educated and secure. Likes all of life's pleasures. **AD#1527**

LET'S LOVE AGAIN
Single professional female, 52 yrs, European background, speaks Hebrew, down to earth, family values, seeks male 50-58 yrs with similar qualities and interests for serious relationship. She enjoys travel, dining and dancing, movies, and the theatre. **AD#1407**

LOVELY LADY
Single female, mid 50's, attractive, intelligent, energetic, seeks interesting and outgoing male. She enjoys music, movies, dining and dancing. **AD#1341**

CLASSY LADY
Divorced Jewish female, classy, attractive, late 40's, slim, non smoker, fun loving, intelligent, no dependents, good sense of humour and a wide variety of interests, seeks male, 48-63 yrs, intelligent, Jewish, professional, honest and financially secure. **AD#1286**

HONEST A MUST
Single female, Chomer Shabbst, 5' 4", 42 yrs, blue eyes, brown hair, voluptuous, sensual, fun loving, seeks male over 5' 9", Chomer Shabbst, emotionally and financially stable and good sense of humour. She enjoys travel, the theatre and boating. **AD#1493**

AN EXCEPTIONAL COMPANION
Single female, professional, 45 yrs, 5' 7", slender, attractive, modest, stylish; tasteful, non smoker, generous and sincere, seeks Jewish male, 50+ yrs, with substance and integrity. She enjoys art, travel, life, love and laughter. **AD#1141**

STYLE & CLASS
Single Jewish female, 29 yrs, beautiful, seeks male, 30-45 yrs, professional, university educated, outgoing, good sense of humour, respectful, honest, with a sense of style and class. She enjoys sports, movies, community and cultured events, art, dining and dancing. **AD#1260**

LOVES LIFE
Single female, 50'ish, 5' 7", blue eyes, professional, confident, intelligent, fit, fun loving, easy on the eyes, no excess baggage, good sense of humour, seeks male, warm, affectionate, who's able to share his emotions. She enjoys the theatre and travel. **AD#1113**

LET'S CHAT
Single female, professional, pretty, petite, red hair, enjoys music, movies, travel, fine wine, art galleries, musicians, seeks male, 54-65 yrs, kind, successful, good sense of humour, educated. **AD#1191**

COMPANIONSHIP
Female, attractive, slim, tall, energetic, intelligent, spiritual, seeks unattached male, for companionship. **AD#1263**

FRIEND AND COMPANION
Widowed female, 5' 6½"-5' 7", 130 lbs, red-dish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend. **AD#1105**

MUST LOVE KIDS
Fun loving Jewish mother of 2, 34 yrs, traditional but not religious, tall, attractive, rubenesque, good cook and friend, seeks male, fun, compassionate, romantic, and must love kids, to start life over again. **AD#1340**

SWEET AS HONEY
Single Jewish female, late 20's, attractive, fit, auburn hair, green eyes, educated, employed, traditional values, strong cultural beliefs, with a zest for life, enjoys dining and dancing, romantic adventures, seeks professional Jewish male, 30-45 yrs, for possible long term relationship. **AD#1259**

FRIENDS 1ST
Single mom of 2 children, 38 yrs, attractive, spontaneous, adventurous, from Israel, enjoys movies, travel, loves children, pets, seeks male, 38-45 yrs, with similar interests and qualities. **AD#1450**

ARE YOU OUT THERE
Female, seeks non smoking male in his 40's, who's intelligent, secure, active, and has a sense of humour. **AD#1037**

DOG LOVER
Divorced Jewish female, 36 yrs, 5' 4", slim, optimistic, insightful, idealistic, social, conscious, appealing, both inside, inside and out, seeks male, 34-48 yrs, who's stable, must be humourous, has eclectic, interests, in terms of films and music, enjoys exercise and loves dogs. **AD#1489**

HONEST A MUST
Single female, 42 yrs, 5' 4", (Shomer Shabbst), blue eyes, brown hair, voluptuous, sensual, good natured, intelligent, fun loving, enjoys travel, the theatre, long walks, long walks, boating. Seeks male, (Shomer Shabbst) emotionally and financially stable, over 5' 9", for possible long term relationship. **AD#1136**

Men seeking Women

To respond to an ad, Call:
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ROMANCE ON THE HORIZON
Single male, 52 yrs, young looking, fit, 5' 10", 175 lbs, brown hair, brown eyes, slim to medium build, good listener, enjoys sports, movies, dining and dancing, long walks, romantic evenings, seeks female who's affectionate, passionate, romantic, down to earth, humble, and open minded. **AD#1486**

CAPABLE OF LOVING?
40 year old business owner, who lives in Barrie, who loves life and has a creative sense of humour, seeks a slim, good looking and active woman, who is capable of loving and nurturing and accepts the same. **AD#1523**

SPECIAL PERSON
Single male, 48 yrs, professional, honest, sincere, romantic, non smoker, enjoys sailing, skiing, biking, photography, dining and dancing, travel, seeks female, 38-50 yrs, non smoker 5'2" - 5' 6", with similar interests. **AD#1408**

SERIOUS INTENTIONS
Single male, 35 yrs, professional, 5' 8", very fit, handsome, kind, young at heart, spiritual, enjoys nature, the theatre, world traveller, family life, capable, open minded, and loves to have fun. **AD#1585**

MAN OF THE WORLD
45 yr old male, sexy and attractive, conservative, off shore stock trader, Toronto native, lived in Israel a lot, seeks a person with similar qualities, for a good relationship. **AD#1618**

SERIOUS INTENTIONS
Single Jewish male, 45 yrs, 5' 7", medium build, university educated, humourous, adventurous, sensitive, non smoker, health conscious, family oriented, seeks female with similar qualities and interests. He's a nature lover. **AD#1058**

SUNSHINE ON MY SHOULDER...
Single male, musician singer-songwriter, enjoys sporting events, music events, movies, restaurants and dancing, seeking female, who's down to earth, outgoing, someone I can get along with, for a positive long term relationship. **AD#1548**

ROMANTIC AT HEART
Single male, 61 yrs, business professional employed, active, outgoing, enjoys, dining and dancing, fine wine, romantic evenings, seeks female, active, attractive, classy, well groomed, for possible long term relationship. **AD#1561**

FRIENDS 1ST
Single Dad of 2 children, professional, employed, well groomed, enjoys movies, theatre, dining and dancing, the outdoors, seeks single female, single mom's welcome, medium height and build, strong Jewish values. **AD#1584**

TIRED OF BEING ALONE?
Widowed male, 54 yrs, 5' 7", very fit, handsome, 5' 7", attorney, kabalist, cultured, scholar, author, poet, world, explorer, public speaker, financial whiz, seeks female, to be my soulmate, for everlasting relationship. **AD#1592**

SERIOUS RELATIONSHIP
Self employed, male, 40 yrs, 5' 10", 170 lbs, short hair, lives in Thornhill, enjoys movies, dancing, dining out, comedy shows and more, seeks female, 30-37 yrs, who's interested in a serious relationship. **AD#1057**

CARING RELATIONSHIP
Professional male, 67 yrs, active, easy going, enjoys the outdoors, fishing, gardening, cooking, classical, music and reading, seeks attractive, slim female, who's down to earth, unpretentious, non smoker, with similar interests, for reciprocal caring relationship. **AD#1404**

LET'S GET TOGETHER
Single male, seeks female, down to earth, easy going, for possible long term relationship. **AD#1462**

CANDLE LIGHT AND WINE
Single male, professional, employed, enjoys sports, dining and dancing, fine wine, seeks female, intelligent, outgoing for loving relationship. **AD#1162**

LOVE TO TRAVEL
Young, 60 year old male, educated, semi-retiree, healthy, active and secure, seeks slender female, for permanent relationship, who has no commitment, that would interfere with winters in the sun or European adventures. **AD#1380**

FRIENDSHIP FIRST
Handsome professionally employed male, 46 yrs, university educated, ambitious, romantic, affectionate with cute smile, enjoys music, concerts, dancing, movies, sporting events, scenic drives, walks, nice parks, seeking attractive young lady, 32-42 yrs, for casual dating leading to lasting relationship. **AD#1012**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, 5' 8", husky build enjoys the theatre, movies, dining and dancing, travel, music, long walks, good conversation, seeks female, 28-39 yrs, single mom's okay too! with similar qualities. **AD#1567**

OLD FASHIONED VALUES
Single male, 47 yrs, conservative looking, good sense of humour, enjoys dancing, old movies, country drives, seeks female, late 40's, to early 50's, does not have to be slim, single mom's okay, very down to earth. **AD#1327**

Have Questions?
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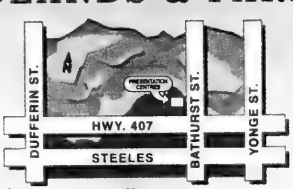

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What's New

By Miriam Herman

CANADIAN SOCIETY FOR YAD VASHEM
L'Shana Tova
לשנה טובה
(416) 785-1333

DEADLINE REMINDER:

What's New and About People deadlines: Monday, Oct. 2, is deadline for Oct. 12 issue and Tuesday, Oct. 10, is deadline Oct. 19. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Monday, Oct. 2

TORAH STUDY

Continuing the Legend of Nechama Leibowitz, **Rabbi Benjamin Hollander** speaks on Cain, a Baal Tshuvah, 7:30 p.m., at Beth Tzedec Congregation. Co-sponsored with Kolel: The Adult Centre for Liberal Jewish Learning.

ISRAEL'S SECRET ALLY

Beth Tikvah Synagogue Monday night lectures begin with Israel's Secret Ally – Sonneborn Institute with **Herb Freedman** 8 p.m.

Tuesday, Oct. 3

DR. W. FILDERMAN LODGE

The B'nai Brith Dr. W. Filderman Lodge meeting, 6:30 p.m., 15 Hove St. Following an informative note presented by **Lev Schor, Herman Manu** speaks about Shylock – the Creation, the Evolution and the Consequences of a Legend. A question period follows.

LEARNING DISABILITIES

The Council of Learning Disabilities and Integra present a talk on The Emotional Impact of LD on the Child. **Dena Tenenhouse** of the Learning Disabilities Association of North York and Toronto and **Barb Muskat** of Integra speak on this topic. 7:30 p.m. at North Toronto Community Centre, 200 Eglinton Ave. W.

Thursday, Oct. 5

YIDDISH FILM SERIES

Lodzer Centre Yiddish film series continues with *Jolly Paupers* (1937, Poland) 7 p.m., 12 Heaton St. **Karen** 630-8752.

And What Else Is New

ORT GOLDEN CIRCLE

Toronto ORT annual Golden Circle Luncheon honouring **Herb Gray**, deputy prime minister of Canada, Thursday, Oct. 12. at noon at the home of **Gerald Schwartz** and **Heather Reisman**. Call the office at 787-0339 for information and tickets.

ORAYNU HIGH HOLY DAYS

Oraynu Congregation for Humanistic Judaism offers a different High Holy Day experience. Rosh Hashanah and Yom Kippur observances take place at North Toronto locations Saturday, Sept. 30, Sunday, Oct. 8, and Monday Oct. 9. Tickets for all 3 events: $60 adults, $10 students. Babysitting and children's programs provided at no extra charge. 385-3910.

ANNUAL CONFERENCE

The Association of Administrators and Principals of Jewish Day Schools of Greater Toronto annual conference Nov. 24-26 at the Renaissance Fallsview Hotel, Niagara Falls, Ont. Keynote speakers are **Alec Pomson** and **Prof. Sarah Horowitz** of York University. Conference theme is Telling the Stories, Hearing the Stories, Looking to the Past and to the Future. Contact **Bernie Shoub** at the Board of Jewish Education, 633-7770.

YIDDISH SONG WORKSHOP

Learn a series of traditional Yiddish folksongs in a once-a-week session of the Yiddish Song Cycle Workshop with Yiddish singer/actor **Allan Merovitz** to be held Tuesdays, 7:30-9 p.m. starting Oct. 10, at the First Narayever Synagogue, 187 Brunswick Ave. For information, **Allan Merowitz** 516-4856 or **Naomi Kates** 778-9135.

ART CLASSES

Drawing and painting classes, all levels. Beginners welcome! Thursdays 1-3:30 p.m. Oct. 26-Dec. 14 at Beth Sholom Synagogue. Wednes-

Continued on page 41

THE NEW COMMUNITY CARE CENTRE AT BRANSON DIVISION

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North York General Hospital Branson Division is making long waits for medical treatment a thing of the past. The Emergency Department has become the new Community Care Centre.

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Continued from page 40

day daytime classes also available. Call instructor **Terri** to register.

CAMP REUNION

All former campers and staff of Camp Northland-B'nai Brith are invited to the gala 90th anniversary reunion Sunday, Nov. 5, for lunch and an afternoon of nostalgia at the Hollywood Princess Banquet Hall, Hwy. 7 in Concord. For information or to have your name placed on the list, call the Jewish Camp Council 630-1180.

SUPPORT GROUP

Circle of Care announces the Early Dementia Support Group for individuals who are aware of their memory loss. All potential group members will be interviewed by a group facilitator. 8 weekly sessions beginning Monday, Oct. 16, 10:30-11:45 a.m. at Circle of Care, 530 Wilson Ave. $25 per person (subsidies available). **Marilyn Gruneir** 635-2860, ext. 466.

YIDDISH FOR CHILDREN

Free Yiddish classes for children, junior kindergarten to Grade 8, start Sunday, Oct. 29, at Beth Tikvah Synagogue. Sponsored by UJA Federation and Toronto District School Board. **Naomi** 635-2882, ext. 150.

KENTON TINY TOTS

Kenton Tiny Tots at Edithvale Community Centre on Finch, a recreational co-op program for children ages 2½-4, runs 5 mornings a week 9:15-11:45 a.m. Weekly themes, Jewish holidays, arts and crafts, stories, outdoor play, music, drama, ABC recognition, kosher snacks. $1,600 for the school year. Sponsored by Toronto Parks and Recreation Department. **Rose** 663-5948 or **Tammy** 784-0175.

RESOURCE CENTRE

The Family Resource Centre, Promenade Mall, Suite 313. 905-882-8509.

Drop-In Centre Programs: Jen's Circle/Storytime; Knitting Club; Shabbat party; The Jewish Pleasure Principle with **Rabbi Mandel**; Kids Have Stress Too, one-hour workshop, Wednesday, Oct. 4, 10:30-11:30 a.m. free.

Fall Workshops. Pre-register. **Bernice Friedman**: Jewish Art Workshop for Kids; Parenting by Example; Sketch and Draw with Oved; Parent Discussion Group starts Oct. 12; Living With Your Teenager; Kids Have Stress Too, Tuesdays 9:10-11:30 a.m., Oct. 17, 24, 31; New Mom's Group starts Oct. 11.

PARENT SUPPORT GROUP

A Parent Support Group for Parents of Children with Learning Disabilities and Attention Deficit Disorder, facilitated by **Harriet Lampert**, child and family therapist, to explore coping with your child's behaviour, advocating for your child, and sharing problems and solutions. Group will meet Thursdays from Oct. 19-Nov. 16, 7:30-9:30 p.m. at 121 Willowdale Ave. There is a fee. 229-1680.

JUDAISM & ZIONISM

Prof. Harvey Kerpneck, University of Toronto, will give a course titled Looking at Judaism and Zionism: Our History Through Great Novels. First session is Thursday, Oct. 12, at 7:30 p.m. at Holy Blossom Temple. **Anne** 789-3291, ext. 235.

STUDY CLUB

Forum 15 Study Club has spaces for new members. Group offers lectures and discussions in literature and religious studies. Each session is led by a qualified professional in the field of study. Meetings take place in Willowdale and Thornhill Thursday evenings throughout the year. **Randy** 756-0183.

PRESCHOOL PROGRAMS

Preschool programs at Garnet A. Williams Community Centre in Vaughan. **Karen Turack** 905-832-8552, ext. 5212.

Co-op Playschool: Music, arts and crafts, theme days, special guest, fostering social skills. This is an "on my own" program. Morning and afternoon spaces still available.

Enrichment Program: ages 3-5, two afternoons a week. Includes music, French, readiness reading and more.

Indoor Park: Pay as you play. every Thursday, 10:45 a.m. to 1:30 p.m. starting Oct. 5. $1 per adult and child.

JF&CS GROUPS

Jewish Family and Child Service groups. For registration and information, **Teena** 638-7800, ext, 212.

PALS – Do Your Kids Have Trouble Making Friends?, interactive social skills group for parents and children, Oct. 16, Oct. 17; Surviving Separation and Looking Ahead, begins Oct. 12; Mothering Your Teenage Daughter, Oct. 3.

FOR SENIORS

Shaarei Shomayim Friendship Club: Painting classes Wednesdays 1-3 p.m. Plans are being made for the fall season. **Lena** 785-5773.

LZA Seniors Club is taking reservations for the Miami trip 2001 for 4, 6 and 8 weeks at the Thunderbird Hotel. **Libby** 782-2059 or **Stanley** 905-669-1347. Dance classes Thursdays 1:30 p.m. and Cultural Club Tuesdays 10 a.m. at the Borochov Cultural Centre, 272 Codsell Ave. 630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Sept. 28 is bingo. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Earl Bales Seniors' Club: Dances Oct. 1, 15, 29; Casino Rama, Oct. 2, 16, 30; Kawartha Fall Colour Tour, Oct. 31; Casino Niagara, Nov. 16. Call 395-7881.

Young at Heart Seniors package deal, glatt kosher Saxony Hotel, Miami Beach. 2 weeks, 1 month or 2 months, with or without food. **Helen** 635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Papa Joe (alias **Joe Black**) discussion group continues on alternate Wednesdays at 10 a.m. on Oct 4 and 18 and Nov. 1, 15, and 29. Ext. 116.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. **Anna** ext. 110.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

New for children at the Bloor JCC! Funball, a unique and dynamic sports program (floor hockey, baseball, basketball, soccer, tennis and volleyball) teaches skills at all levels. A creative, non-competitive and esteem-building program that prepares children for a future of confident sports participation! Fridays 1:30-2:30 p.m. for ages 3-5; Tuesdays 4:30-5:30 p.m. for ages 5-6 and 7-8. For information and to register, call 924-6211.

Seniors Calendar: Thursday, Sept. 28, 2 p.m., Welcoming the New Year: The Message of Rosh Hashanah. Speaker to be announced.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 636-1880.

The Jewish Discovery Place Children's Museum has 10 interactive exhibits for parents and children to enjoy together and something special each day. Call ext. 456 for details.

55 Plus Department of Adult Services offers ballroom dancing, current events, Chai dancers, drama, painting, needlecrafts, intermediate and beginners bridge, folk dancing, choir, yoga, line dancing, Lunch 'n' Learn. **Janet** ext. 259.

ABOUT PEOPLE

RACE RELATIONS AWARDS

Veteran activists **J. Gerald (Jerry) Rose** and **Beatriz Tabak** were among the 25 distinguished honourees at the Urban Alliance on Race Relations (UARR) 25th Anniversary Race Relations Award event in celebration of the organization's silver anniversary. The celebration took place Sept. 21 at Toronto's Delta Chelsea Hotel.

Jerry Rose, a former Montrealer now residing in Toronto, has worked for decades with the League for Human Rights of B'nai Brith in both Montreal and Toronto and served for five years on the Toronto Mayor's committee on community and race relations and as a director of the UARR. In 1995, he received the William P. Hubbard Race Relations Award from Toronto mayor **Barbara Hall.**

Born and raised in Argentina, **Beatriz Tabak** moved to Israel to study at Haifa University. In 1973, she came to Toronto and began her work with the Centre for Spanish Speaking Peoples. She also has been a volunteer with groups such as the Toronto Mayor's committee on community and race relations and with the Holy Blossom Temple's committee on homelessness. She now works in education and development with the Toronto Housing Company.

A JOB WELL DONE! Associated Hebrew Schools president Louis Greenbaum presents outgoing Va'ad Hachinuch co-chairs Susan Shainhouse (left) and Lindy Goodman with plaques of appreciation, at the school's recent annual meeting.

SINGLES EVENTS CAN BE FOUND ON PAGE 42

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Coast to Coast

Chassidic organization convicted of tax evasion

CJN News Services

MONTREAL — A charitable organization managed by members of the chassidic Tash community in Boisbriand has been convicted of tax evasion after pleading guilty to a $60-million fraud scheme.

The organization, Construit Toujours Avec Bonté, was fined $400,000 at the St. Jérôme courthouse, the Canada Customs and Revenue Agency (CCRA) announced.

A two-year CCRA investigation revealed that the organization issued and sold false charity donation receipts and phony bills for amounts equal to 20 percent of their real value, according to a press release.

"This scheme enabled individuals or companies to fraudulently reduce their tax payable. The CCRA's investigation is not yet complete, as donor files have yet to be examined and tax fraud charges could be laid," it was stated.

Both Construit Toujours Avec Bonté and the community's Montreal Rabbinical College, also known as Oir Hachaim d'Tash, have had their right to issue tax receipts revoked.

People and businesses whose names appear on the phony receipts will be reassessed shortly, and may face criminal charges, according to Gaétan Ouellette of the CCRA's investigation division.

Donors were given tax receipts for 80 percent more than the amount they actually gave the organization. The donor could then deduct the inflated amount from his provincial and federal income taxes. With receipts totalling $60 million, the charitable organization would have netted $12 million.

The Montreal Rabbinical College issued a brief statement, through a public relations firm, "clarifying" the connection between it and Construit Toujours Avec Bonté.

It says the College has "not been charged with any offence under the income tax act.

"Contrary to the (CCRA) press release, the Rabbinical College has been informed by CCRA that there is no ongoing investigation into the affairs of the Rabbinical College or any of its donors.

"The right of the Rabbinical College to issue charitable donation receipts is not affected by the plea entered into by Construit Toujours Avec Bonté.

"It is regrettable that the press release incorrectly connected the Rabbinical College with [that organization). The Rabbinical College will continue to carry on its educational and charitable activities."

Ouellette, however, confirmed that the press release was correct and donors will be investigated.

Tash's college should not be confused with Lubavitch's Rabbinical College of Canada in Montreal. Tash is a highly reclusive sect living in Boisbriand, 60 kilometres north of Montreal, under the leadership of Chief Rabbi F. Lowy.

B'nai Brith Canada League for Human Rights national chair Stephen Scheinberg said he hoped the scandal would not cast a shadow on the entire Jewish community.

He denounced the scam as "the rather ugly criminal acts of a small group" in the Tash community, but warned against inferring that this practice is widespread in the Jewish community.

"A story of this nature risks casting a very negative shadow over Quebec's entire Jewish community and can unjustly nourish intolerant stereotypes," he said.

The League's Quebec chair, lawyer Allan Adel, added: "B'nai Brith certainly supports a full investigation of the affair and prosecutions and penalties, if called for.

"At the same time, we would caution all of the media not to make careless estimates of the extent of the scandal until charges have been laid, prosecutions carried out, and penalties levied. Until then, conjectures about the extent of the scandal are without foundation and harmful to the entire Jewish community."

The League was critical of the *Gazette* for reporting quotes from the man who exposed the scam, Joseph Gutstadt, president of Magil Construction International.

"Mr. Gutstadt's views of fund-raising by Orthodox Jews are uninformed and vicious."

The CCRA appears to be highlighting this case as a warning to other charitable organizations.

"People and organizations that deliberately cheat on their taxes are not just defrauding the CCRA, they are forcing honest Canadians to pay more than their fair share. To guarantee the tax system remains fair, the CCRA will prosecute individuals and organizations that evade tax."

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CJA campaign off to quick start

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Winnipeg's annual Combined Jewish Appeal campaign is off to a tremendous start.

Gerry Koffman, the CJA's executive director, reports that as of Sept. 21, the campaign had raised $1,170,138 on 1,664 pledges. Last year at the same time, he notes, the campaign had only raised $559,000.

The goal this year is $3,420,000, up from $3,353,000 raised last year.

For the second year in a row, the campaign team went on a five-day telephone blitz, from Sept. 10 to 14, rather than one specific "Super Sunday" blitz.

"On Super Sunday, we were always putting all our eggs in one basket," says Koffman. "We found by stretching it over a week that we are able to reach more people."

For Koffman, the highlight of Super Week was the involvement of the beneficiary organizations in helping with canvassing, and especially the help of several BBYO members.

"It was really great seeing the passion and enthusiasm of the young BBYO volunteers," he says. "In one 90-minute shift, they secured 200 pledges."

This year, canvassers tried to encourage all donors to consider increasing the size of their gifts by a small amount and, Koffman says, a very large percentage did.

"We successfully made our case that we need more money for unmet needs in the community and needy Jewish communities abroad," he says.

Coast to Coast

Que. urged to boost immigration levels

By DAVID LAZARUS
Staff Reporter

MONTREAL — Jewish community leaders recently called on the Quebec government to allow more immigrants to come to Quebec, and to provide more money for their integration over the next few years.

Canadian Jewish Congress, Quebec region (CJC-Q), and the Jewish Immigrant Aid Service (JIAS) made their joint position clear last month in a brief presented at hearings held by the National Assembly's Commission on Culture in Quebec City.

"These last years, the Quebec government immigration levels have been lower than those of the early 1990s," the joint brief reads.

During the 1990s, Quebec admitted more than 350,000 immigrants, with the average number dropping over the last several years.

"Since immigration policies have to be drafted with Quebec's long-term interests in mind, the current demographic situation suggests that increased immigration is necessary to ensure Quebec's economic, cultural and social future," CJC-Q and JIAS say.

The brief serves as the Jewish community's reaction to the immigration ministry's triennial discussion paper that this year suggested four options concerning immigration levels for the next three years. The options suggested would allow levels ranging from about 68,000 immigrants next year to nearly 100,000 by 2003.

The brief does not specify exactly what type of levels the Jewish community would support. But it strongly criticizes the way the fourth option – of welcoming almost 100,000 immigrants – is dismissed outright by the ministry as a possibility.

Letting in that many immigrants, said immigration minister Robert Perreault, would trigger an "abrupt transformation of the demographic dynamic" and "demand an in-depth reappraisal of the social consensus in determining the capacity to welcome and to successfully integrate new arrivals."

In reaction, the brief calls the minister's comments "unacceptable."

"In using that type of language, we believe the minister is trying to erode the social consensus that currently exists," the brief says.

"In addressing the four scenarios, it's important to recognize that more than the important cultural and social contributions immigrants make to Quebec society, the province also makes sizable economic gains from immigration."

The brief comprehensively addresses a wide range of immigration and refugee-related issues. On the issue of "independent" immigrants, for example, the brief recognizes the benefits to the province of an immigrant who has an existing knowledge of French.

But is also notes that "the linguistic integration of immigrants whose mother tongue is not French has proven to be a success."

Moreover, even for francophone immigrants, successful integration into Quebec society is not guaranteed, the brief says, since successful integration is defined by more than language skills.

More should be done to help francophone immigrants integrate, and more recognition be given to an immigrant's professional skills in the immigrant selection process, the brief urges.

It also recommends that Quebec bring in francophone immigrants from non-traditional countries of origin, not just from the usual ones such as France or those in North Africa.

On the issue of refugees, the brief praises Quebec for having absorbed more than 60,000 refugees during the 1990s. But it also urges the province to be "flexible" in terms of the numbers it allows in the future.

CJC, JIAS present brief

Last decade, the brief notes, Quebec took in 2,300 of 7,300 people granted refugee status by the federal government, representing a disproportionately high percentage and reflecting the province's "humanitarian commitment."

But it also urges Quebec to lobby Ottawa to let more refugees in. Although the total number of refugees taken in by Quebec increased from about 7,400 between 1990 and 1994, to 10,000 in the years 1995 to 1999, the number of refugees sponsored through the private sector, CJC-Q and JIAS note, fell drastically over that same period, from 4,200 to about 1,100.

The brief laments the fact that the immigration ministry's discussion paper doesn't even refer to private sector sponsorship programs and makes no distinction between refugees under the sponsorship of the government and those sponsored by the private sector.

The public should be more aware of such private sponsorship programs, and the government should establish concrete levels of refugees who could come in under private sponsorship, the brief says.

As well, more government funds should be allocated for refugee centres worldwide, the brief says, and in its authors' view, refugees choosing to live in urban centres such as Montreal – as the vast majority do – does not "constitute a demographic, linguistic or socio-cultural problem."

On the issue of family reunification, the brief also urges the government to broaden its definition of "family," which currently excludes siblings and married children. They should be included, the brief says, as should the age limit for "dependent children," which is currently 18.

Within the Jewish community, the brief notes, aged parents left behind in the former Soviet Union do not meet Quebec's current criteria for admission.

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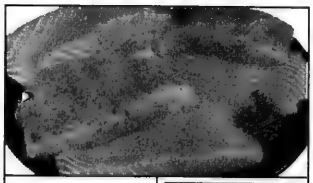

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Coast to Coast

A raucous first week in Parliament

Scene in Ottawa

By G.K. SIMCOE

We were promised a raucous opening week of Parliament and none of the parties in the House of Commons disappointed!

Since we have had occasion to bash the Right Honourable leader of the Progressive (on social policy) Conservatives (on fiscal policy) so often in the past, we can at least give him his due for coming up with the best line of the week. In welcoming him back to the House, the Prime Minister observed that when Joe Clark first came to Ottawa as an opposition MP, he served as Chrétien's opposition critic. In response, Clark retorted that serving as the prime minister's critic was not an especially onerous task – then or now... Touché!

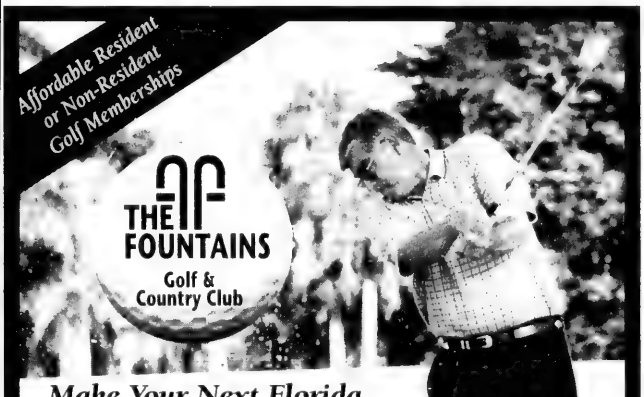
For his opening gambit, Stockwell Day has left the Parliamentary Press Gallery in a tizzy. Not accepting to play by the rules, Day has refused to participate in post question period scrums. As a result, his sound bites are much more controlled and the media are caught in a dilemma of either covering his daily press conferences or hanging out in the lobby hoping for a *bon mot* from one of the other principals. Given that Day is the man to watch, there is a lot of pressure to get his take on the daily events of the House.

The media are not the only ones to have come to that conclusion. Readers should be aware of the important shift in the government's thinking on the issue of Stockwell Day, the Canadian Alliance and the other parties challenging the Liberals.

Conventional wisdom had the Liberals preferring a continuing presence of the Tories in federal politics to the extent that the Grits occasionally helped prop them up. The theory was that a semi-dynamic Tory presence would help split the right-wing vote and allow the Liberals to come up the middle.

That strategy has changed and helps explain why Chrétien was willing to provide Price and St. Jacques with the knife to stab Joe Clark on the day of his by-election victory. Now the calculus is that the Tories muddy the water. The Liberals want Canadians to be faced with a stark and absolute choice: Reform reactionaries in sheep's clothing or the Liberal government that has a tent wide enough to render red and pink Tories irrelevant on the one side and New Democrats equally marginal on the other.

It amounts to a powerful piece of political manipulation. One that substantially reduces the choices that will be available to Canadians in the next general election.



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Jewish woman celebrates holidays in small-town British Columbia

By MARLANE PRESS
Pacific Correspondent

KLUCULZ LAKE, B.C. — The balancing act between Rosh Hashanah's spiritual renewal in the synagogue and family festivities can be difficult to achieve for many Jews. While the New Year is meant to be both serious and festive, striking the perfect equilibrium of prayer and deep personal reflection; of spending time and enjoying sumptuous meals with friends and family is not always an easy matter.

For the past eight years, since she moved from Portland, Oregon, Georgene Powell has not found herself in this situation. The only Jewish resident in her tiny northern B.C. town, Powell is hundreds of miles away from the nearest synagogue and Jew. Located halfway between Prince George and Vanderhoof, Powell's home in Kluculz Lake - population 300 - becomes her synagogue, her community, and her kosher vegetarian deli during Rosh Hashanah.

> *'Being alone allows me to dig a little deeper'*

"It's something I do on my own," Powell said about the New Year's festivities and responsibilities, speaking on the telephone from her home.

"It's a self-reflective holiday mostly. I do go through the prayers and the Torah portions and all that, but it's mainly a time of introspection. I'm going to make special dinners like I normally do, but this year's a little different because I'll allow my husband to eat with me as well."

Married to a non-Jew, Powell offers a two-fold explanation as to why her husband will now be joining her during Rosh Hashanah suppertime.

"First, he's usually in bed very early and, second, I'm starting to involve him a little more with me in these kinds of things," she says. "He hasn't been that interested in the past which used to bother me in the beginning but not anymore."

Powell says her community is very important to her, despite being in such an isolated one as Kluculz Lake. She's also inviting a close friend to her home to share in her Rosh Hashanah feast.

"She's very Jewish-friendly so I've asked her to join me for dinner. This, for me, has to do with the support and sharing of Jewish festivals and the Shabbat – and who says I can't share with a non-Jew?"

Vancouver Rabbi Hillel Goelman believes Powell's decision to create a celebration that is relevant to her own life in small-town B.C. and share the High Holy Days with non-Jews are laudable goals.

But while he admires Powell and other isolated Jews for their attempts to celebrate away from a Jewish community, he believes they would get a whole lot more out of Rosh Hashanah by joining in with a larger Jewish community.

"All 600,000 of us were assembled at Mt. Sinai together to hear the Torah, and we must remember that Torah has to be acquired in community," says Rabbi Goelman.

"One of the chassidic teachers I've just read sets out two main components to Rosh Hashanah. The first is the communal aspect, where we hear the shofar together and feed off each other.

"The other is being alone with God. I think those are two very important aspects that share equal significance," he says.

While Powell says she would enjoy living closer to where she could hear the shofar, visit the synagogue and enjoy a true kosher meal, a Vancouver visit was not possible this month.

"I'm making do with what I've got up here. Being alone always allows me to dig a little deeper to see what changes I can make in my life on a spiritual level," she says.

"But I also realize how important and wonderful it would be to share in a larger community, and next year I'll again try getting down."

New Israel ambassador

Continued from page 3

five years, working to develop international co-operation and aid, was very rewarding. "It was one of those assignments where you see the results of your work and you see that your programs can be relevant and effective, where you are welcome wherever you go."

Looking ahead to his assignment in Canada, Divon is enthusiastic. "I am extremely excited to be here now and to be able to keep developing the excellent relations which our two countries enjoy," he says.

"Also, to learn a lot from Canada on the global issues which it initiates and leads. Of course, I look forward to working closely with the Jewish community, which I have already noticed is very well organized and developed."

Canada is a role model on the global stage, Divon suggests. "Canada is recognized as one of the leaders of the free world, number 1 in quality of life. [I will be able] to see and to learn how you have been able to achieve this, in terms of tolerance, the multi-ethnic society which lives so well," he says.

"The economy is one area I would like to emphasize – trade and culture are very important."

While in Ottawa, Divon would like to emphasize aspects of Israel other than conflict. "Canada is also playing a very important role in the peace process, and I hope it will continue to play a major role," he says.

"There are many items on the agenda, and I will make sure my hands will be full. I am looking forward to an enjoyable and fruitful stay here in Ottawa."

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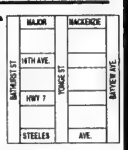

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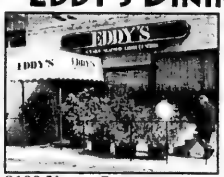

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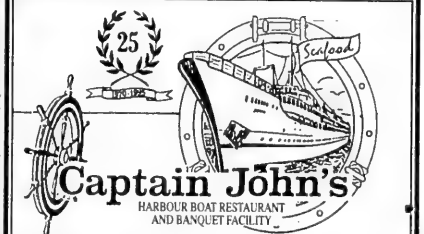

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Indulge your sweet tooth at Rosh Hashanah

By BARBARA SILVERSTEIN
Special to The CJN

While the celebration of holidays and festivals throughout the year affords Jewish people plenty of opportunity to enjoy desserts and treats, Rosh Hashanah is the designated time in the Jewish calendar to indulge the sweet tooth.

Honey, which symbolizes sweetness, is one of the traditional foods we eat on Rosh Hashanah in hope that the new year will be a sweet one. And so it is customary in both the Ashkenazi and Sephardi traditions to dip bread into honey – or in sugar in some Sephardi practices – after the Hamotzi is said. Fruit is also dipped in honey before the festive meal begins. Over the years, this practice of eating sugar and honey has evolved to include desserts made with honey.

The Ashkenazim incorporated into the Rosh Hashanah culinary tradition honey cake, a dessert that was an adaptation of the Polish honey cake, *pierniki luckie*, says food historian Thelma Barer-Stein, author of *You Are What You Eat*.

She notes that honey is one of the oldest known sweeteners. Desserts made with "honey syrups date back to Alexander the Great."

The co-author of *To Life*, Barer-Stein, who grew up in Vancouver, recalls eating honey cake on Rosh Hashanah. Although her family originated from Austria, she says the Austro-Hungarian Empire encompassed parts of Poland, and honey cake was eventually incorporated into the Austrian diet.

On Rosh Hashanah her family also ate "a delicious honey nut candy" called *makagigi*, which can also be traced back to Poland, she adds. The recipe, which is not in either book is included below.

While not a serious baker, Torontonian Erin Field-Roher has a reputation among her friends for baking one of the best honey cakes anywhere. She makes about 20 small loaves, wraps them in plastic wrap and cellophane, and gives them to friends and family at Rosh Hashanah.

Field-Roher is quick to give the originator of this recipe her due. "I got it from my friend Nadine Charendoff, whose mother-in-law Evelyn Charendoff gave her the recipe.

"Nadine made me one for Rosh Hashanah. Traditional honey cake sometimes is [heavy] like a brick. This one is so light and delicious. People who don't [usually] like honey cake love it."

She says the secret ingredient is the baby food.

Food writer Norene Gilletz, author *MealLeaniYumm*, says home-made honey cake was a tradition in her family. She grew up in Winnipeg, where her mother made honey cake with buckwheat honey. Gilletz says that nuts are often not used in honey cake at New Years because nuts, especially walnuts can be bitter.

EVELYN CHARENDOFF'S HONEY CAKE RECIPE

1 cup sugar
1½ cups all-purpose flour
1 tsp. baking powder
1 tsp. baking soda
1 tsp. cinnamon
½ cup vegetable oil
2 4-oz. jars of strained baby carrots
2 eggs
2 heaping tbsp. buckwheat honey

Grease a regular size loaf pan 9 x 5 x 3. Mix together all wet and dry ingredients. Pour batter into greased pan.

Bake at 350 for 1 hour and 10 minutes.

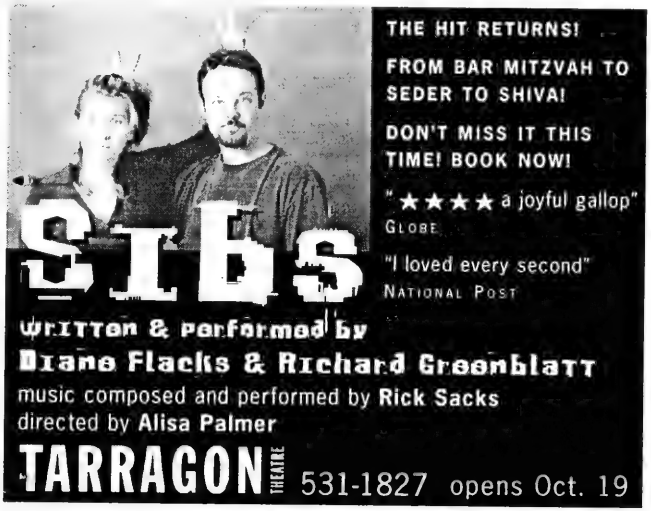
Let cake cool before removing from pan. For small loaf pans – this recipe fills two small loaf pans – bake for 55 minutes.

HONEY & SPICE & EVERYTHING NICE CAKE

From *MealLeaniYumm* courtesy of Norene Gilletz.

3 eggs plus 2 egg whites (or 4 eggs)
1 cup brown sugar, packed
⅓ cup canola oil
1¼ cups liquid honey
3 cups flour (You can use part whole wheat)
2 tsp. baking powder
1 tsp. baking soda
2 tsp. cinnamon

Continued on page 59



Vaughan
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NOMINATIONS/NOMINATIONS

N.B. Ce document est également disponible en français au bureau du Secrétaore. à l'Hôtel de ville de Maple au 905-832-8504.

Are you intending to be a candidate for the 2000 Municipal Election: If so, please take note:

Nominations of candidates for the City of Vaughan Municipal Council and Local School Boards must be filed in the Clerk's Department during normal office hours, as follows:

NOMINATION PERIOD — **TO** — **NOMINATION DAY**
Tuesday, January 4, 2000 — **Friday, October 13, 2000**
8:30 am. to 4:30 p.m. — **9:00 a.m. to 5:00 p.m.**

Candidates may be nominated for the following offices:

- Mayor
- Regional Councillor
- Local Councillor
- Member, York Region District School Board
- Mermber, York Catholic District School Board
- Member le Conseil scolaire de district du Centre-Sud-Ouest, Ward 5 (Member, French Language Public School Board) - Filed with the Clerk of the Town of Markham.
- Member le Conseil scolaire de district catholique Centre-Sud Ward 5 (Member, French Language Separate School Board) - Filed with the Clerk of the Town of Markham.

The term of office for these positions is December 1, 2000 to November 30, 2003.

Need more information about Nomination Papers? Read on: Nomination Papers are available in the Clerk's Department, Vaughan Civic Centre, 2141 Major Mackenzie Dr., Vaughan (Maple), Ont. Mondays through Fridays, 8:30 a.m.-4:30 p.m. A prescribed nomination filing fee of $100. must be paid at the time of filing the nomination (cash, money order or certified cheque). In order to raise campaign funds or incur campaign expenses you must first be nominated.

For further information, please call the Clerk'sDepartment at **(905) 832-8504.**

First published: September 14, 2000

John D. Leach, City Clerk and Returning Officer, City of Vaughan

Message to CJN Snowbirds

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your Canadian Jewish News.

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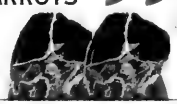

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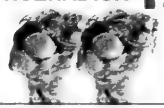

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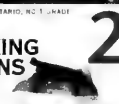

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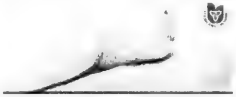

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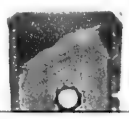

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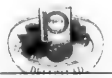

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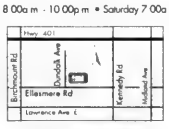

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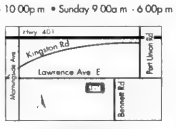

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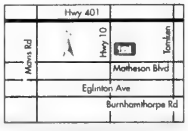

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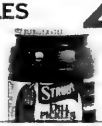

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New medication helps Crohn's disease sufferers

By PAUL LUNGEN
Staff Reporter

TORONTO — As a researcher and physician trained in scientific discipline, Dr. Hillary Steinhart chooses his words carefully. He's not prone to hyperbole so as far as he's concerned, Infliximab represents " a significant advance" in the treatment of Inflammatory Bowel Disease (IBD).

Felisia Ali, on the other hand, is not limited by the requirements of scientific detachment. A Crohn's patient who's experienced the agony of constant stomach pain and the restricted lifestyle the disease imposes, she has a different take on her medication. From her perspective, Infliximab is nothing less than "a miracle drug."

They may both be right.

As staff gastroenterologist at Mt. Sinai Hospital and a leading expert on IBD, Steinhart is on the leading edge of research into Crohn's treatment. Ali is one of Steinhart's patients and someone who has suffered from Crohn's disease, an inflammation of the digestive system.

Two years ago, Ali was in awful shape. She often suffered from severe stomach pain accompanied by nausea and diarrhea. In a two-month span, her weight dropped from 140 pounds to 79 pounds. Surgery was prescribed and doctors removed about a foot of her small intestine and a couple of inches of her large bowel, then reattached the two.

The treatment worked for about one month before recurring intestinal pain led her doctor at the time to prescribe Prednisone, an anti-inflammatory steroid that is commonly used in treating patients with Crohn's. Though it boasts a high success rate, the drug exacts a high price from long-term users. Prednisone's side effects include moon face, acne, weight gain, emotional changes, cataract formation and osteoporosis.

When Ali first met Steinhart in early to mid 1999, the doctor suggested she try Infliximab, a new medication in use in the United States which was still awaiting regulatory approval in Canada. Felisia jumped at the opportunity and in July, received her first infusion. "I felt good right away," she said.

Within a short time, her Crohn's symptoms began to disappear and what's more, she did not suffer from significant side affects.

Infliximab, sold under the trade name Remicade, "is the first of a new class of Biologics drugs, biologic response modifiers," Steinhart said. "The drug is an antibody directed against a protein, TNF Alpha, which is considered central to inflammation."

By blocking the activity of TNF Alpha, inflammation and other symptoms of Crohn's are stymied. International tests show that 50 to 80 percent of patients improve with treatment. Half of those with abdominal pains and diarrhea are in remission four weeks after treatment, while 30 percent show significant improvement, he said.

Furthermore, Infliximab has been shown to close fistulas, connections between the bowel and the skin. "This is the only drug effective in allowing healing" of fistulas, Steinhart said.

In a little over a year, Steinhart has prescribed Infliximab to more than 30 patients, most of whom have severe forms of Crohn's. Treatment consists of a two-hour intravenous infusion every eight weeks. There are some side affects from the infusion, including slight fever, shortness of breath and a fall of blood pressure, but these can be readily treated, Steinhart said.

The side affects in some people results when they develop antibodies to the antibodies in the infusion, since Infliximab contains mouse proteins, he added.

Infliximab "is not a cure, but it's a major advance," Steinhart said. Patients will likely need regular treatment into the foreseeable future.

Developed by Centocor, a U.S. company that was swallowed by chemical giant Johnson & Johnson, Infliximab is marketed in Canada by Schering Canada.

Although the cause of Crohn's is not certain, it is believed the disease results from an immune system that is out of whack. "Some individuals have an over-active immune system that's triggered by external factors, such as diet, smoking, medication, infections, bowel bacteria," Steinhart said. The immune system has "gas and brakes... For people with Crohn's Disease, the brakes are not operating properly."

There are about 60 biologics in the pipeline aimed at treating IBD, he added.

While Infliximab may be the first wave of a future response to disease, it comes with a hefty price tag. The full price for a single treatment varies between $3,000 and $5,000, or $18,000 to $30,000 per year.

Because it has yet to receive regulatory approval in Canada, it is available only through a special access program and the cost of the drug is often subsidized, Steinhart said.

Ali is one of the patients who has benefited from the subsidy program. She paid for her first dose but received the next two at no cost under the program.

For her, the drug was a godsend. "Before, I was in pain, rolling around and crying. There was nothing I could do about it."

Now she said, her life has returned to normal. She's enrolled in college and she can do the things healthy people take for granted, like going to movies and joining her family for outings.

"You don't feel so out of place any more," she said.

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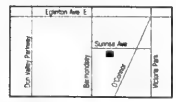

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See Page 61

Israel presses for UN role on Temple Mount

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel is pushing an initiative to hand sovereignty of the Temple Mount to permanent members of the UN Security Council in the latest effort to break through to a final status agreement with the Palestinians.

Among those involved are the governments of the United States and Egypt, who proposed the idea, French President Jacques Chirac, and UN Secretary General Kofi Annan.

Prime Minister Ehud Barak asked the French President to participate in this effort because of France's position as current president of the European Union and as permanent member of the Security Council.

Another unspoken reason for requesting the French role is that, unlike the United States, Paris would not be "suspected" of favouring Israel.

During a long telephone conversation recently with the French President, Barak explained that the Temple Mount issue was preventing the achievement of a final status agreement with the Palestinians.

Barak also emphasized that the problem involved the unwillingness of the Palestinians and the Muslim world to recognize the special claim the Jewish people historically have on the Temple Mount.

Barak said that while the Western Wall is considered holy for Jews, Muslims are unwilling to recognize the rights of Jews and Israel to the site, and will merely concede their right to pray there.

As a result, Barak said, Israel rejects Palestinian chairman Yasser Arafat's claim for Palestinian or Muslim sovereignty over the Temple Mount. The prime minister told Chirac that in any future arrangement, the status quo over the holy sites would be preserved, and the Temple Mount would remain in the hands of the Jerusalem Wakf (Muslim religious authority).

Israel now believes bringing the Temple Mount under the aegis of the international community could be the best way to safeguard the rights and interests of both faiths, while retaining the status quo on the ground.

The French president expressed his willingness to help and said the French government co-ordinates its positions on the peace process with Washington.

Chirac and Israel's acting Foreign Minister Shlomo Ben-Ami met last week for what appeared to be talks focused on the idea of international sovereignty over the Temple Mount. The next day Chirac spoke with Arafat and Annan on the telephone.

The idea of international sovereignty over the Temple Mount was first raised by U.S. President Bill Clinton during the latter part of the Camp David Summit in July as one of several possible options to solve the question of Jerusalem. Egypt later presented an updated version of the idea, placing control in the hands of the Security Council's five permanent members.

Responding to the reports, the Prime Minister's Office said "this is all speculation. Barak is not willing to discuss the proposal until Arafat agrees to discuss it."

In Israel and in the Palestinian Authority, officials are waiting to see what President Clinton's next steps in the peace process might be, and it is still not clear if the U.S. will present the sides with a bridging document.

Syrian missile test worries IDF

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Syria successfully tested its first North Korean ground-to-ground Scud-D missile early last Saturday morning – the missile was fired toward northeastern Syria.

Reliable defence sources said the military establishment was somewhat surprised by the model of missile fired.

The sources said the Israel Defence Force's Arrow missile can intercept the Scud-D, which has a maximum range of about 600 kilometres – a longer reach than earlier Scud B and C models, but shorter than the new Iranian Shihab 3, and the North Korean missile on which it is based, the No-Dong.

The difficulty the Scud-D would pose for the IDF lies in trying to locate the missile launchers. Extending the range enables the Syrian military to locate launchers deep inside their territory and operate them at a far greater distance than with previous short-range missiles.

The Scud-D missile threat will force the Israel Air Force to invest considerable effort in locating and destroying the missiles – like its efforts against the Iraqi Al-Abas and Al-Hussein missiles, both of which belong to the Scud family.

Like the earlier models, the Scud-D is capable of being armed with chemical and biological warheads manufactured in Syria. It is not known exactly what sort of warhead the missile launched on Saturday was testing.

The military establishment commented that the Scud-D test, along with reports of a number of No-Dong missiles being supplied to Libya, and the continued development of the Shihab 3, proves the IAF has been correct in building up its strength in recent years.

In internal discussions, air force commanders argued that the air force must equip itself with a sufficient number of advanced jets to be able to act against the launchers of ground-to-ground missiles of short, medium and long ranges.

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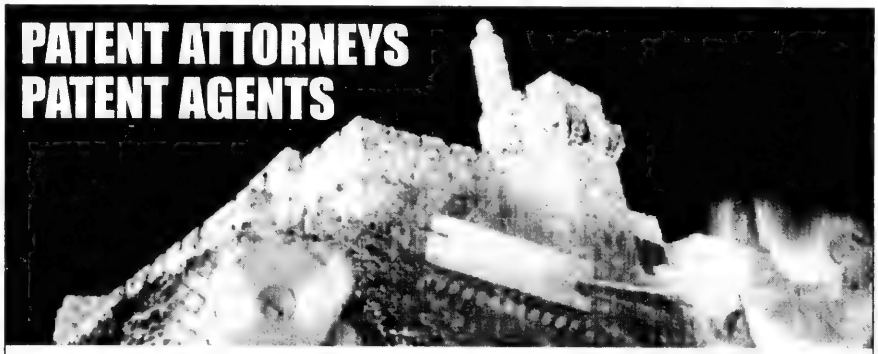

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Yehuda Amichai, the people's poet, laid to rest

Ha'aretz Daily Newspaper Ltd.

Obituary

JERUSALEM — Politicians, generals, poets, writers, singers, professors of literature and many other devoted fans of Yehuda Amichai came Sunday afternoon to a sun-drenched Safra Square at Jerusalem's City Hall to pay their last respects to Israel's unofficial poet laureate, who died of cancer last Friday at the age of 76.

Amichai was one of the leading Israeli poets of the 20th century. He was born in Germany to a religious family of farmers who came to Palestine in 1936 and eventually moved to Jerusalem. He volunteered for the Jewish Brigade in the British Army during World War II, and later, as a member of the Palmach underground forces, he participated in gun-running and helping to bring Jewish immigrants to Palestine. During the War of Independence in 1948, he fought in the Negev.

Amichai studied literature and biblical studies at Hebrew University, Jerusalem, graduating in 1956. To earn a living while writing poetry, he taught at a secondary school for many years. He subsequently lectured at the Hebrew University and New York University.

In 1982, he was awarded the Israel Prize for Hebrew Literature and the Bialik Prize. In 1990, he received an honorary PhD from Hebrew University.

Amichai began publishing his poetry in the 1940s and his first collection, *Achshav u be'yamim ha'acherim* (Now and in the other days), came out in 1955.

His poetry was modern, in both language and substance, intertwining prosaic elements of everyday life and emphasizing his belief that modern poetry should deal with current, daily themes. Amichai made use of technological terms, tanks, airplanes and fuel, and he wrote about rental agreements.

He was also an innovator of language, using biblical Hebrew, the Hebrew of the Middle Ages and contemporary slang. Amichai was known as a poet who wrote in a language that was accessible.

He once said that when he served in the army, he learned that there are two things – love and war – that "must coexist." This theme is clearly evident in his heart-wrenching poems, such as *Shneinu be'yachad ve kol echad lechud* (The two of us together and each one separately), *Geshem be'sdeh ha'krav* (Rain on the battlefield), *Shir leil Shabbat* (A song for the Sabbath eve) and others.

However, his poetry is also full of irony that he directed at himself, standing alone in his own environment. Thus, Jerusalem was a favourite subject. In an interview he gave to the *Boston Globe* some two months ago, he said he had walked through every alley of the city and that peace would emerge from one of them.

Yehuda Amichai

Amichai published 16 poetry anthologies, as well as children's songs, two novels, a collection of short stories, two plays and numerous essays. His poetry was translated into 33 languages and he was considered a leading candidate for a Nobel Prize in literature.

Avraham Burg called Amichai "the foundation stone of Israeliness" and concluded his remarks by saying, "I want to take my leave of you in the name of a religious individual who found roads to God through you."

Writer Meir Shalev said Amichai's language was not as simple as it sometimes appeared to be, but multi-layered, and Amichai simply allowed everyday Hebrew to walk in the palaces of poetry.

Prime Minister Ehud Barak called Amichai "the person whose words gave meaning to our life here." Barak said Amichai's poetry "prepared the nation's hearts for the great act of conciliation of this generation – the recognition between us and our neighbours."

Of Amichai's relationship with Jerusalem, Barak said, "This city of Amichai's is a city in which reconciliation is possible, in which it is possible to achieve the impossible."

Amichai is survived by his wife Hannah and three children, Ron, David and Emanuella.

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Illegal child labour exceeds 20,000

By HAIM BIOR
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — More than 20,000 children are working in violation of child labour laws, according to Adi Ben-Ami, head of the Noar Ha'Oved V'Halomed youth movement.

The figure is far more than estimated by the Central Bureau of Statistics, said Ben-Ami, who presented the data Sunday at a weekly session of the Histadrut Labour Federation leadership, and about five times a figure recently published by CBS, which stated that 4,181 children were illegally employed in 1998, as compared to 628 in 1994.

The Histadrut discussed the issue of illegal child labour after nine Palestinians, aged nine to 14, were found recently along the Jerusalem-to-Tel Aviv highway, near Latrun, abandoned without food and water after having worked on a farm for one week straight.

Ben-Ami wants the youth movement to be granted power to try to deal with the problem of child labour in agriculture, building and in open markets. He argued the movement should be empowered to act because the Labour and Social Affairs ministry has found it difficult to deal efficiently with the issue.

Jihad Akal, head of the Hadash Party faction in the Histadrut, said the number of school dropouts in the Arab sector was about 44 percent by the 12th grade, and half that figure dropped out of school by the time they reached age 13. This compared to a dropout rate of only 12 percent in the Jewish sector, with just six percent dropping out by age 13.

"These figures explain how a situation is created in which children get into the labour market at much too young an age and work as delivery boys, haulers and cleaners under horrendous conditions that endanger them and others," said Akal.

The Histadrut called on local authorities and regional councils to take action against child exploitation, which they said has increased recently. They said this has been clearly evident in the increasing number of children that have been spotted at major intersections selling drinks and snacks.

The week in Israel

Sept. 18

• A Likud legislator called upon Prime Minister Ehud Barak to demand the U.S. recall its ambassador to Israel. Uzi Landau issued the call after U.S. envoy Martin Indyk called for the sharing of Jerusalem last week. "It is inconceivable that an ambassador should call for the partition of the capital in which he is serving," Landau said.

• Israel awarded honorary citizenship to Per Anger, now 88, who, as a Swedish diplomat during World War II, shielded thousands of Hungarian Jews from the Nazis.

Sept. 19

• Foreign workers toiling in an orchard near Israel's border with Lebanon were pelted with stones thrown from the other side. A shot was also fired from the Lebanese side. No injuries were reported.

Sept. 20

• Israelis top the list of foreign investors snapping up real estate at bargain prices in Budapest, according to Reuters.

• Tel Aviv launched the city's first bicycle paths. The paths run along the city's busy main boulevards.

Sept.21

• Israel and the Palestinian Authority signed an agreement authorizing the construction of a sea port in Gaza, *Ha'aretz* reported.

Sept.22

• A serial rapist is thought to be responsible for at least three rapes and a sexual assault at an IDF army base in the centre of the country. Army and police investigators did not inform the pubic until today for fear of harming their investigation.

Files from JTA and Ha'aretz

Community condemns Iran appeals court verdicts

JTA and CJN Wire Services

It might appear that Iran made concessions by reducing jail time for the "Iran 10," but Canadian Jewish advocates insist it's not nearly enough.

Decrying the verdict of the appeals court announced in Iran last Thursday, activists vowed that the fate of the prisoners will not be forgotten.

In Ottawa, Liberal MP and international human rights advocate Irwin Cotler rose in the House of Commons to decry the ruling of the appeals court.

Cotler, who has been involved in the case for 18 months, acknowledged that the charges of spying for Israel had been dropped and the prison terms reduced.

"But this is little solace for those who were unjustly charged to begin with, who were deprived of every canon of a right to a fair trial, and who continue to be subjected to the prosecution and persecution of the innocent," Cotler said.

The appeals decision reduces the jail time of the most severely punished, Hamid Tefileen, to nine years from 13, and the shortest sentence, for Ramin Nemati Zadeh, to two years from four.

Iranian judiciary officials said time served will be included in the sentences.

"We totally reject the decision of the Iranian appeals court to maintain the sentences meted out to the 10 Iranian Jews," stated Canadian Jewish Congress president Moshe Ronen. "Even though the time served will be reduced, this outcome is still the product of a flawed judicial process that has remained biased and is not consistent with international norms of justice," Ronen added.

"The accused are innocent of the charges and have now been in detention for 18 months. Along with human rights activists around the world, we will continue to raise our voices on behalf of these prisoners."

Ronen called for the prisoners' immediate release. As well, CJC urges ongoing advocacy, including appeals to Iran's supreme court and to the country's leaders for clemency.

Congress called on Prime Minister Jean Chrétien to publicly condemn the decision and to freeze ongoing initiatives with Iran.

CJC is also urging rabbis across Canada to come together in public places and sound the ram's horn in a call for the release of the prisoners and in an expression of solidarity with them.

The 10 Iranian Jews were convicted in July of various charges, including spying for Israel, despite the fact that no official charges of any kind were made public or disclosed to the accused until after the trial.

"The effect," Cotler said, "was to deny the accused the basic right to know and the right to make full answer and reply to the charges.

"Moreover, statements made by Iranian prosecutors during the trial raise concerns about religion as an improper motivation for the prosecution of the Iranian Jews."

New sentences for Iranian 10

The following are the new sentences handed out last week for the "Iran 10":

- **Hamid Tefileen**, 29, reduced to nine years in prison.
- **Ramin Farzam**, 36, eight years.
- **Nasser Levi Haim**, 46, seven years.
- **Asher Zadmehr**, 49, seven years.
- **Javeed Beit Yakov**, 41, six years.
- **Farzad Kashi**, 31, six years.
- **Farhad Saleh**, 31, six years.
- **Shahrokh Paknahad**, 23, five years.
- **Faramarz Kashi** (brother of Farzad Kashi), 35, three years.
- **Ramin Nemati**, 23, two years.

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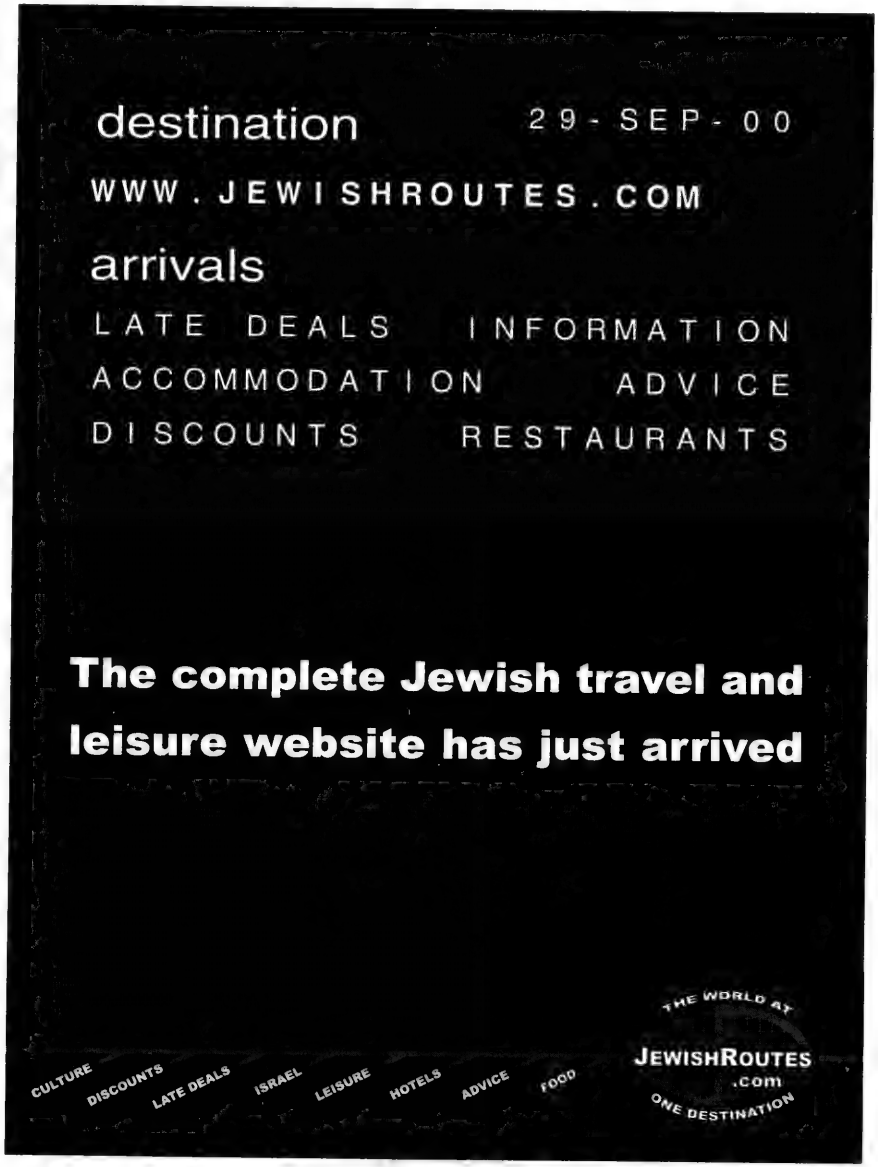

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Israeli, Egyptian officers meet in U.S. in bid to foster dialogue

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The United States is organizing meetings between Israeli and Egyptian army officers in an attempt to foster a dialogue between the defence establishments of the two countries and reduce tensions and mutual anxieties.

Five officers from each country took part in a meeting held recently at a U.S. military base in Virginia. For the first time, the Egyptians also sent a senior officer, bearing the rank of brigadier-general, who does not belong to the liaison unit of the Egyptian Army that maintains ongoing working relations with the IDF.

At the Virginia meeting, the officers from the two countries took part in simulation exercises, based on various scenarios for the Middle East, under the guidance of their American hosts. According to Israeli sources, the meeting was more successful than its predecessors, which mainly produced frustration.

"We hope this marks the beginning of a new road, but there is still a long way to go," said one of the sources.

The administration believes that by creating ties between the defence establishments, it will be possible to promote the normalization process between Egypt and Israel – Washington's two major allies in the region – and forestall allegations, such as the one made by Israel, that Egypt is engaged in an intensive military buildup and poses a threat.

The idea for the meetings was advanced by U.S. Defence Secretary William Cohen in a meeting with Egyptian President Hosni Mubarak. Another ardent supporter of the project is the U.S. ambassador to Israel, Martin Indyk, who tried to implement it when he served as assistant secretary of state for the Middle East.

Mubarak has consistently prevented the development of security ties between the IDF and the Egyptian Army and between the two defence ministries. The Egyptian leader has also limited security relations to the continuing co-ordination that takes place via the military liaison committee, which deals mainly with guarding the border.

The latest meeting of that committee took place two weeks ago in Egypt. No special problems were raised and the Israeli side described the meeting as a success.

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Demographic study sparks debate

By GAYLE HORWITZ
Jewish Telegraphic Agency

WASHINGTON — A recent study which projects the shape of the world Jewish community through 2080 has touched off debate among some demographers who question the value of reaching so far into the future.

"Long-term projections from demographers have the same accuracy as economists today predicting the economy 80 years from now," said Gary Tobin, president of the San Francisco-based Institute for Jewish and Community Research.

Because projections are made on the presumption that present conditions will not change, their conclusions have "no value," he said.

"We cannot predict significant changes over time," he added. "Their only value is in examining where we are at in the present."

The findings of a team of scholars from Hebrew University, published last week by the American Jewish Committee in the *American Jewish Year Book 2000*, predicted that in the next 80 years, the Jewish population of the United States would decline by one-third to 3.8 million if current fertility rates and migration patterns continue.

In the same period, according to the study, the number of Jews in Israel will likely double, swelling to 10 million.

The study also anticipated a severe decline in the number of Jews in the former Soviet Union. By 2080, the data suggested, the Jewish community there will be virtually extinct.

Among the study's conclusions was that Israel would be home to the world's largest Jewish community as early as 2020, and the majority of the world's Jews by 2050.

The article, *Prospecting the Jewish Future: Population Projections, 2000-2080*, offers demographic projections for Jewish communities throughout the world in the years 2020, 2050, and 2080. It also offers adjusted scenarios based on changes in fertility rates.

Sergio DellaPergola, chair of the Harman Institute of Contemporary Jewry of Hebrew University, who headed the study, readily concedes that the science of making projections is imprecise and likely to be affected by unforeseen political and technological changes.

But he defends the usefulness of his research. "Don't be swept up by the 2080 numbers," said DellaPergola, whose research team spent three years sifting through hundreds of population studies from around the world.

"Our main interest is in the short term. I do not believe 2020 will be so different than 2000," he said.

Population projections have long been an important tool in helping governments, international organizations and even local communities plan for the future.

DellaPergola points out that the United Nations, for example, utilizes projections though 2150 to make decisions on how its resources can be best deployed.

Jewish communities, struggling to stretch limited financial resources, are no different, he said.

The study noted, in particular, the rapidly aging Diaspora community, saying that by 2080, more than 40 percent of Diaspora Jews will be 65 or older.

The study warned that Jewish social services to the elderly could be overwhelmed as a result.

"Especially as we see the erosion of younger groups in the Diaspora, there is going to be a tough confrontation between those who want to see more money spent on youth programs and those who want the money to go to the elderly community," DellaPergola said.

He also suggested this trend could intensify the current struggle over dividing resources between American Jewry and Israel.

He said he hopes the study will "ring the bell" for Jewish communities, about issues such as these that are looming on the horizon.

Ira Sheskin of the University of Miami, a principal architect of the 2000 National Jewish Population Survey, which is currently under way, called the recent projections "a great starting point for discussion."

But, he added, "do you think if this were the year 1900, what could we have predicted? The Holocaust? The State of Israel? The very concept" of projections "is a difficult one."

Sheskin, DellaPergola and Tobin all agree that at the very least, the study provides a concise snapshot of the current face of world Jewry.

For DellaPergola, creating solutions to the problems they reveal for the future is the next step.

"There is always a chance that a picture that seems negative can be overturned," he said. "But it takes imagination and courage to change."

Internet could help build Ladino dictionary

By VLASTA KOVAC
Jewish Telegraphic Agency

ZAGREB, Croatia — The Internet may prove a valuable tool for preserving a language spoken by Jews for more than 500 years.

Sephardi Jews from around the world could help compile a dictionary of Ladino by providing their input via the Internet, according to Winfried Busse, a professor of philology at the Berlin Free University.

Making the suggestion at a recent conference in the southern Croatian city of Dubrovnik, Busse said the Internet could serve as a global workshop for people to create the dictionary.

Ladino, also known as Judeo-Spanish, dates back to the Spanish Expulsion of 1492, when it became a specifically Jewish language.

Several dialects are still spoken in the Balkans. In recent years, there has been a boom of interest in the language among young people, especially within Israel.

During the conference, Busse suggested that speakers of Ladino could use the Internet to provide words, sentences, phrases, proverbs, and even whole stories, using Ladino.

The software for such a dictionary was created by the Philological Institute of the University of Cologne in Germany, he said, adding that it has already been used to make a dictionary of the language used on the Mediterranean island of Sardinia.

A dictionary of Ladino could take one of two forms, he said. It could include all the varieties of the language that are known in various regions. Or it could create, out of all the varieties, a common, standard Ladino.

The choice of how to proceed, he added, would have to be made by the Alta Autoridad de Ladino – the High Authority for the Ladino Language – a body created by Israel's Knesset.

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Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.

Divorce and Jewish Life in the New Year

I composed these lines in a city of great beauty whose history is both magnificent and horrible for Jews: Budapest, Hungary. This is the city of my birth; at age three, during the Hungarian Revolution of 1956, I left here with my parents and older brother.

Today, there is a great deal of intermarriage in Hungary, notwithstanding the rebirth of Jewish life after the fall of Communism; new schools and Jewish institutions are sprouting everywhere. Before the war, Hungary boasted about 800,000 Jews. This number has since dwindled to some 100,000, most of whom have intermarried or are unaffiliated. Many are either too ignorant of Jewish history or Judaism — or simply too attached to the Hungarian language, culture and friendships — to consider making *aliya* to Israel.

Although there is plenty of antisemitism here, it is no longer institutionalized; the government is friendly to its Jewish minority and boasts excellent relations with Israel and Jewish organizations worldwide. Therefore, unlike the former Soviet Union, Hungary has experienced no mass migration of its Jewish citizens to Israel in the past decade. Now that Hungary has joined NATO, Hungarian Jews feel more secure.

If assimilation in Hungary can be said to have an upside, it is that intermarried couples who become separated rarely argue over religion when discussing terms of custody and access to children: The downside is that they are too apathetic or ignorant of Judaism to care about decisions that Canadian Jews often struggle with: how to divide the Jewish holidays, which school *kinderlach* should attend, which branch of Judaism they should be introduced to, who pays for the Jewish private full-day or part-time day school and summer camp.

But what of us in Canada? What, if any, impact does assimilation or intermarriage have on divorce? In my experience, when Jews separate from their non-Jewish spouses, differences in religion do not usually matter when sorting out terms of custody and access to the children. Religion is simply not central to most people's work-focused lifestyles

The issues are usually settled quite simply: the Jew gets the kids on Jewish holidays and the non-Jew gets them on non-Jewish holidays

Each spouse does what he or she wishes about religion during their respective times with the children. This is basically the law of Ontario and most of Canada outside Quebec, ever since the Supreme Court of Canada decision in *Young v. Young*. But in a few cases, one of the spouses will make religion a big issue out of bitterness or spite, and may even litigate it. Sometimes, this is a tactic to extract better financial concessions or to continue to exert emotional control.

The difference between Canada and Hungary is startling. In Canada, the fact that religion can be a highly contentious issue attests to the liveliness of Judaism in our country, even among some of the many Jews who have intermarried. By contrast, religion barely even registers on the radar screen in a country like Hungary.

For all of Budapest's beauty, I prefer to see separated spouses struggle with their Jewish identity than ignore it altogether. Sometimes we lose sight of what we should be grateful for, even when we are arguing. In later years, historians will look back on Canadian Jewry — our successful fundraising/charitable efforts, the proliferation of new Jewish schools and a vibrant resurgence of interest in Judaism — as our "Golden Age."

On behalf of myself, my family and the law firm of Basman Smith, I would like to wish you and your family a healthy and successful L'Shana Tova.

May you never have to contend with such *tsures* as divorce and the anguish of the children who go through it.

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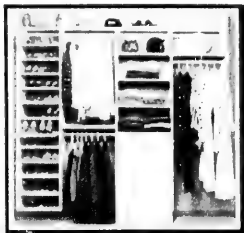

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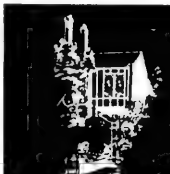

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6. **Peppers - miniature medium green**
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Rosh Hashanah is the time for your sweet tooth

Continued from page 48

¼ tsp. ground ginger
¼ tsp. allspice
¼ cup cold tea or coffee
¼ cup brandy, whiskey or orange juice
½ cup raisins, rinsed and well-drained
½ cup dried apricots, cut up

Preheat oven to 325. Spray a 10-inch bundt pan with non-stick spray. In the processor beat eggs, egg whites, sugar and oil until light. Add honey, mix well.

Combine dry ingredients and spices. Add to batter alternately with tea and brandy. Mix just until blended. Stir in raisins and apricots.

Pour batter into pan. Bake at 325 for 1 hour and 15 minutes or until the cake tests done. A wooden skewer inserted into the centre should come out dry. Remove from oven and let cool for 20 minutes. Loosen the cake from pan with a flexible spatula. Carefully invert onto a serving plate. Yields 20 servings and freezes well.

ASHKENAZI HONEY CAKE (LEKACH)

From *To Life* courtesy of Thelma Barer-Stein, Esther Schwartz and Risa Vandersluis.

Preheat oven to 325 degrees. Lightly oil 2 loaf pans 9 x 5 x 3 or a 9-inch tube pan.

In a large mixing bowl beat well:

4 eggs
1 cup dark brown sugar

Stir together until soda is dissolved and add to egg mixture:

1 cup strong coffee
1 tsp. baking soda

Add and continue beating:

1¼ cup buckwheat honey
¼ cup oil
2 tbsp. brandy
1 tsp. vanilla
Grated rind and juice of 1 orange

In a separate large bowl measure and sift together stirring to coat raisins and almonds:

2 cups all-purpose flour
1½ cups whole wheat flour
1 tsp. cinnamon
½ tsp. salt
¼ tsp. each allspice, cloves, nutmeg, ginger, anise
½ cup raisins
½ cup toasted sliced almonds

Fold dry mixture into batter until flour disappears. Spoon into loaf pans or tube pan. Bake loaf pans about 45 minutes, tube pan for about 1 hour, or until cake tests done. Almond slices can be added to flour mixture or sprinkled over the top. Yield two loaves, 16 slices each.

SEPHARDI NUT CAKE WITH HONEY LEMON SYRUP

From *To Life*.

Preheat oven to 350. Lightly oil 9 x 13 x 2 pan.

In a mixing bowl combine and set aside:

1 cup finely crushed melba toast or zwieback crumbs
2 cups finely ground almonds lightly packed
1 whole orange rind, finely grated

In a medium mixing bowl beat until pale and thick:

6 egg yolks
½ cup sugar

In a large mixing bowl (with clean beaters), whip 6 egg whites until stiff. Gradually beat in ¼ cup of sugar.

Gently fold crumb mixture and egg yolk mixture into stiffly beaten egg whites. Smooth mixture into pan and bake 35 minutes or until cake tests done.

While cake is baking, mix in small saucepan and keep hot:

1 cup water
½ cup dark honey
¼ cup lemon juice
½ tsp. cinnamon (optional)

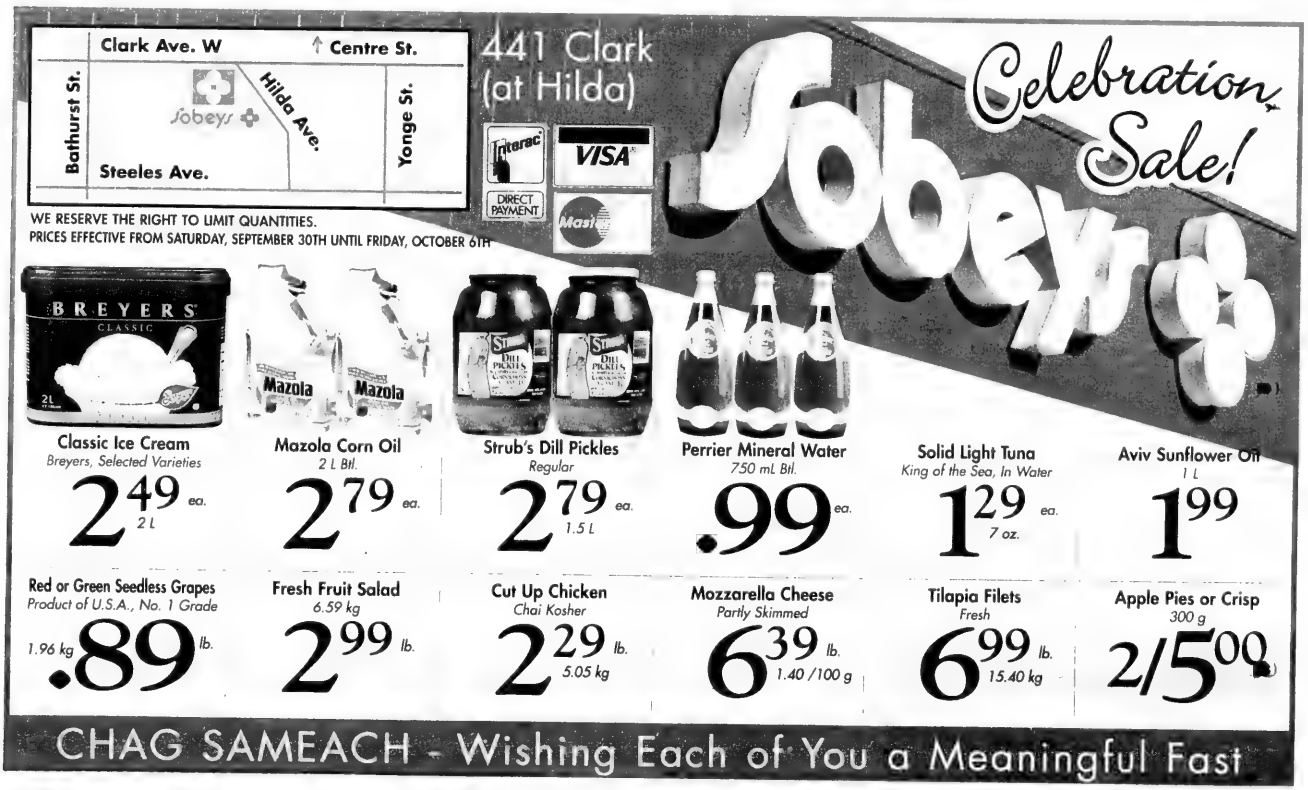
After baking, pour hot syrup over hot cake. Set aside to cool before cutting diagonally into diamond shapes. Place one whole clove in centre of each piece.

MAKAGIGI
Polish honey nut candy

½ cup sugar
½ cup dark honey
¼ cup water
2 cups chopped nuts

Put sugar, honey sugar and water into deep pan. Bring syrup to a boil. Colour will turn brown. Add nuts. Let simmer for ½ hour.

Pour caramel out on a cold hard surface, Roll it out with porcelain or moistened wooden rolling pin. Cut into strips.



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Founder reflects on growth of film festival over last 25 years

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Who could have known? Dusty Cohl, in his heart of hearts, knew.

"We had a feeling it would be the start of something big," he said. And he was absolutely right.

Twenty-five years on, the Toronto International Film Festival, formerly known as the Festival of Festivals, has blossomed into a glittering, star-studded movie festival.

"There isn't a festival in the world that comes close to ours in terms of the quality of films," boasted Cohl, its 71-year-old founder and chief promoter.

This may sound like hyperbole. But Cohl, a retired real estate lawyer, speaks the truth.

Although the Cannes Film Festival is highly regarded and extremely well-hyped, its stylish Toronto competitor has been breathing down its neck for years now.

Variety, the bible of American show business, commented recently that the Toronto festival is the festival of choice among connoisseurs. It is not only Hollywood's favourite in launching premieres and selling new films, but also the venue for European and Asian filmmakers interested in breaking into the lucrative North American market.

Yet, surprising as it may sound today, Hollywood shunned the first Festival of Festivals, boycotting it on the grounds that a North American festival was not the place for a film to debut.

Dusty Cohl greets entertainer Lou Jacobi.

Furthermore, Toronto's media was skeptical, Cohl recalled in an interview as this year's festival, which ran from Sept. 7 to 16, wound down. "The *Globe and Mail* wondered whether it would be a cornucopia of delights or a dog's breakfast. The *Toronto Star* adopted a wait-and-see attitude. Only the *Toronto Sun* saw its possibilities."

When Cohl – the scion of Galician and Russian Jewish immigrants – conceived his idea, he had in mind a festival that would bring the best films from other festivals to town.

Thanks to the contacts he had forged at previous Cannes festivals, Cohl, who usually gravitates toward small, independent films, was able to arrange a fairly impressive line-up for the inaugural Festival of Festivals.

One hundred and forty films from 30 countries, highlighted by a retrospective of Canadian, German and women's films, were screened that year.

Cohl and his friend, Bill Marshall, without whose help and enthusiasm the festival would have remained a gleam in Cohl's eyes, laboured hard to ensure its success.

"We had a zillion things to do," he said. "We worked 26 hours a day. The adrenalin was running high."

Nevertheless, the rug was pulled from under their feet when two big stars – Jack Nicholson and Warren Beatty – reneged on a promise to make an appearance.

The festival was a money-losing proposition in its first year, but the press clippings were glowing. "It was a heck of a festival," said Cohl, a lifetime patron who's no longer operationally involved on a day-to-day or month-to-month basis.

Since then, the festival has grown exponentially.

Consider the statistics. In 1979, 150 films were presented, compared to 329 this past year. Attendance has risen from about 70,000 to more than 300,000. The budget, $1 million in 1983, is now approaching the $7 million mark. The number of accredited journalists has increased from 145 to 775.

All told, the festival has screened 5,790 films, while 4,672 directors, producers, screenwriters and actors have turned up for the festivities.

And due to astute programming, it has been a showcase for such acclaimed movies as *Exotica*, *Reservoir Dogs* and *sex, lies and videotape*.

Cohl, holding court in his trademark black cowboy hat, has taken it all in with aplomb.

"My favourite moments have been people moments," he explained, heatedly denying he is star-struck. "It's people, not stars, who appeal to me."

Cohl, whose most beloved movies include *To Catch A Thief* and *The Party*, said the festival owes its phenomenal success to Torontonians, who love films unabashedly.

In 1991, Cohl and his wife, Joan, created the Floating Film Festival, held every other year in January for 10 days on a cruise ship in the Caribbean. "I get a charge out of it," he said. "It's the world's smallest international film festival."

Cohl disclosed that the first journalist to interview him in connection with the inaugural festival was Geneva Berger of *The Canadian Jewish News*.

Similarly, the last interview he gave at this year's festival was also with the *CJN*.

"So I've come full circle," he chortled.

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Eye on Arts

By Bill Gladstone

PROTEST SONGS OF THE SHTETL, SWEATSHOP AND LABOUR UNIONS

Jerry Gray, the longtime original member of 1950s-era folk-protest group **The Travellers**, is conducting an eight-week course called Canadian Folk, Labour and Protest Songs for the U. of T.'s school of continuing studies.

According to Gray, songs covered will include those of 19th-century Irish migrant workers, protest songs from the shtetl, songs of new Jewish immigrants, songs of the sweat shops and organizational songs of the Cap Workers, Cloak Makers and other unions.

"I'll also tell some personal stories of my own," says Gray, who sang on picket lines at the age of 16, and worked with the Jewish Labour Committee in the 1950s and 1960s. He recalls "singing out against apartheid, sharing stages with **Oscar Peterson** and **Harry Belafonte** for Holy Blossom's stand-in solidarity with **Martin Luther King Jr.** in 1963, and further fights on behalf of **Cesar Chavez** and the migrant farm workers."

The course begins Oct. 11 and runs eight weeks. 416-978-2400.

Incidentally, the National Film Board and Cohen Siblings Productions filmed **The Travellers** in performance at various locations this summer, including at Camp Naivelt's 75th anniversary celebration. Watch for them, along with early Naivelt footage with **Pete Seeger**, in a retrospective television documentary tentatively scheduled to air in January 2001.

* * *

Media Watch: Check out the Sept. 30 edition (Rosh Hashanah issue) of *Saturday Night* magazine in the *National Post*. The mag is expected to feature a profile of **Judy Feld Carr** and her secret rescue of the Syrian Jewish community, which was the subject of a book last year by **Harold Troper**.

"This is the first time such a story has been printed in a major Canadian magazine," Feld Carr tells us.

That's surprising. You'd think the mags would be falling over each other for such a heroic and moving true-life story.

* * *

BBYO Luncheon: Actor **Harvey Atkin** regales participants of the first B'nai Brith Youth Organization Alumni Breakfast series with remarks on the entertainment industry. Nov. 5, 9:30 a.m. 4700 Bathurst St. RSVP by Oct. 26. 416-398-2004. E-mail: dsilver@bbyo.on.ca.

* * *

At the Galleries

• The work of artist **Peter Powning** is on view at the Sandra Ainsley Gallery, 130 King St. W. Toronto, through Oct. 14. 416-362-6815.

• Themes involving the Holocaust, the labour movement and feminism are evident in The Presence of Absence, a show of 53 works by Governor General Award-winning artist **Ghitta Caiserman-Roth**, now on view at the Ottawa Art Gallery, 2 Daly Ave., Ottawa. 613-233-8699, ext. 402.

• The McMichael Gallery's 10th anniversary art sale runs Oct. 27 to 29. Islington Ave. in Kleinburg. 905-893-1121, ext. 269.

* * *

Arts Briefs

• Launch of the book *A Song of Lilith* is scheduled for Sept. 28, 6:30 p.m., St. Lawrence Centre, just prior to the premiere performance of *A Song of Lilith*, featuring actor **Moira Wylie**. To reserve an autographed copy, phone 416-922-7175. For tickets to the performance ($20-$25) call 416-366-7723.

• Singer-actor **Allan Merovitz** conducts a series of classes on Yiddish folk music. Tuesdays, 7:30 to 9 p.m., for 10 weeks starting Oct. 10. Narayever Synagogue, 187 Brunswick Ave. 416-516-4856.

• Moving Pictures 2000, the ninth annual festival of dance on film and video, runs Oct. 16 through 22 at various venues in Toronto. 416-927-7901 or http://www.total.net/~movingpix.

• Tafelmusik presents Quintets of Mozart and Beethoven. Oct. 12 to 14, 8 p.m. and Oct. 15, 3:30 p.m. Trinity St. Paul's Centre, 427 Bloor St. W. $26-$50. 416-964-6337.

•Interactive world chant performer **Chaula Hopefisher** sings chants in Sanskrit, Hebrew, English, Arabic and Latin, Sept. 28, 7:30 p.m. at Yoga Space and Earth Connection, 8 Matchedash St. S., Orillia. Ont. 705-327-7454. Sept. 30, 8p.m., at the Yoga Studio, 344 Bloor St. Suite 400, Toronto. 416-923-9366. $15, or $20 at the door.

* * *

Rosh Hashanah Greetings: *Eye on Arts* extends best wishes for health and happiness in the New Year to all readers of *The CJN* and their families.

ANSWERS TO CROSSWORD PUZZLE.

1 S	2 A	3 L	■	4 M	5 A	6 G	7 I	8 C	■	9 S	10 L	11 A	12 P	
13 A	G	E	■	14 E	R	I	C	A	■	15 C	A	V	E	
16 G	E	O	17 R	G	E	G	E	R	18 S	H	W	I	N	
19 A	N	N	A	■	■	■	■	20 S	E	E	M	S	■	
21 S	T	A	T	■	22 U	23 T	24 E	■	25 E	M	U	■	26 U	27 P	28 S
■	■	■	29 A	N	A	M	■	30 E	R	I	C	31 A	N	I	N
32 A	33 S	34 S	■	35 E	R	M	A	■	■	36 K	L	I	N	E	
37 L	A	T	38 E	■	39 P	A	R	40 I	41 S	■	42 T	O	T	E	
43 E	V	A	N	44 S	■	■	45 E	S	T	46 A	■	47 N	O	R	
48 P	O	R	G	Y	49 A	50 N	D	B	E	S	51 S	■	■	■	
52 H	R	S	■	53 N	R	A	■	54 E	M	P	L	55 O	56 Y	57 S	
■	■	■	58 T	A	M	P	59 A	■	■	■	60 A	L	O	T	
■	61 R	62 H	A	P	S	O	D	63 Y	64 I	65 N	B	L	U	E	
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■	69 T	H	E	E	■	70 I	S	S	U	E	■	71 E	E	L	

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Pulitzer Prize winner brings 'pops' to the TSO

BY KATHRYN KATES
Special to The CJN

TORONTO — For multi-award winning composer Marvin Hamlisch, 57, it was the solitude of writing music that was instrumental in his picking up the baton and becoming the principal pops conductor for both the Pittsburgh Symphony Orchestra and the National Symphony Orchestra in Washington, D. C.

"When you write music you tend to be alone, as if on a desert island," says Hamlisch. "There is no audience and it gets a little bit lonely. So, during this down time of writing, I decided to do something else. I kind of backed into conducting, it wasn't really anything I thought of doing. It just seemed like it would be kind of fun going from one city to another to work with different orchestras."

From Oct. 2 – 4, Hamlisch will be taking to the podium to lead the Toronto Symphony Orchestra for three nights of pops at Roy Thomson Hall.

The TSO will perform both Hamlisch's songs and a range of other songs. "My concerts are very family orientated. Parents always say that they can't bring their kids to anything, this they can bring them to. We do funny things, including "Rent-A-Composer" where I ask the audience to come up with original titles and I make up songs on the spot. It's a lot of fun and something I've always been able to do."

Hamlisch has won three Oscars, four Grammys, three Emmys, a Tony, three Golden Globes and a Pulitzer Prize.

"Nobody goes out to try to win awards. It is a nice thing that happens," says Hamlisch. "When you win three Academy Awards in one night you become a celebrity. The thing about me is I have a sense of humour and I would go on television shows and be kind of funny. All of a sudden, I was doing shows like Mike Douglas, Merv Griffin and Johnny Carson not once but many times. I co-hosted with Merv Griffin and Mike Douglas."

Born in New York, were he and his wife Terre and their two dogs still reside, Hamlisch's talent for "banging out notes" to match music he heard on the radio, began at the age of 5. As he became more proficient, music became his passion.

His father, a musician himself who played six musical instruments, realised his son's potential and immediately scouted out a good school for him. They enrolled him at the prestigious music school Julliard. Hamlisch also earned a Bachelor of Arts degree at Queens College.

"My first professional job was as a rehearsal pianist on a weekly television show called the *Bell Telephone Hour* on NBC in New York. I was 19 years old," he says.

Hamlisch's compositions have been an integral part of much that has musically come out of Hollywood and Broadway.

His Broadway credits include *They're Playing Our Song*, *The Goodbye Girl* and *A Chorus Line*, for which he received both a Tony and the Pulitzer Prize.

The composer has penned or adapted over 40 motion picture scores including *Sophie's Choice*, *Ordinary People*, *The Swimmer*, *Three Men* and *A Baby*, *Ice Castles*, *Take the Money and Run*, *Bananas*, *Save the Tiger*, *The Way We Were*, and Scott Joplin's music in *The Sting*. The last two garnered him his three Oscars.

As a musical director, Hamlisch has worked with the greatest singers in popular music. His favourite chanteuses being Judy Garland and Barbra Streisand. The Hamlisch/Streisand musical collaborations go deep. Hamlisch was musical director and arranger for Streisand's 1994 concert tour award- winning television special and her Millennium concerts.

Hamlisch is currently writing a new musical based on the movie *Sweet Smell of Success* to hit Broadway in 2002. "*Sweet Smell of Success* is all about the world of innuendo, rumours and gossip that go on in the newspaper. And even though it takes place in the '50s, it's very much something that means a lot today," Hamlisch informs.

The composer also has plans to work on a musical version of Woody Allen's *Bullets Over Broadway*.

"I just really am in a race against time to compose. A lot of conductors have wanted to compose and they can't because they are too busy conducting. I never want that to happen to me. I will always defer to my writing before anything else, because with writing you leave something behind. This is something I can do and bring pleasure to people," he adds.

For tickets to Hamlisch's performances with the TSO call (416) 593-4828.

Yiddishland Cafe pays homage to Chassidism

BY BEN ROSE
CJN Staff Reporter

TORONTO— Yiddishland Cafe, a secular group, paid homage recently to the chassidic movement, with an evening of stories, which have been handed down orally from generation to generation.

"We can't ignore the contributions made to society by the folklore of the Chassidim," said Aaron Fainer, Workmen's Circle chair, in opening the program titled *At the Rebbe's Table*.

The program recognized the work of Henia and Nachum Reinhartz in researching the chassidic tales, each one with a moral.

The stories, which were sung and related, lent themselves to the story-telling talents of Nathan Garnick, singer David Wall and musicians Martin van de Ven and Sasha Luminsky.

"In those days of the 18th century, women did not go to cheder, and these oral stories, written down by the followers of the Baal Shem Tov, were published in Yiddish so women and *prusta menner* [men of lower rank] could read them," said Henia Reinhartz.

"They provided a bridge to Yiddish literature, each story having a moral point, but not religious per se."

Writers such as Y.L. Peretz, Sholom Anski, Sholom Asch, and Isaac Bashevis Singer, were descendants of this tradition, she said.

Using English to recap the main plot line, but primarily depending on his expressive, warm Yiddish, Garnick told the stories of the convert to Christianity, who finally came home to his own faith, of the rich merchant who scratched the silver off a mirror so it would be as transparent as the window through which he saw poor people of his own background who needed help, a story which Garnick said is treasured by Toronto children who are learning Yiddish.

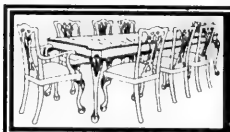
He also told of the chassidic rebbe who reminded a wealthy businessman that the *blota* (mud) which the rebbe's followers dragged over his fine carpets weighed enough to swing the scales of justice in his favour.

The amazing vocal range of Wall, 33, who taught himself Yiddish, was at its best in *Ven der rebe tanst* (When the rebbe dances), and *Sha, Shtil, makht keyn gerider* (Shh, hush, don't make any noise).

The son of Naomi and Marty Wall, David is training to be a chazan. He also contributed several niggunim.

Accordionist Sasha Luminsky, a native of the Soviet Union, played a song inspired by the illness of his daughter, and with clarinetist van de Ven, added to the evening's enjoyment.

The Yiddishland Cafe has been invited to Montreal to give a concert at the Jewish Library, October 29, with Michael Mandel, Chaja Talenberg and Nina Shapilsky. They will be performing the *Yiddish Poets of New York*.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Explore the cool images and beauty of Alaska

By SHEILA DROPKIN
Special to The CJN

ANCHORAGE — While cruising through Glacier National Park is what most tourists think of when they reflect on Alaska, there's more to the state than just this majestic ice – although seeing it is truly one of life's great experiences.

Alaska is a land of legend and myth, heroism and romance, great natural beauty, ice, snow, trackless forests, verdant lands, unnamed rivers, thousands of miles of coastline, three million lakes, miles and miles of tundra and mountains and the legacy of thousands of people who tried to tame it and plunder its natural resources.

Truly exotic, Alaska is so vast that each region has its own distinctive geography, climate and culture. Even its less than 750,000 residents are anything but ordinary, defined as much by where they live as by what they do and how they got there.

Arriving in Anchorage at 11 p.m. in mid-July is quite an experience – despite the hour, it's bright daylight! Darkness (which is more gray than black) doesn't arrive, our cab driver tells us, until about 1 a.m. and disappears again less than four hours later.

In this part of the state, the sun virtually doesn't set in the summer, and there's an average of 19 hours of light per day. In winter, it's just the reverse — with luck, there's light from about 10 a.m. to 2 p.m. Many of the residents now regularly utilize the new "happy lights" in order to ward off mid-winter depression.

The largest city in Alaska, Anchorage, has almost 300,000 residents, nearly half the population of the entire state. It started in 1915 as a tent city, serving the railroad workers who laboured to connect Seward, an ice-free port on the Gulf of Alaska, with Fairbanks and the interior. To this day, log cabins still bump up against modern architecture in the downtown core of the city.

Visitors can't help but be surprised by the city's magnificent public and private gardens. In fact, wildflowers abound in the cities and along the roadways, with blue forget-me-nots and red wildfire predominating.

There are two synagogues in Anchorage: the Lubavitch Jewish Centre and Congregation Beth Sholom. Both state in their phone books ads that they welcome Jews of all persuasions and Beth Sholom's rabbi, Henry Rosenfeld, includes his e-mail address.

Fairbanks,with 72,000 residents in the city and its suburbs, which are called boroughs, was incorporated in 1902 and is the state's second-largest city. Nevertheless, the "highlights" of a local tour included a new gas station and WalMart. There seemed to be very little evidence of any cultural activity. The hotels are mediocre at best, and newlyweds take their honeymoon trips in pickup trucks with "just married" streamers hanging from the fenders.

We were taken to the oil pipeline and to a played-out gold mine where we panned for gold. No one gets rich, but you can keep the gold you find (mine was worth all of $18 US).

At dinner in our hotel restaurant, a stylish woman seated near us was accompanied by her husband who was wearing a sleeveless T-shirt, thus showing off his varied tattoos. He wore his baseball cap throughout the meal.

The city has one synagogue, with three Cohens and one Greenblatt listed in the phone directory.

Fairbanks, almost 650 kilometres north of Anchorage, has the state's hottest summers and coldest, longest winters. Suburban children wear miners' helmets with lit lamps while walking to and from school buses in the darkest months of November to March.

Rooftop flower and vegetable gardens on private homes and apartment houses provide additional insulation and keep the plants out of the reach of roaming wildlife. The sight of elk wandering through town, as shown in fictitious Cicely on the long-running TV sitcom *Northern Exposure*, comes to life regularly in real Alaskan cities.

Juneau, the state capital, was built on the tailings of one of the first important gold strikes in the north. The city, which is actually an island, lives in a tight squeeze between the mountains and the water. Its only access is by boat or plane. It's a shopper's paradise, with many shops selling fine jewelry, leather and fur as well as kitschy souvenirs.

Nearby Mendenhall Glacier is one of the most awesome sites in the state. Weather permitting, a limited number of tourists are permitted each day to fly in by helicopter and take a 15-minute walk on the top, at a cost of about $150 US per person. While this is a truly unique experience, even viewing the glacier from the bottom is quite overwhelming.

One of the most distinctive structures in the city is the public library, built atop a parking garage. When the port-side land was purchased for the library, the powers that be, who deemed cars more vital than books, raised a hue and cry at the "waste of precious space." So a compromise was reached and now vehicles and books share a building.

In the heart of the city is Alaska's oldest church, St. Peter's Episcopal, built in 1899. Its front is made of stone and the stained glass window above the door has a Jewish Star of David. Various stories are told about its origin, but it is largely believed that this was made in error but was too costly to remove and replace, so it's been here for over 100 years.

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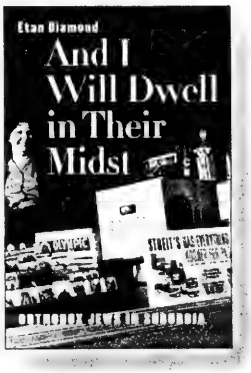

AND I WILL DWELL IN THEIR MIDST
Orthodox Jews in Suburbia
By Etan Diamond

Using the history of Orthodox Jewish suburbanization in Toronto, Etan Diamond explores the different components of the North American suburban Orthodox Jewish community: sacred spaces, synagogues, schools, kosher homes, and social networks. In a larger sense, though, his book tells a story of how traditionalist religious communities have thrived in the most secular of environments. In doing so, it pushes our current understanding of cities and suburbs and their religious communities in new directions.
University of North Carolina Press
October 2000, ISBN 0-8078-2576-X ,$65.95
Cloth 0-8078-4889-1, $31.25 Paper

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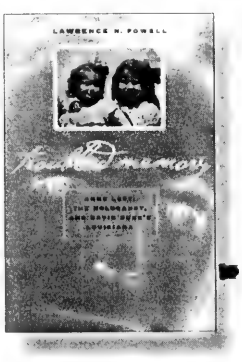
University of North Carolina Press
May 2000, ISBN 0-8078-2504-2, $57.75 Cloth



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$239,900! Yonge S/Finch! Prime 32x132' lot! Live in/add on/build new! Don't miss! Sandon Schwartzben** 226-1987

3 GLEN RUSH BOULEVARD! $2,500/MO!
LEASED
Bathurst/Glencairn exec 3+1 br, 3 bth bungalow w/mn fam+2car grge! Fab 50 x 150'! Sandon Schwartzben** 226-1987

BAYVIEW/NORTH PROPERTIES

BAYVIEW/YORK MILLS
Build your dream home amongst million $ homes, lot 150 ft. frontage. Great opportunity!! Mark Cowan* 226-1987

53 BEVSHIRE CIRCLE! 5+2 BR, 6 BATH
$679K! Bathurst/Clark exec res w/mn. fam+lib+lau+2pce! Sep in-law ste! Walk to shul! Sandon Schwartzben** 226-1987

1ST AD! 81 BADESSA CIRCLE! $439K!
Bathurst N/Steeles! Rare 5+3 br, 4 bath, mn fam+lau+2pce w/3 car grge! Fab 68 x 98'! Sandon Schwartzben** 226-1987

NEW LISTING! BATHURST/CLARK DET.
Superb condition. 3 bdrms., fin. bsmt 3 baths. Hardwood flrs, kit/pergol flrs. W/o deck. $264,900. Goldie Kay* 226-1987

REDUCED! $256,900. BATHURST/CLARK 3 BDRM
Det 2 storey quiet crescent. 3 baths, fin bsmt. Hardwood flrs. White/kit/side door by TTC. Goldie Kay* 226-1987

97 GAYLA STREET! IMMEDIATE POSS!
SOLD
$219,900! Bathurst N/Steeles! Unbelievable 3+1 br, 3 bath, cac! Grge! Won't last! Sandon Schwartzben** 226-1987

CONDOMINIUM PROPERTIES

BLOOR ST. PENTHOUSE
Roof-top terrace. Fab views. Total reno. State of art kitchen. Huge principal rms. 2 bdrm. Susan Slater* 226-1987

WOODLAWN AVE. ELEGANT SMALL BLDG
2 bdrm, 3 bath, eat-in kit, laundry, 2 juilette bal. Private garden. Lib; fireplace, 2 parking spots. Susan Slater* 226-1987

COVINGTON/BATHURST - LUXURY BLDG!
$214,500. 2 bdrm, 2 bath. High floor. East view, eat-in kit, mbr walk-in closet & ens. Indry, broadloom. Lillian Cooper* 226-1987

OUT OF TOWN PROPERTIES

LOVELY 4 SEASONS COTTAGE!!
Lake front on Lake Simcoe, 3+1 bdrm, 2 bath. Total reno. Space & grace! $469,000. Cathy Himelfarb* 488-2875

55 ACRE RETREAT BAY OF QUINTE!
Large multi-level home, 6 bdrm, multi-walk-out near Trent/Severn River. Mark Cowan* 226-1987

1ST AD! NEW LISTING! $295,900
Beautiful 4 bdrm + den in Whitby. 9 mos. new, over 2100 sq. ft. Richard Sherman** 226-1987

**Associate Broker * Sales Representative

Paul Slavens
REAL ESTATE INC. REALTOR
RESULTS RESULTS 483-4337

FINE PROPERTIES

LOWER VILLAGE CONDO -- $389,900.
Prime location -- steps to Spadina shops & subway. Approx. 1,500 sq. ft. Kitchen + breakfast area. Master ensuite w/separate shower & marble floonng. Locker. Parking. Concierge. *Edie Winberg.

SUMMERHILL/YONGE -- $539,000.
Spacious 3 bdrm. townhome. Eat-in kitchen. Main fl. powder rm. Finished lower level. Fireplace. CAC. Walk-out to fenced court yard. Private drive & garage. *Linda Rose.

CHAPLIN ESTATES -- $575,000.
Spacious 3 bdrm., Tudor style home backs onto green belt. Main fl. family rm/solarium o/looks private garden & inground pool. Finished lower level with bath. *Betty Cohen/*Marlene Federman.

FAIRLAWN/YONGE - FROM $739,000.
New Executive homes on 150 ft. deep lots. Quality finishings. Main floor family rm. Finished lower levels. Private drive & garage. Ontario New Home Warranty available. **Don Wagman.

FOREST HILL TUDOR -- $798,000.
Lovely 5 bdrm. Large kitchen & breakfast rm. Main floor family rm. & powder rm. Multi fireplaces. Skylight. CAC. Private drive & garage. *Carol Cotton/*Donna Taylor.

LAWRENCE/AVENUE RD. -- $859,000.
Stunning 4+ bdrms. Large eat-in kitchen. Spacious principal rms. Main floor family rm., den & laundry. Finished lower level. Central air. Double garage. *Leslie Dennis.

LOWER VILLAGE -- $979,000.
Stone Tudor. Centre hall plan with gorgeous oak panelling. Main floor library. 4 bedrooms. Master with ensuite bath. Finished lower level. Central air. Double garage. Terrific location. **Don Wagman.

BRIDLE PATH -- $1,350,000.
Bayview Bungalow with 4+ bdrms. plus den. Master suite w/dressing rm.; Inground pool & cabana. Circular drive. *Edie Winberg.

FOREST HILL -- $2,680,000.
Executive residence on 90x184 ft. grounds boasts main fl. library & family rm. Master suite w/sitting rm. & ensuite bath. 5 children bdrms. + sep. nanny's quarters. Fabulous 3rd floor. *Edith Weiss.

AVENUE RD./LAWRENCE -- $1,149,000.
Magnificent custom built ho[SOLD]ox. 3,700 sq. ft. Main floor library & family rm. Gourmet kitchen. 5+ bdrms. Built-ins galore. Top quality finishes & workmanship. *Leslie Dennis.

GLENAYR RD. -- $969,000.
Renovated 4 bdrm. home. C[SOLD]ail. Main fl. family rm. plus solanum. Powder rm. Central A/C. Finished lower level. Private drive & garage. **Don Wagman.

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* Sales Representative **Associate Broker

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HK
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REAL ESTATE LIMITED REALTOR

BATHURST - YORK HILL "UNIQUE"
Opportunity to own a move-in cond., upgr. 4 bdrm + fam rm. w/2 car gar. on a pool-size lot w/fin. bsmt. Doesn't come often. Dec. or Apr. poss. $315,000. Maxine Povering** Ext. 308

HEATH & SPADINA CONDO $549,000
Totally renovated, stunning 2 bdrms, 2 baths + enclosed balcony. Kitchen granite counters, top appliances. Move right in! Syma Solomon* Ext. 306

BATHURST & SHEPPARD $399,000
Bungalow on lot 50'x190' across from park. Well maintained 3 bdrms, 3 baths, modern white eat-in kitchen, hardwood flrs. Sep. ent. to L.L. Jack Solomon* Ext. 305

STEPS TO VILLAGE SHUL! $479K
3+1 bdrms, charming centre-hall on 45'x119' lot with rentable bsmt. Best buy in Upper Village. Jack Samuel* 416-568-5300

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Over 2,200 sq. ft., 2 bdrms + den. Lovely tree top view. Valet parking & 24 hr. concierge. Now $525,000. Carol Lou Speigel* Ext. 316 Michele Rosen* Ext. 294

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Wishing all of you a very happy & healthy holiday and a year filled with much mazel & naches.

HELEN WINER
Sales Representative

Best Wishes for a Happy, Healthy & Rewarding Year.

To all my Clients, Friends & Relatives
L'Shana Tova 5761

ALAN NEWTON
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Alisa Abrahams
Sales Representative

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Larry, Darlene, Lynsey and Tarah Wronzberg

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From my Family to your Family. Wishing all my clients, friends and family a very happy, healthy and prosperous New Year! Thank you for your support throughout the year!

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BATHURST / LAWRENCE — NEW LISTING!

Renovated & decorated! Spacious 3 + 1 bdrm. bungalow, new kitchen, gleaming hardwood floors, ceramic floors, sep entry to new in-law suite. Shows a 10+ — only $329,000. **ACT NOW!** Call David Eichorn (416) 787-1712

May Your New Year be Sweet and Bountiful

לשנה טובה תכתבו

BATHURST / GLENCAIRN — SPACIOUS 5 + 1 BEDROOM

Executive home, main floor fam. room, library, laundry room, sep. entry to in-law suite, gorgeous fin. bsmt., approx 3,000 sq. ft. **PRICED TO SELL** at only $529,000. Call David Eichorn (416) 787-1712

BATHURST / GLENCAIRN

4 bedroom, 2-storey home on 50X133 ft. lot, family room, finished basement, new white kitchen, only $334,900. Call David Eichorn (416) 787-1712.

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BATHURST / LAWRENCE — HOME RENTAL

Executive luxury 5 bedroom, family room, library, approx. 3,500 sq. ft., fabulous location close to all amenities. Asking $3,950. Call David Eichorn (416) 787-1712.

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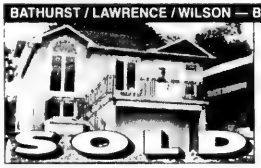
BATHURST / LAWRENCE / WILSON — BRAND NEW 5 BDRM.!



Gleaming hardwood floors, fin. bsmt. Close to shops, TTC, schools ++, only $499,900. Call David Eichorn (416) 787-1712.

SOLD

BATHURST / LAWRENCE TRIPLEX

Three 2-bedroom units, fabulous location close to TTC, shops, schools +++. Call David Eichorn (416) 787-1712

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$485,000

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Just Listed! Bathurst/Sheppard. Rare & spacious, 3 bdrm., ranch-type bung. on 62 x 148' lot w/hrdwd. flrs., recent windows & roof, bsmt. apt. w/sep. entry, garage. **$318,800**

Unique bungalow in Thornhill. 100 x 178' lot with pool, circular drivewway. Walk to Bathurst St. One of a kind!

Bathurst/Centre. 3 bdrm. freehold townhome in "Wilshire" on court, 4 yrs. new, garage entry, fin. bsmt., ensuite w/sep. shower & corner tub. **$269,900**

Bathurst/Centre. 4 bdrm., 3 year new townhouse in "Wilshire", with main flr. laundry, garage access, hardwood floors in living & dining & fam. rm., gas fireplace, 4 piece ensuite & walk-in closet in master bedroom. **$294,900**

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On behalf of Perry, Tina, Jenna and Noah Waisglass, we would like to wish all our family, friends and clients a Happy & Healthy New Year.

HomeLife/Vision

Lou Shapiro & Sonia Banner-Shapiro and sons

would like to wish their family, friends and clients a happy, healthy and prosperous New Year

1945 Leslie Street **(905) 383-1828**

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J. Rose Printz is a Sales Representative

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5 HOUSES FOR SALE

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Jerry & Harriet, Richard & Sheryl, Carolyn & Doug, Andrew & Matthew, Daniel, Max & Zachary

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ALAN NEWTON

Best Wishes for a very Happy, Healthy and Prosperous New Year
from

TED WAXMAN
SALES REPRESENTATIVE

MARK WAXMAN
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Wishing all of our clients, family and friends
SHANAH TOVAH U'METUKAH
Michael Harari
Re/Max Realtron Realty Inc.
(416) 630-0111

Rhonda Abony, Sales Rep
Perry Steinberg, Assoc. Bkr

A "COUPLE" OF GREAT WAYS TO BUY AND SELL YOUR HOME!

A wish with warm thoughts,
that the year that's brand-new
brings joy and fulfillment
in all you do.
L'Shanah Tova

Harvey Kalles Real Estate Ltd., Realtor
2145 Avenue Rd., Toronto, Ont. M5M 4B2
416-441-2888

Thanks for your business and my best wishes for a very happy & healthy New Year

Diane Francoz
Associate Broker
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ORILLIA AREA WATERFRONTS

192 FEET OF FABULOUS FRONTAGE – Minutes from Orillia on Lake Simcoe, 4 bedroom bungalow, open concept, features 3 baths, sauna, stone fireplace, boathouse, treed private lot, ideal home or cottage. $449,900.

SOUTH OF ORILLIA – 100' Lake Simcoe frontage located on prestigious 'Eight Mile Point', features 7 bedrooms, approx. 4,800 sq. ft. living area, extra large living and dining room with wall of glass and floor to ceiling fireplace, hardwood flooring, boathouse and extensive lakeside decking, new kitchen is just one of numerous upgrades. $695,000.

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The Owners, Management & Agents send their very best wishes to all their clients, friends and business associates for a year filled with peace, good health and happiness.

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To all our friends, customers and clients

May the promise of the New Year be bright with hope and blessed with peace and happiness.

Michael Appleton - Sales Manager

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A HAPPY & HEALTHY NEW YEAR

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3 bdrm backsplit, fam size kit, den, liv & din rm comb, 2 bths, rec rm, dble drive, gar.

BATHURST/YORK DOWNS
3 bdrms, huge liv rm, fin lower, large lot, Move-in cond. SOLD

BATHURST WILSON
3 bdrms, good-size liv & din, fin bsmnt, Steps to all!

AVENUE RD WILSON
Mod store + 2-1 bdrm apts, fully rented, busy location, Don't miss this great buy!

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Mollie Rothman

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l'Shana Tova

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HARVEY KALLES
REAL ESTATE LIMITED REALTOR

Celebrating our 40th Year!

Wishing all my clients, friends and family a very healthy, happy and prosperous New Year.

Maxine Povering
Associate Broker, B.E.S., V.P.

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GLENCAIRN W. SUBWAY — $275,000. 1½ storey, dble garage, fin. bsmt.

BATHURST/GLENCAIRN— $340,000. 1½ storey, 40' x 135' lot, live-in or build in the future.

CONDOS

GLENCAIRN W. SUBWAY — 155 Marlee Ave. $209,000. 3 bdrm, Shabat elev., ensuite laundry, gourmet kit., prkg, pool.

GLENCAIRN W. SUBWAY — Choice of 1-2 bdrm, 2 baths, pool, sauna, prkg. $129,000 to $160,000.

BATHURST/GLENCAIRN— 500 Glencairn $174,000. 1 bdrm+den, security.

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ALL the "Bells & Whistles" – Quiet cres. SOLD 4 bedrooms with priva[illegible]ve, finished basement.

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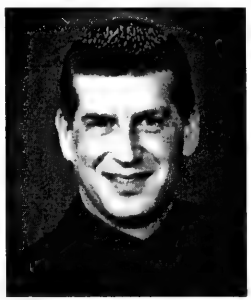

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Diamond Award Winner

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Wishes you all a Happy & Healthy New Year

BAYVIEW/YORK MILLS $849,000. Just listed. Large exec. home, 4 bdrm., fam. + lib., pool. Huge principal rooms. Quiet demand cres. Finished bsmt.

CONDOS IN EILAT, ISRAEL From $110K U.S.-$210K U.S. Call to view website.

Happy New Year

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Custom! 4 bedrooms, huge rooms, outstanding quality and design. Walk to shul.

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131 BEECROFT. About 1,600 sq. ft., huge white kitchen, 2+1 bdrms., 2 full wshrms., ensuite laundry, all exercise facilities, swimming pool.

OFF HENDERSON. Beautiful 4 bdrm., backing onto golf course.

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1st Ad - $384,000
Walk to Village Shul

Upper Village - Det., 2 stry., 3 bdrms., 2 baths, rec. rm. w/priv. drive & garage on 70' x 119' lot, recently painted & restained floors. Great Value.

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10 PRIVATE HOUSES FOR SALE

Bathurst & Glencairn Area
Exec Custom built home, 2 storey 4+1 bdrms, hrwd flrs, main flr fam rm, powder rm & laundry, deck, beautifully fin bsmt, jacuzzi.
$525,000 NO AGENTS
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30 CONDOMINIUM FOR SALE

Bathurst/Steeles - Courtland, 2 bdrms. + den + balc., 2 baths, south view. $199K. No agents. 416-336-8183 or 416-484-1199

The Courtlands
Private Sale, 2 bdrms, 2 bths, lg solarium, indry & locker, ove[illegible] sq ft. Last apt. in bldg sold for $170,000. We will consider every offer. By apt. only. SOLD
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30 CONDOMINIUM FOR SALE

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30 CONDOMINIUM FOR SALE

Primrose lux. condo, ne corner, balc., marble hallway, bleached oak floors, new Celne kit., 2 pkg. spots, storage. A MUST SEE. By appt. 905-669-2827

Prestigious "Conservatory", Clark & Bath., lux. 2 bdrm., 2 bath, mirrors, west exp., eat-in kit., immed. poss. $309,000.
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Clark/Hilda - Free furn. room in exchange for light cleaning. Flex. hours. 905-707-7262.

68 HOUSE SITTERS AVAILABLE

Prof. woman seeks housesitting position. References. Very reliable. Likes having a home. Sandra, 416-538-9884.

Reliable house sitter in Toronto area. Jewish police officer. For condo or house. 520-5550.

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BATHURST-SHEPPARD
Very lg. 1, 2, 3 Bedrooms., ample closets, some 1½ baths & 2 balc., roof, laundry, ravine setting, pool, ind. pkg., 6 apts. per flr.
960-3238 - Bus.
631-9377 or 631-0388 - Super

Bathurst/Lawrence. Basement bachelor apartment, sep. entrance, close to TTC, non-smoker, $550/mo. 416-783-3181

2 bdrm. bsmnt. apt., newly reno'd, by Wilson subway, sep. entr., $850 + util. Prof. couple preferred. 416-398-7478.

Bathurst/Sheppard, lge. 1 bdr. bsmt. apt., bthrm., lndry., kit., sep. entr., incl. cable/hydro/heat a/c, $675/mo. 416-630-2301.

Eldorado, 2500 Bathurst, lux. apts., lrg suites, reno'd., immed. 416-783-0542 or 416-787-9451.

78 SHORT TERM RENTAL AVAILABLE

Yonge/Shepp., condo avail., flex. dates from Dec. 1 or Dec. 15, until Mar. 15 or 30, fully furn., nr. all amen. $2500/mo. Call 416-226-3344.

2 bdrm, 2 bath, pkg, rec. ctre, Dec. 1-Mar. 31. 905-889-4382.

82 ROOM AVAILABLE FOR RENT

Furnished rm in apt, female, $450. incl. after 6, 225-7555.

105 COTTAGE FOR SALE

L. Simcoe Duclos Pt. Gorgeous new 5 bdrm, 2,000 sq. ft., Open concept. 55' waterfront. 50 min. from T.O., $279,900 223-9300 days, 256-3911 evenings.

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Cent. Deerfield , 2 bdrm., 1 1/2 bath, upper garden corner, all newer appl. Excel. cond. Call 514-482-5222 or 905-770-3584.

125 FLORIDA PROPERTY FOR SALE

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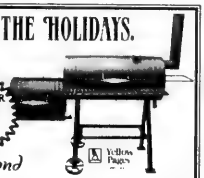

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Future of Metulla hockey camp in question

Roger Neilson

By PAUL LUNGEN
Staff Reporter

TORONTO — Israel's withdrawal from southern Lebanon has claimed an unexpected – though certainly non-fatal – casualty: Canadian participation in Roger Neilson's Hockey Camp.

The military pullback and the uncertain security situation that resulted, prompted organizers to cancel the North American participation in the hockey camp, which has been held for the past four summers at the Canada Centre rink in Metulla.

The other key factor leading to cancellation was financial.

A scaled-down camp went ahead as scheduled with 43 Israeli youngsters participating in a one-week program. The camp usually lasts two weeks.

Roger Neilson, formerly head coach with the Philadelphia Flyers and now an assistant with the Ottawa Senators, was on hand to provide on-ice instruction. For Neilson, the camp was noteworthy because it came only months after he received a bone-marrow transplant to treat multiple myeloma.

"Cancellation of the North American camp was a tough decision to make," said Marshall Starkman, co-director of the camp along with Jeff Budd of Kitchener.

The final decision to pull the plug did not come until early July when he decided he couldn't guarantee parents their children would be completely safe.

When the military pullout was first announced, Starkman decided to take a wait and see approach. An early report by a visitor to Metulla indicated "Canada Centre was a virtual ghost town" and that Israelis and tourists were afraid to venture anywhere near the Lebanese border.

A later report indicated life was returning to normal but there were no firm assurances that it was safe to proceed, he said.

A second factor in the decision to cancel was the program's precarious financial condition. In past years, the camp was heavily subsidized by UIA Federations Canada (which directed funds to help construct Canada Centre) and from Partnership 2000, a joint program of the Jewish Agency and UIA.

Maxyne Finkelstein, executive vice-president of UIA Federations Canada, said fiscal constraints prevented the agency from maintaining past support levels. Furthermore, competition is growing for other "encounter programs" that bring Israeli and Canadian young people together while the number of hockey participants – 19 in 1999 – did not warrant a high level of support, she said.

Partnership 2000 devoted $20,000 (US) to the program, along with $10,000 from the UIA. In past years, the subsidy level reached $60,000. Partnership will not set its 2001 budget until January, she added.

Despite the uncertain situation, 15 North American teens – half from the United States – were signed up for the 2000 camp and that number would probably have been higher except for the security situation, Starkman said.

Eli Rubenstein, who was a key point man for the camp at UIA, said the program created an important link between young Canadians and Israelis. "This is the only UIA project where Canadian and Israeli kids do everything together for the duration of the program."

It is an important morale-booster for people living under the gun in northern Israel, he said.

Starkman said he is hopeful the camp will go ahead next year – perhaps with an added basketball component.

But "unless the camp is financially viable, we can't go forward. We need to know early in the year that there will be the finances for the camp before we invest our time in this," he said.

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U.S. swimmer grabs two golds; sets Olympic records

By PETER EPHROSS
Jewish Telegraphic Agency

NEW YORK — Millions of immigrants have flocked to the United States looking for streets paved with gold. Lenny Krayzelburg, who came to the United States from Odessa,Ukraine, in 1988 found gold in a pool at the Sydney Olympics.

Krayzelburg set two Olympic records in the 100-metre and 200-metre backstroke events en route to back-to-back gold medals last week. He swam the 100-metre race in 53.72 seconds while it took him 1:56:76 to complete the 200-metre event, breaking his own Olympic record time in the process.

"It's better than anything I've ever done in my life," the Associated Press quoted Krayzelburg as saying after winning the 100 metres.

"Oh my God, there's so much relief, you can't even imagine," he added. "The last 24 hours have been pretty hard. I thought I would stay pretty relaxed, but that hasn't happened."

Krayzelburg was first identified as a potential world-class athlete before he was 10. He attended a Soviet school with 44 other swimmers who went to classes and swam together for 12 hours a day.

In the United States, Krayzelburg helped his family make ends meet by working as a lifeguard at the Westside Jewish Community Centre in Los Angeles.

***

Lenny Krayzelburg

In other Olympic news reported at www.jewishsports.com, Scott Goldbatt won a silver medal as the U.S. team placed second to the Aussies in the 4 x 200m freestyle relay. The U.S. 4 x 100m freestyle relay team also took second to the Australians, securing silver medals for Jason Lezak and Anthony Ervin, a JCC Maccabi Games alumnus.

Joanna Zeiger of the United States placed fourth in the women's triathlon.

In the 4 x 100m prelims, Israeli swimmers Alexei Manziula, Eitan Orbach, Oren Azrad,and Yoav Bruck finished in a time of 3:22.06, breaking the national record of 3:23.10.

An interfaith rollercoaster

As I was saying...

By RON CSILLAG

One step forward, two steps back. Or is it the other way around?

Either way, Jewish-Catholic relations over the past two decades have been like a rollercoaster ride, filled with steep climbs, sudden dips and plenty of heart-quickening, hairpin turns.

Relations with Jews has been a major theme of Pope John Paul's 22-year papacy, with most of it squeezed into the last two years. While much of the Vatican's efforts have been laudable – built on the historic reforms of the Second Vatican Council, which finally absolved Jews in the death of Jesus – they nevertheless remind me of classic sleight-of-hand; a now-you-see-it-now-you-don't attempt at rapprochement, each advance seemingly tempered with a retreat; every silver lining accompanied by a dark cloud.

Relations between Jews and Catholics "have never been better," Rabbi Baruch Frydman-Kohl of Beth Tzedec Synagogue is quoted in last week's *Catholic Register*. But the focus of those relations, he stressed, have been dominated by the awareness of "difficult moments" between the two faiths.

For instance: Earlier this year, Pope John Paul made his historic and brave visit to Israel. At Yad Vashem, he paid solemn tribute to the Six Million. But as noted in last week's *CJN* by rabbis Martin Lockshin and Avi Weiss, a short time later, the Vatican announced plans to beatify Pope Pius XII – the very Pope who was in power when the Church turned its back on the Jewish people. That was not long after the Holy See issued an historic statement in which it apologized for the inaction of Catholics during the Holocaust. Yet, the Vatican still refuses a probe into whether it helped Nazis flee to South America.

Up, down, up, down.

So the Vatican drops plans, for now, to move the wartime pope toward sainthood. Commendable. Instead, it fast-tracks the canonization of the 19-century Pope Pius IX, who spoke of Jews as "dogs," and infamously had a Jewish boy kidnapped to be raised as a Catholic.

Up and down.

And throughout all the joint conferences bringing together rabbis, priests and bishops, beyond all the social action programs between synagogues and churches, there was the conferring of sainthood on Edith Stein, a Jewish-born Carmelite nun murdered in a Nazi camp, and the ensuing controversy over whether Catholics were trying to claim Stein as one of their own; as well as the ongoing bitterness over what Jews see as an attempt to "Catholicize" Auschwitz.

In this country, the Canadian Conference of Catholic Bishops is about to release its first-ever statement on Jewish-Catholic relations. According to the conference, the statement hopes to bring an awareness of the Jewish roots of Christianity down to the level of the "ordinary" Catholic worshipper in the pew. Again, commendable.

But the statement will come less than a month after the Vatican issued a declaration essentially rejecting what it said are growing attempts to depict all religions as equal.

It stated, rather baldly, that from a theological point of view, non-Christians "are in a gravely deficient situation" and stand no chance of redemption. The decree prompted one mortified Toronto columnist to say she has donned two bags on her head "in case the first one fell off."

It also prompted at least one rabbi, Reuven Bulka of Ottawa, to say that now that we know Catholics view us as subordinate, perhaps it's time for Jews to end theological exploration with them and focus instead just on joint work on social problems.

A fresh start. Not a bad idea this New Year.

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1 1/2 cups vegetable broth
3/4 cup chopped dried apricots
1 med. red apple, cored & diced
1/4 cup chopped roasted cashews
1/4 cup raisins
Orange Vinaigrette - mix:
1 tsp. grated orange peel
1/2 cup orange juice
Mandarin orange segments
1/4 cup salad oil,
1 tblsp cider vinegar
1 tsp honey

In 2-3 qt. pan, combine oil & kasha and stir over med. heat 4-5 mins. Add broth, cover pan, cook over low heat just until kasha is tender and liquid is absorbed (10-15 mins.). **DO NOT STIR.** Remove lid and let cool for 30 mins. Do not stir. Add apricots, apple, cashews, raisins, and vinaigrette; mix gently. Place in shallow serving dish and garnish rim with orange segments.

THE CAPLAN FAMILY EXTENDS BEST WISHES FOR A HAPPY & HEALTHY NEW YEAR

About Seniors

Dr. Mark says...

I love a good quote. In this vein I recently came across a book, the *Oxford Book of Ages* (1985) which provides, as the jacket gurgles, "an ingenious anthology [which] brings together a kaleidoscope of opinions about every age of life from birth to a hundred."

Over the next column, I shall offer readers a selection of offerings, beginning with the seventh decade.

A false optimism has been portrayed by some wise men of that age group. For example, as Cicero, at age 62 put it, "No one is so old that he does not think he could live another year." After penning these words, he lived one more year.

Humour rescues others. James Thurber, almost always good for a laugh, calculates as follows: "I'm 63 and I guess that puts me in with the geriatrics, but if there were 15 months in every year, I'd be only 43."

For some, the seventh decade still represents only the middle of one's prime years. In 1940, Winston Churchill was already 65 years old. On becoming prime minister in 1940, he proclaimed, "I felt as if I had been walking with destiny, and that all my past life had been but a preparation for this hour and for this trial."

Into the 70s, more and more of history's utterances take on a melancholy tone. Not all do, but most bespeak a sadness and longing for one's lost youth.

The Bible, always a treasure trove of quotations on any subject, has this to say in the (appropriately numbered) 90th Psalm: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off and we fly away."

Death, or its proximity, is mentioned more and more. Graham Greene, recounts a fear felt by so many older people, not of death per se, but of the act of dying itself: "Death? At 73, I don't suppose a day goes by when it doesn't cross my mind. One hesitates to start a new book … It's not death that worries me, it's the process. I hope it'll come quickly, say in an air crash."

Despite this overly bleak view, the humorists are still around in their eighth decade trying to joke with the Grim Reaper. To wit, Mark Twain's comment at age 75: "I hear the newspapers say I am dying. The charge is not true. I would not do such a thing at my time of life."

Once again, Churchill, always good for a belly laugh, on his 75th birthday comes out swinging: "I am ready to meet my Maker. Whether my Maker is prepared for the ordeal of meeting me is another matter."

Churchill did finally meet him, but not for another 15 years.

And my final quote from my late grandmother, dedicated to all of my readers, "Bis hundert and zwanzig!"

Dr. Clarfield is the chief of academic affairs at the Herzog Hospital in Jerusalem and a staff geriatrician of the Division of Geriatric Medicine, Sir Mortimer B. David – Jewish General Hospital, McGill University, Montreal.

Crossword Puzzle

The Canadian Jewish news

"He Got Rhythm"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

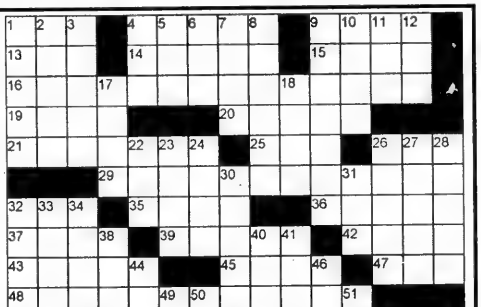
Across

1 "Exodus" actor Mineo
4 Houdini's forte
9 Hit
13 Get better, as wine
14 Author Jong
15 Troglodyte's home
16 Star of this puzzle
19 Women's chess star Akhsharumova
20 Looks like
21 One kind of halacha
25 Down Under bird
26 High times
29 With 39-across, 1928 work by 16-across
32 Deuteronomy donkey
35 Humorist Bombeck
36 Best Supporting Actor of 1988
37 Like Rosh Hashana, some years
39 See 29-across
42 Schlepp
43 Linda or Dale
45 *"Como ___ usted?"*
47 Swe. neighbor
48 1935 opera by 16-across
52 "48 ___"
53 Charlton Heston's org.
54 Puts to work
58 Gulf of Mexico city
60 Oodles
61 16-across work that premiered in New York on February 12, 1924
66 Acorns in the future
67 Like some cannons
68 "___ Got a Crush on You" (song by 16-across)
69 16-across's *Of ___ I Sing*
70 Magazine edition
71 It may be electric

Down

1 *Masada*, et al.
2 Mossad worker
3 Infamous name in hotels
4 Columnist Greenfield
5 Lionel Richie's "You ___"
6 Work for a singer
7 Italian desserts
8 Crime, to Lansky
9 Jerk
10 Concerns for Dershowitz
11 Noted children's book author
12 Tool for Sholem Asch
17 Pro ___ (proportionately)
18 Kind of
22 One, to Henri
23 Infield covering
24 Poet Lazarus
26 The U in UAHC
27 Type of bean
28 Show contempt
30 Dog-___ (frayed)
31 Computer key
32 First letter
33 Enjoy
34 What the Nazis forced Jews to wear
38 Yid. cousin
40 "All you have to do ___ yourself"
41 Violet part
44 Space between nerve cells
46 Nile trouble
49 Gives Uzis
50 Italian city, to Italians
51 Hunk
55 North of Virginia
56 "___ got to be kidding!"
57 "Michael, we're bigger than US ___!" (Lee Strasberg line from "The Godfather, Part II)
58 Attempt for Woody Allen
59 Fusses
61 Go bad
62 "Gotcha!"
63 Attention-getting cries
64 Terre Haute sch.
65 Born

(Answers are on page 61.)



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The Tower of David has always been a symbol of national, political Jewish sovereignty in Jerusalem. Between 1948 and 1967, however, Jews were prevented from visiting the tower by the razor-edged barbed wire fence erected by the Jordanians. Today, every visitor to Jerusalem can visit the citadel, walk upon its ramparts and look upon the sheer, hypnotic splendour of the city that our ancient rabbis described as having received nine out of the 10 measures of beauty that God bestowed upon the world. Jerusalem is eternity and eternity is Jerusalem. "He who has not seen Jerusalem in its glory has never seen a beautiful city." Our sages knew this; and we must too.

5761
Rosh Hashanah Greetings

The Canadian Jewish news

SECTION

DOVES NESTING IN THE KOTEL: There is an ancient legend that a white dove appears at The Western Wall every Tisha b'Av, a promise of redemption for the people of Israel and thus too, for the entire world. May that redemption be inscribed for us all in the upcoming year. [WZPS photo]

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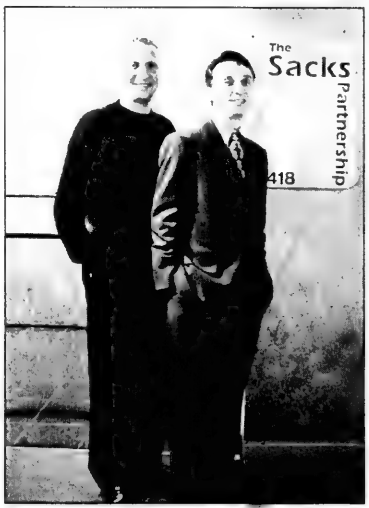

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Jerusalem

The theme of this year's Rosh Hashanah supplement is Jerusalem. In a certain sense, Jerusalem is once again under siege. The Jewish claim to Jerusalem is derided, diminished or dismissed in diverse quarters around the world.

Many Palestinians now propagate profoundly offensive falsehoods about the Jewish relationship to the city. Hamed Salem, a lecturer in archeology at Bir Zeit University was reported recently in the *Jerusalem Report* (Sept. 11) to have said: "There is no archeological evidence that either temple existed. It's self evident that the First Temple was fiction. The Second also remains in the realm of fantasy… Even the term Judaism is not very old. There is no record of Judaism before Jesus."

Such ignorant and contemptuous opinions unfortunately are not discounted by Palestinian leaders and decision-makers. To the contrary. They appear to form the basis of policy. For example, as reported in the same issue of the *Jerusalem Report*, a senior Palestinian official, Saeb Erekat, during the Camp David negotiations in July, asked Israel's acting foreign minister Shlomo Ben-Ami: "How do you know that your Holy Temple was located there?" Erekat was being deliberate, sending the unmistakable message that his people see no special connection, entitlement or claim of the Jews to Jerusalem.

But the campaign against the Jewish claim to Jerusalem is not borne by Palestinians alone. The entire Muslim world has been mobilized by the Palestinians to decry Jewish control of the city. Nor does the western world seem willing to affirm Israel's unique relation to Jerusalem. Just last week, France indicated its readiness to take part in an American initiative to transfer sovereignty over the Temple Mount to the supervision of the five permanent members of the United Nations Security Council. And the position of the Roman Catholic Church is well known for its hostility to Jewish control over Jerusalem.

Alas, even some Jews see no higher or deeper Jewish attachment to Jerusalem than to an any other Israeli city.

It is no exaggeration, therefore, to say that history calls upon us to take our turn in defence of Jerusalem. Who, if not us, will care? Who will oppose the lies, challenge the prevarications, and assert the Jewish cause?

But how can we care if we do not know?

That is why this supplement focuses on Jerusalem – to help us know.

"Walk about Zion… mark well her ramparts, traverse her beautiful houses that you will be able to tell it to the generations that follow." (Psalm 48)

Why I chose Yevus to be the capital

By KING DAVID
As told to MARTIN LOCKSHIN
Special to The CJN

In retrospect, I should have realized that choosing Yevus as my people's capital city would be a controversial move. Not that I have lived my life trying to avoid controversy. But for some reason I thought that this move – capturing this fortified city and changing its name to Yerushalayim, the city of peace – would win me only praise, and would lead to some shalom among the Jewish people.

Was I fated never to be the man of peace that I have striven to be? Or will I yet succeed in convincing my people that this city should be the national, political and religious centre of the Jews?

King David
by Pedro Beruguete

To be honest, the nay-sayers do have some logic. I could divide their arguments into two categories: religious and strategic. But if you listen to me carefully, I am sure that I can dispel both of these concerns.

The religious argument runs as follows: "Yevus/Yerushalayim is not the traditional holy place of the Jewish people. We have better candidates for that role."

The Shechem lobby argued reasonably that their city was the traditional Israelite holy place. Abraham, the first Jewish immigrant to the land, first stopped at Shechem and built the first altar to our God there. When Jacob came back to the land from Mesopotamia, he too stopped first at Shechem, bought land there and worshipped God there at a new altar.

In fact, it seems that no Jew who entered the land could avoid stopping at Shechem and building an altar there. Moses even told Joshua that the entire Jewish people had to stop to build an altar there when they first entered Canaan, and they did.

The Betel lobby also has reasonable arguments. Both Abraham and Jacob saw Betel as an important spot for religious activity. The case for Hevron might be the strongest of all. That city seems to combine religious, national and political significance for our people. That's where God appeared to Abraham and told him that he would have children, i.e. that the Jewish people would be created.

That's the first place in the land where a Jew, Abraham, purchased land, and that is where he and the other founding fathers and mothers of our nation are buried. The city has worked well as the political capital of our fledgling monarchy until now.

But I myself have no doubts. I know with the certainty of my faith that Yevus/Yerushalayim is the elusive and unnamed "place that the Lord will choose," that our teachers and prophets have told us about for centuries; the "place to be named later" where God is to be worshipped; the place where His Holy Ark is to find its final resting spot.

But I cannot deny the fact that, aside from the tradition that "Mount Moriah" in the story of the binding of Isaac was the holy mountain quite close to the city of Yevus, Yevus/Yerushalayim has not played any role in Jewish history to date. In the older days when it was called Shalem, it was under the control of that extraordinary pious non-Jewish king, Melchizedek. More recently it has been run by some nasty Jebusites.

Right now, I have to convince my people that there are considerations more important than history in determining which city should be our eternal capital.

That is why it is so important for me to try to counter the secular and strategic arguments that I keep hearing against the choice of Yerushalayim as my capital city. Truth be told, they too have some theoretical merit.

Topographically speaking, Yevus/Yerushalayim is not the best place to build a fort. It is in the heights, but it is hardly the highest land around.

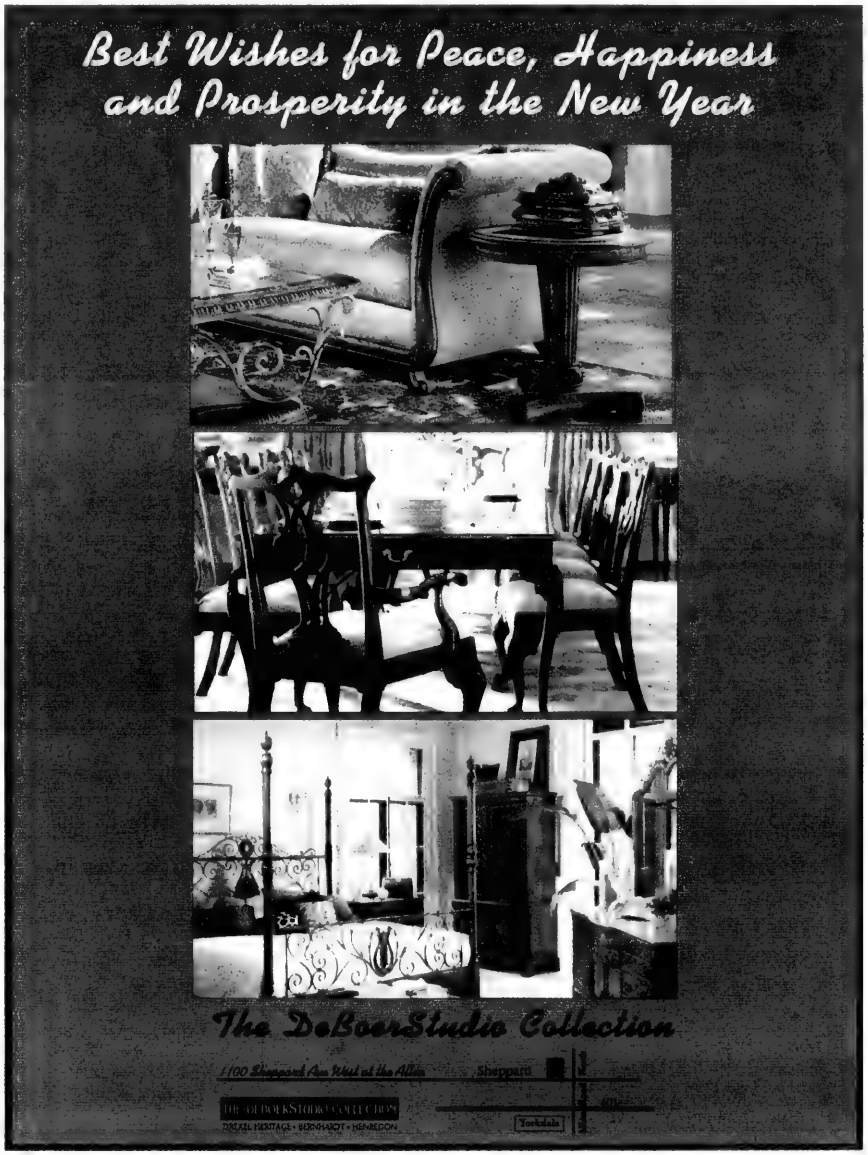
The view when I go strolling on the roof of my palace is truly thrilling, but there are probably better lookout sites in the region. Admittedly, I have grand plans that one day this city will grow and expand to include such serious heights as the Mountain of Olives and Mount Scopus. Who knows, maybe it will even spread as far as the valley called Emek Refaim! But I hardly dare share these thoughts with too many people until they stop referring to the capture of this city as an "escapade."

My strongest argument – the one that I hope will win most people over – for the wisdom of the choice of this new capital, is the strategic geographic one.

For many years Yevus under the Jebusites has been a thorn in the side of the Israelite people. We had captured and we controlled territory all around the city. The tribe of Benjamin lived in the cities of Nov, Bahurim, Gibeah and Anatot, all of them within a few hours walk of Yevus/Yerushalayim. To the south, the tribe of Judah owned territory even closer to Yevus, just a few thousand cubits away.

Ever since the days of Joshua, the grand conqueror of our tradition who vanquished 31 kings, Jewish rulers and leaders have been trying to capture Yevus in order to establish geographical contiguity. But they couldn't do it. Even the author of the book of Joshua seems to have assumed that the problem

Continued on page B4



'I finally established a contiguous Jewish settlement'

Continued from page B3

would last for some time. He wrote: "The tribe of Judah could not dispossess the Jebusites, the inhabitants of Yerushalayim; the Jebusites live in Yerushalayim in the midst of the tribe of Judah until this very day." Thank God that statement is no longer true.

The Jebusites displayed an amazingly arrogant confidence in their fortifications right until the bitter end. They had no doubt that I would be yet another in the long list of failed Israelite conquerors. You cannot imagine how angry I became when they taunted us.

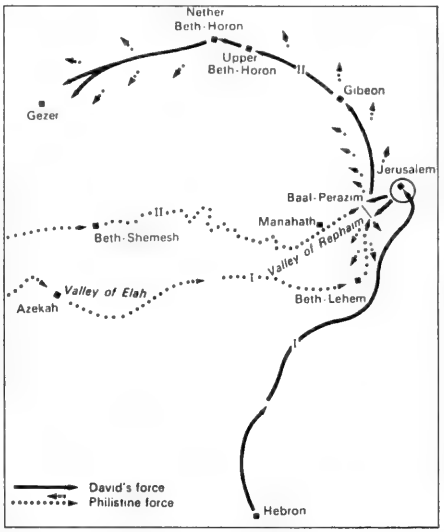
"You'll never get in here, David. You won't be able to capture this city," they said, "unless you can overcome the guards that we have placed on the walls." And then, simply to mock us, they placed on the wall only soldiers who had lost an eye or a leg or who had been crippled. They were trying to say that the walls of the city were so strong and impenetrable that we would never be able to capture it even if they barely defended it.

But capture it we did, with the help of God and with, if I must say so myself, some intelligent commanding of the troops on my part. After we had taken the lower part of the city, the citadel still remained. I remembered well that when I had been a simple soldier, the promise of various rewards had motivated me to work harder for the cause. So I announced that the soldier who first entered the citadel would become my general. That is how the citadel fell and that is how the brash and brave Yoav, the son of Zeruiah, became the commander of my troops.

By capturing that stronghold, I finally established a contiguous Jewish settlement in the area. No longer is there a Jebusite city separating the territories of Judah and Benjamin.

But my accomplishment is, I believe, even greater that that. My biggest challenge as king is to try to unite the various tribes of Israel, to convince them that they are one people and that decentralization is a bad idea. "Tribe rights"are well and good, but when we have enemies as strong as the Philistines breathing down our necks we better be willing to see ourselves as a united confederation. From that perspective Yevus/Yerushalayim is ideal. It is precisely because it has no history and no past of a Jewish nature that it is, davka, the perfect candidate. It belongs neither to Benjamin nor to Judah.

My capital for the last 7½ years, Hevron, simply has too much history and is too closely associated with the tribe of Judah, my tribe. (I once heard somebody say that our land has much too much history and not quite enough geography; boy, is that right!) There are still some people who see me as a usurper who illegitimately wrested the monarchy away from the tribe of Benjamin, the first tribe to have an Israelite monarch, the tribe descended from the favoured wife, Rachel. Again, I have no doubt that my kingship is the legitimate one, supported as it is by the prophet Samuel and by the ancient promises to Jacob that the staff of rulership would belong to the tribe of Judah. But it does not hurt for me to look impartial.



Yerushalayim, the city that has no Jewish history and no Jewish past, also has other advantages. It is centrally located halfway between the Jordan River and the Mediterranean Sea. Its mountain air gives it one of the most pleasant climates of any place in the country.

So much for Yerushalayim's theoretical advantages. Let me tell you how my plans have worked out in practice. So far, in the short time that we have controlled the city, matters have progressed well but not 100 percent smoothly. My plan was to convert Yevus/Yerushalayim as quickly as possible into the centre of all religious activity in the country.

The most important thing was to get the Ark of the Covenant into the city. I swore to the Lord that:

Continued on page B5

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Rosh Hashanah Greetings 5761

'One of the most religious experiences'

Continued from page B4

I will not enter my house,
Nor will I mount my bed,
I will not give sleep to my eyes
Or slumber to my eyelids, until I find a place for the Lord,
An abode for the Mighty One of Jacob. Advance, O Lord,
to your resting place, You and Your mighty Ark.

God seemed to accept my plan readily and swore to me that:

The Lord has chosen Zion,
He has desired it for His seat.
This is my resting place for all time;
Here I will dwell for I desire it.
I will amply bless its store of food,
Give its needy their fill of bread.
I will clothe its priests in victory,
Its loyal ones shall sing for joy.
There will I make a horn sprout for David,
I have prepared a lamp for My anointed one.
I will clothe his enemies in disgrace,
While on him his crown shall sparkle.

That seemed like a clear go-ahead from the Almighty, but the story turned into a bittersweet one.

The first time we tried to move the Ark here to Yerushalayim, we were all dancing around the Ark which was travelling on a new cart.When the oxen who were pulling the Ark stumbled, my dear friend Uzzah forgot himself and reached out and grasped the Ark to steady it. God was angry with Uzzah and he died on the spot.What should have been the happiest of religious festivals turned into a tragedy.

'I danced with all the people'

It would be three more months before we would try again. This time we were successful on the communal level. There was no public disaster – only a private one for me.

It was one of the most emotional religious experiences of my life – moving the Ark to Yerushalayim. I wore clothes that would not separate me too much from the people, hardly my finest, and I danced with all the people. I leaped and I whirled with all my might. We blew the ram's horn, we sacrificed our sacrifices, and the Ark entered Yerushalyim with, so I thought, great joy.

The joy was in fact great throughout the country, but not in my own home. My wife, Michal, daughter of the former King Saul, chastised me spitefully for my populist behaviour. She was brought up in a royal household and she has always suspected that a former shepherd, like me, does not really know how to be a king. Her sarcasm was so obvious and cutting: "Didn't the king of Israel do himself honour today, exposing himself today in the sight of the slavegirls of his subjects, as one of the riffraff might expose himself!" Riffraff, she called me! Is dancing in front of God's Ark beneath the dignity of the king?

But even that was not the worst snag in my religious plans for this city. I was so sure that God would be delighted with my plan to build Him a temple here in Yerushalayim.

Continued on page B6

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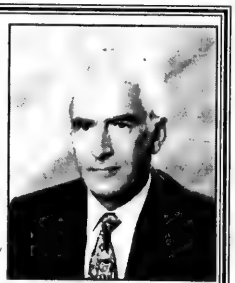

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'Idea of building temple seemed so clear'

Continued from page B5

Here I am living in a house of cedar while the Ark of the Covenant is housed in a tent. The idea of building a Temple to God seemed so clear, so obvious. And the prophet Nathan at first encouraged me: "Go and do whatever you have in mind, for the Lord is with you." Then, out of the blue, he brought me the opposite message from God. "Are you the one to build a house for Me to dwell in? You will not build a house for My Name, for you are a man of war and have shed blood." Nathan told me that God would build a house for me, in the form of a dynasty, but that I would not build a house for God. I certainly hope that these snags are not an omen for the future.But there is one accomplishment of mine that I am most proud of. Yerushalayim is, I truly hope, the eternal capital of my people, but it also has a clear international flavour. While I routed the Jebusite soldiers defending the city, I have managed to keep a warm personal relationship with my good friend Araunah the Jebusite. He would do anything for me even though he is not part of our people. Just around the corner from my palace, my loyal and trusting soldier Uriah the Hittite lives. Would that all Israelites were as faithful and dependable as that Hittite! And the palace that I am living in here in Yerushalayim has a genuine Lebanese flavour to it. King Hiram of Tyre sent cedar logs, carpen-

'A clear international flavour'

Continued on page B7

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'I wanted Yerushalayim to be Judaism's religious centre'

Continued from page B6

ters and stonemasons and they built this magnificent building in which my family and I live.

Martin Lockshin

Maybe that will be my greatest accomplishment – if I succeed in making Yerushalayim into my Jewish capital while keeping its international flavour. I am delighted that members of the "defeated" peoples like the Jebusites and Hittites still feel at home here with us. And I am pleased that other monarchs in the region are reaching out to my capital city with warmth and friendship.

I wanted Yerushalayim to be Judaism's religious centre, a place of spirituality and of peace, not of religious conflict and disagreement. I hope that future years will bring more religious tranquility to the city than I have seen so far in my lifetime.

One day someone will build a Temple here in Yerushalayim. Let us hope that it unites the Jews and that it will also be a "house of prayer for all nations."

The above essay is historical fiction. It makes absolutely no claim to historical accuracy or to religious truth. It is loosely based on a number of biblical books: the seventh book of Jewish Antiquities *by Josephus,* David Ha-Melekh *by Aharon Reuveni,* David: From Shepherd to Messiah *by Yair Zakovitch, and on many flights of fancy. The poem in the middle of the essay is an abridgement of the translation of Psalm 132 in the New Jewish Publication Society's* Tanakh: The Holy Scriptures.

Martin Lockshin is a professor at the Centre for Jewish Studies at York University. He has just returned to Toronto from a year's sabbatical in a Jerusalem suburb, a few kilometres away from the ancient fortress of Yevus.

David punishing the Ammonites

David mourning the death of Absalom

L'shanah tovah

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Seeking justice in Israel:

Can halachic and secular law co-exist in a Jewish democracy?

By ITZHAK ENGLARD

In the Jewish tradition, justice is intimately and inextricably linked to Jerusalem and Zion: After lamenting the City's catastrophic decline by its loss of justice (1:21), the prophet Isaiah exclaims, by way of hope and consolation (1:26-27): "I will restore your judges as the first, and your counsellors as at the beginning. Afterward you shall be called 'The city of justice, a faithful town.' Zion shall be redeemed with justice, and they that return to her with righteousness." And later, in the same spirit (33:5): "He has filled Zion with law and righteousness."

Itzhak Englard

The prophet's consoling promise of restoring the judges to Jerusalem has become part of the thrice-daily prayer of the observant Jew. Jeremiah also prophesies the ultimate return of the city to its essence as being the habitation of justice and holy mountain (31:22). In Isaiah's vision, the culmination of redemption is (2:3): "For out of Zion the law shall go forth, and the word of the Eternal from Jerusalem."

The challenge to be the universal city of justice is awe-inspiring. Moreover, on the background of the Jewish religious tradition, it is even frightening, since that tradition conditions the Jewish people's very presence both in the Holy City and in the Holy Land upon the implementation of law and justice.

It seems that no other people has experienced, to the measure the Jewish people has, the peculiar, fragile relationship between territory and people. Not only has the Jewish tradition emphasized the people's original coming to a promised land from elsewhere, but it also furthered the collective consciousness of living there under the permanent threat of exile as the ultimate sanction for religious misbehaviour. The holier the place, the stricter the Divine scrutiny; and Jerusalem ranks highest in holiness.

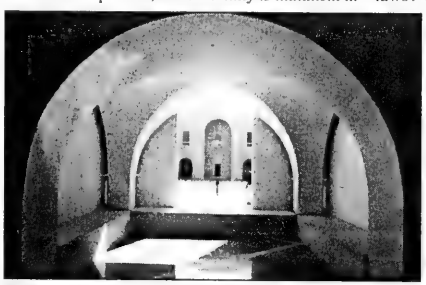
Furthermore, the holier the place, the greater the number of possible human pitfalls, and hence the heavier the personal responsibility.

All this may cross my mind when sitting on the bench in the superb building of Israel's Supreme Court in Jerusalem. True, given the enormous workload of our court, the opportunity to ponder the essence of our judicial task in the capital of the renewed Jewish state remains, by necessity, a kind of luxury reserved to the rare hours of intellectual leisure.

The re-established Jewish statehood raises, indeed, questions that are vexing for the spirits of most Jews, religious as well as secular. Yet, ultimately, these questions are by no means novel. Touching upon the fundamentals of Jewish existence in this world, they have filled the thoughts of many scholars, past and present: Are we the participants in a Divinely-guided *historia sacra*, or are we the autonomous actors in a regular, profane history?

More specifically, has the long-desired and dreamt-of return of the Jewish people to Eretz Yisrael, especially after the Holocaust, any specific eschatological, messianic significance, or is it a normal historical event to be explained by the ordinary rules of cause and effect?

The answer, in principle, seems clear for the secular Jew: In the spirit of the 17th-century Jewish philosopher Baruch Spinoza – who has appropriately been called the first modern Jew – all history is profane, since Divinity is imminent in all reality. In a famous passage in his *Theological-Political Treatise*, Spinoza explicitly defines the possible re-establishment of a Jewish state as an ordinary historical event based on given political circumstances.



Values of truth, mercy and compassion are incorporated in Jerusalem's new Supreme Court Building.

However, even this agnostic approach does not solve the fundamental problem of the essence of modern Jewish statehood, assumedly to be founded on democratic principles. Thus, what does the Jewishness of a state signify in the actual world of cultural and ethnic pluralism? Is there not an inherent contradiction between the notion of democracy and that of a Jewish state? And more specifically, in relation to my judicial function: is there a specific "Jewish justice" as distinguished from universal justice? And finally, is there a Jewish culture that can be separated from the Jewish religion?

These queries have caused great measure of uneasiness in a variety of circles of the Israeli population. Strangely enough, some people even believe that it is in our court's power to resolve these problems by way of adjudication.

The dilemma of the religious Jew is even more acute. Assuming the actuality of Divine providence and the reality of a "sacred history," how is one to relate to the existence of a modern secular Jewish state – a novel and rather surprising phenomenon that has not been envisaged by the Jewish religious tradition?

Are the ingathering of the Jewish people in the Holy Land, and the establishment by it of an autonomous political entity positive signs of the beginning of messianic times? Are we, the judges sitting in Jerusalem, the fulfilment of the ancient prophecies and the positive answer to the daily prayers?

Or, on the contrary, does the existence of a secular – and hence, religiously illegitimate – state signify the ultimate temptation of Satan, the prohibitive obstacle to messianic redemption? And, therefore, are we judges merely the devil's instruments by applying secular laws? Or is the whole occurrence of Jewish statehood indifferent from an eschatological point of view?

The latter view is a legitimate option, since even from a religious perspective, based as it is upon the premise of freedom of will, political events may be the result of purely human doings. According to this more neutral view, the existence of the Jewish state has to be integrated, at least under the premises of Jewish Orthodoxy, into the traditional pattern of the Halachah, the rabbinical law, that remains applicable throughout historical times.

In other words, no attempt is made to give the actual Jewish state either a positive or a negative eschatological significance. The state is conceived as a historical reality that has no specific religious meaning. The individuals living in its framework are duty-bound to abide by the traditional religious law.

All three contrasting views are present in contemporary religious Jewry. Being part of the official judiciary, I naturally do not consider myself as the delegate of Satan in carrying out the latter's demonic schemes of delaying redemption. On the other hand, who would dare regard himself as the prophesied ideal judge of Messianic times, even should

Continued on page B9

Challenge to confront religious tradition with modernity

Continued from page B8

one assume to be living and acting at the very earliest, smallest and hesitant beginnings of these times?

Our daily work of adjudicating cases of common criminals – embezzlers, thieves, robbers, rapists and murderers – does not give one the feeling of living in a world that has even started to be redeemed. Indeed, how much hatred, resentment and envy does one encounter in our task of administering justice!

Moreover, the ideological issues brought before our court – and there are many, too many – bear witness of the deep cleavages besetting Israel's society. Justice in an unredeemed Jerusalem.

What does all this signify for me? Having grown up as a religious Zionist in the shadow of the Holocaust, the establishment of an independent Jewish state was for me a most significant event that affected me deeply. Ideologically, it constitutes in my view the tremendous challenge of confronting the Jewish religious tradition with modernity in its fullest political and social dimensions.

This challenge is, in my understanding, vital to Judaism. It demands from us a number of religious responses to problems that have not faced Jewry in the Diaspora, since they have sprung from political independence. Besides constitutional questions concerning the structures of the respective state organs, the most fundamental ones relate to the very function and mission of the Jewish state.

In the traditional, religious view, as expressed by Maimonides, the great medieval Jewish philosopher and rabbinical scholar, the Jewish state's function is to bring the individual to moral and intellectual perfection. The latter is achieved by the comprehensive, philosophical knowledge of Divinity, conceived in its broadest sense of comprising the totality of cosmic reality, physical as well as metaphysical.

External view of the Supreme Court

In Maimonides' conception, there is only one way to reach that ultimate perfection: life according to the Divine precepts as laid down by the eternal law of the Torah. Hence, it is the Jewish state's foremost duty to enforce that law upon all its citizens.

This basically platonic conception of statehood evidently clashes with the notion of the modern, democratic state, since the latter should neither be concerned with the individual's moral perfection, nor with the even more sublime, intellectual one. All the modern, democratic state has to care for is the physical welfare of its inhabitants, enabling them to pursue their autonomously determined ways of happiness.

Israel aspires to be a modern, democratic state, though with the declared aim to be equally a Jewish state. How to reconcile these apparently contrasting aspirations? This dilemma is epitomized by the judicial task, since that touches upon the heart of the ideological conflict: the crucial choice between adjudication according to traditional Jewish law or according to secular state law.

The rabbinical Jewish tradition, contrary

Continued on page B10

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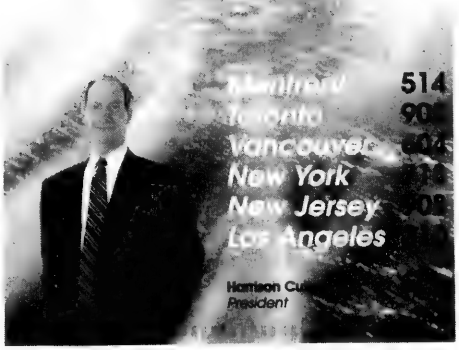

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'Our mission is a permanent striving for harmony'

Continued from page B9

to Christianity, has, as mentioned, no historical experience with the reality of Jewish secular state organs; hence, it lacks the basic conceptual tools for a positive solution – as distinguished from a merely negative one that would deny *in toto* the legitimacy of secular law.

Some contemporary Jewish scholars have made attempts to find, in the halachic tradition, approaches that would enable an elaboration of a more modern conception of Jewish statehood, in general, and of the relationship between rabbinical authority and that of (secular) state organs, in particular.

Some rely on the fundamental traditional distinction between Kingdom and Sanhedrin, each authority having its respective domain of autonomy; others refer to the (limited) legislative authority granted by religious law to the community as such.

In my understanding, it is very difficult to find in the traditional religious framework a place for secular autonomy, in its full anthropocentric, modern sense. In this respect, I would place myself into the circle of neo-Orthodoxy, that accepts modernity, as such, by confronting it in a fundamentally positive sense with the religious tradition.

No doubt, this position is inherently ambivalent, since it attempts to reconcile sharply conflicting approaches to human life. But, reality, as suggested by the great Danish physicist and Nobel prize winner, Niels Bohr, requires, for its full understanding, what he called a complementary approach.

Aerial view of Jerusalem's new Supreme Court. [Werner Braun photo]

The idea of complementarity means that it is not only permissible, but necessary, to apply to the physical world mutually exclusive models. One of the more famous examples is the phenomenon of light that appears in experiments both as particle and as wave. Similarly, since human existence is fraught with internal contradictions, I believe that our mission is a permanent striving for harmony between the irreconcilable elements, a striving that constitutes an ongoing and painful process in a unredeemed world.

In my view, the significance of all this is in the context of the Jewish state, the acceptance of both the Jewish religious tradition and the modern notion of a democratic state, even if they are conceived as two contrasting models of social life. This attitude entails a number of pragmatic consequences in my judicial task. Thus, where appropriate, I have recourse to the rich rabbinical legal tradition, as a source of inspiration to the solution of complex conflicts.

As a matter of fact, Israeli law explicitly refers to the Jewish legal heritage in cases of gaps in the law. This reference may be devoid of religious meaning in a strictly normative sense, but it remains the expression of a striving for harmony between Jewishness and modernity.

Its practical, educational effect may be marginal, since legal opinions are generally a matter of professional lawyers, except in cases of conflicts of high political and ideological visibility. But the very combination of religious and secular law always retains a certain symbolic value.

Continued on page B11

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HAPPY NEW YEAR

Samuelsohn
Good suits don't just happen

Preserving social order a crucial religious task

Continued from page B10

The administration of justice has, in my opinion, a further important dimension that is highly relevant from a purely religious point of view. One of the first Divine commandments given to humankind – according to the Jewish tradition it was imposed already upon Adam – is the general duty to maintain law and order.

Living in an imperfect world, and more particularly in an imperfect Jewish state, we still are duty-bound to enforce the universal, Divine precept of preserving law and order so as to protect the integrity of both body and property of the individuals. Protection of these fundamental human rights implies the punishment of their violators. Thus, when sitting in criminal cases, I have the certain feeling that by convicting and punishing offenders, I am fulfilling a crucial religious task by helping to preserve the social order.

Living in an imperfect Jewish state

Accordingly, by way of illustration, the restoring, to the victims of crime or civil wrongs, the property unlawfully converted or detained by the defendants, is in my eyes a foremost religious duty. Maimonides counts, indeed, among the official duties of the King – today properly represented by the (republican) State – besides that of raising the true religion and conducting holy wars, the duty of filling the world with justice by "breaking the arms of the wicked" (Laws of Kings, 4:10). Thus, Judaism looks upon the earthly concern of administering justice, in the broadest sense, as being of very important religious significance. I would add that this is even so where the religious law, as such, is not implemented in its pure and ideal form.

Continued on page B12

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'Administering justice in Jerusalem is of profound significance'

Continued from page B11

The Halachah grants the civil authority a large measure of autonomy in establishing the proper ways of fighting crime and protecting the property and bodily integrity of its subjects. In pursuing these vital aims of social order, the civil authorities have, according to the religious law, the power to deviate, for the purpose of effectiveness, from the traditional legal rules – evidentiary as as well substantive ones.

It remains justice in an imperfect world. But I sense that administering it in Jerusalem, the capital of the re-established Jewish state, is of profound significance. It makes up part of the unique challenge to confront the rich tradition of Judaism with the totality of modern human life in society in all its manifestations.

To me, it is the task of reconciling, in a complementary way, two inconsistent premises, that of traditional Judaism and that of political modernity. Can we live up to this enormous challenge? At least we are trying it, being fully conscious of our very limited capacities. Let us pray for true justice in Jerusalem.

Itzhak Englard is a justice of the Supreme Court of Israel.

Worshippers at the Kotel seem oblivious to the rain and snow falling all around. **[RNS/Reuters photo]**

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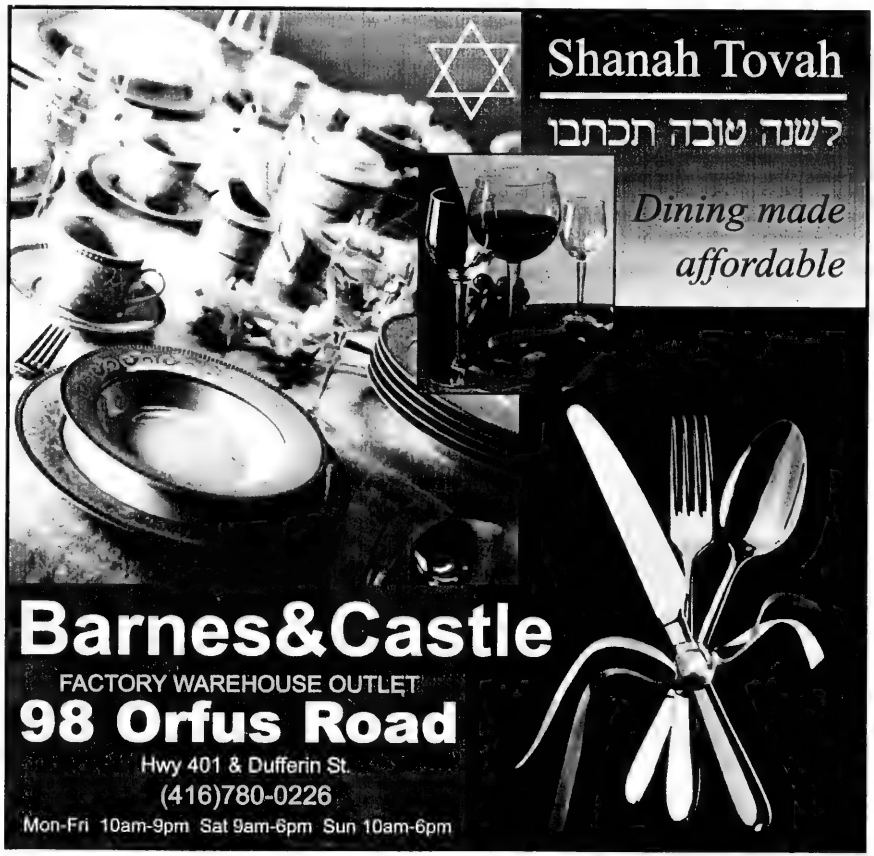

Rosh Hashanah Greetings 5761

The Western Wall

The magical thing is
how we meet here
how our spirits
meet here
how we've all stood
here
at one time
or another
and breathed
the same breath
how it invites
soothes and
touches our soul
it's like meeting at the core
of our hearts
the base of our roots

How we've all walked
a tip-toed ritual dance
to caress it
and bury a kissed message
within its grasp
devoured
in timelessness

How we've all met
each other
and ourselves here
at that sacred place
that takes us back
way back
to ancient ancient scrolls
how even if we've never
met face to face
our souls have met here
and how that makes
us all family

To be here is something else
at the time
you know it's something
else
and you try
you try to open yourself up
wide enough
as wide as the Mediterranean
but for that time
you are
but a seashell
and you hold on
and drink each drop
but the magic is only fully known
once it's gone

by Lindsay Soberano

The Western Wall. Oil painting by D. Bidas.

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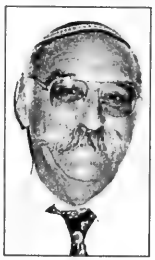
District archeologist of Jerusalem: 'I felt on top of the world'

By DAN BAHAT

I have served for many years as the district archeologist of Jerusalem, a government position that meant having full control of anything connected with archeology in the city and its immediate vicinity. It has truly been one of the most exciting jobs in the world, and for many years, I have felt as if I were on top of the world.



Dan Bahat

Whenever somebody wished to build a house or any structure in Jerusalem, he had to submit the plans to me for my approval. It gave a real feeling of power, and I had to use it very carefully.

Before 1967, when Israel had only the western part of Jerusalem, the work was less interesting. The Israeli Law of Antiquity requires the Department of Antiquities, where this is deemed appropriate, to declare a certain area as an antiquity site. This means that no one, not even the owner of the land, can do anything in this area without the consent of the department.

There are a few such sites on the western side of the city, mostly with tombs dating from the Second Temple period. One of them, the Tomb of Jason located in the Rehaviah neighbourhood, became a national monument as it was well preserved. Otherwise, since the cemeteries of that period are scattered around the entire city, none of the tombs was considered worth preservation and purchased for the use of the public.

In 1967, however, soon after the Six Day War the department declared the Old City as an antiquity site (Aug. 31, 1967) and extended the law to the eastern part of the city. The Old City of Jerusalem, with all its historical and religious sites, is altogether a different story. The sites are located not only inside the Old City but also outside of it, in places like Mount of Olives and the Kedron Valley.

Following the Six Day War, large-scale building activities around the city were initiated by the Israeli government; the intention was to encircle the eastern part of the city with Jewish neighbourhoods. These activities required many excavations, as the area was scattered with ancient sites, especially in the neighbourhood of Giv'at HaMivtar and Ramat Eshkol, which were excavated on a large scale, as there was a concentration of many tombs from the Second Temple period. Many Hebrew inscriptions and a lot of information were acquired as a result of these excavations.

Till this point, everything I have said could be said by anyone who is interested in the history of the city and knows Jerusalem. From the position of district archeologist, however, everything looks different.

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'The work in Jerusalem changed my life completely'

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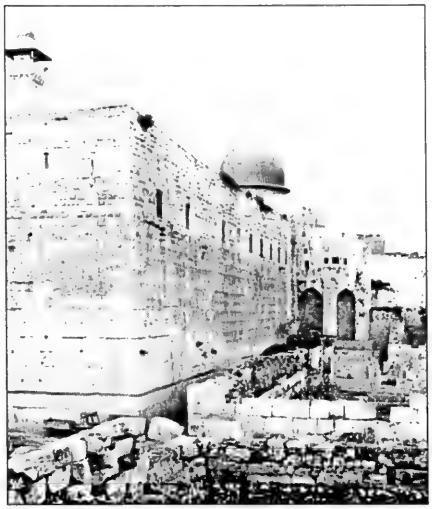
I live outside the city in a small neighbourhood, a green suburb connected to Jerusalem by the highway connecting the city to the coastal plain and Tel Aviv. Every day when I go to the city, five kilometres away, I see the signs saying: Jerusalem, 4 kms... Jerusalem, 2 kms... etc. Every day when I drive past these signs I think to myself: "Is this the Jerusalem that so many generations of Jewish people were dreaming about and praying for?"

Indeed, these thoughts keep returning. Today, when I serve as the archeologist of the Western Wall (the Kotel Hama'aravi), these thoughts are even stronger.



Excavations at the biblical City of David. [WZPS photo]

The work in Jerusalem changed my life completely. Till the Six Day War I was just another archeologist. I studied Bronze Age and Iron Age material, and my great love was Egyptology. I studied hieroglyphs (which I still try to read sometimes) and prepared to write my PhD on the relations between Egypt and our country in the 16th century BCE.

And then came the 1967 war. It changed everything. I was fascinated by the city and became chained to it with chains of love and interest. I started to take people for walks in the narrow lanes of the Old City, and I realized that there was not enough literature available in Hebrew that provided historical descriptions of the city. I sat for days translating texts from various languages, to enable people to see how little the city has changed since the medieval era. The book written then is still in use, and it was only recently printed again because of the demand. This work enhanced my desire to know more. Today, after 30 years, I have to admit that there is still a lot to study, and I will never know as much as I would like to about the city.

There is no other city in the world about which so much has been written. One important reason is that it was destroyed so many times that there are no remains from periods when the city flourished.

A good example is the Roman period when Jerusalem was reconstructed as a pagan city in 135 CE, following the Bar-Kochba revolt. This is the period when the Roman world reached its apex. Most of the cities that one visits today around the Mediterranean date from that century. Generally, the cities of that time are more or less well preserved, and, therefore, the scholars deal with secondary problems such as meaning of buildings, the city plan, etc.

The case of Jerusalem is completely different: After the spread of Christianity, many of the pagan structures were wiped out by the new religion. In Jerusalem, the change

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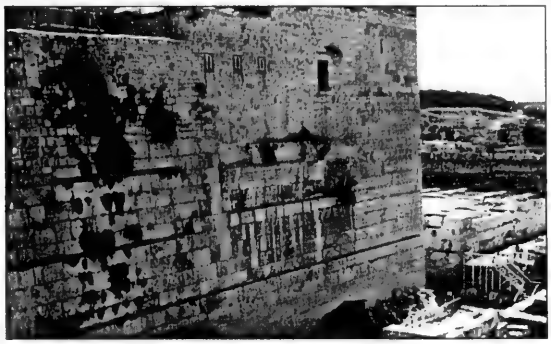

Excavating near the pool of Silwan.

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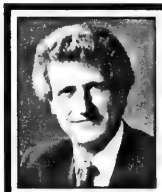

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'We try to explain why so much is written about Jerusalem'

Continued from page B15

from paganism to Christianity was different from elsewhere, because it became a holy city to the Christians and the construction of churches began. The change which the city underwent from a small provincial town in the framework of the Roman Empire to become the spiritual capital of the world – this was a real change, one which we cannot always follow.

One may say that actually we don't know the Roman city at all. With the development of the study of Jerusalem, many facts that scholars believed they knew pertaining to the city of that period were found to be wrong. Such cardinal questions as who built the walls of Jerusalem and when it happened, what there was on the Temple Mount on the site where the Jewish Temple was, are not yet satisfactorily answered. Recently the precise location of the camp of the 10th Roman legion stationed in Jerusalem, which we believe was near the present day Citadel, even this has been challenged.

The Roman period is thus one period that is not clear enough, but what about the others? The city of the First Temple period may be the best example to illustrate the change in opinions about the city since the Six Day War. We try to explain why so much was written about Jerusalem – more than about any other city. This is simply because things are not clear and therefore every scholar has his own opinion and he writes about it – and so there is another paper.

During the Second Temple period, Jerusalem was defended by three walls. We know this because Josephus Flavius, the Jewish historian of the period, left quite a thorough description of the city. He tells us about the alignment of these walls and we rely on his writings. The alignment of the Second Wall (so dubbed by him) became extremely important to Christian scholars, as it helped determine the authenticity of the site of the hill of Golgotha and the site of the tomb of Jesus. It is beyond description how many papers were written about the Second Wall, all attempting to find the right alignment for it.

The Yochanan Ben Zakkai Synagogue destroyed by the Jordanian forces. [WZPS]

The First Wall and the Third Wall are both known to us, because, during the many years of excavations in Jerusalem, long sections of these walls came to light. The Second Wall lies under the Old City, in an area where it is not possible to dig to find any part of it. The result is that one may write a lot about it, trying to find a solution to this intriguing problem of Jerusalem, and yet not find a decisive answer.

Here is another example: The First Temple period has been discussed by

Continued on page B17

John Nunziata

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The Six Day War enabled scholars to find answers

Continued from page B16

scholars since they began to study the city in the 19th century. The questions were always: What were the dimensions of the biblical city, where was it located, and did it undergo changes during the long period of the First Temple (about 400 years from 960 BCE to 586 BCE)? There were two schools that tried to answer the questions. One believed that the city was limited to the low hill situated south of the Temple Mount, today named the Hill of the City of David; the other school thought the city was much larger and expanded beyond that hill to what we now call the Western Hill, which includes today's Armenian Quarter, Jewish Quarter and Mount Zion.

For years it seemed that the "smaller" theory was the right one. But here, again, the Six Day War gave the opportunity to learn the decisive answer. The government of Israel decided to rehabilitate the Jewish Quarter and required that excavations be done at the site of every building worked on there. This was the largest area ever to be excavated in Jerusalem and it has revealed astonishing facts. It was found that till the eighth century BCE, Jerusalem was indeed small and its real virtue was that in the small limits of the city, the Judean kings had installed a legal system, with courts and a taxation system over the entire kingdom. At the end of the eighth century BCE, King Hezekiah enlarged the city by annexing to it the Western Hill.

After 1967, work begins on one of the many ruined synagogues in the Jewish Quarter of the Old City. [WZPS]

This may seem to the layman a fact that could be overlooked, but to the reader of the Bible, especially the books of Kings and the prophets, the picture of Jerusalem as a large and quite a wealthy city is important. Archeologists believe that Jerusalem grew because the Kingdom of Israel was destroyed by the Assyrians and many Israelites immigrated to Judah, its twin sister kingdom. Again archeology is beneficial for those to whom Jerusalem is a spiritual focus and for anyone who wants to understand the phenomena described in the Bible.

The above information could also interest the non-Jewish biblical scholars who deal with Old Testament studies. During the many years of my study of the city, I always insisted on an unbiased treatment of the various cultures in the city. Jerusalem is an important Christian and Islamic centre. The most imposing monuments, such as the Church of the Holy Sepulchre, the Dome of the Rock and many monuments of the Mameluke period (14th and 15th centuries CE) have been studied at length since the Six Day War. This was the first time in the history of the exploration of Jerusalem that there was easy access to every corner of the city and no restrictions on the scholars who worked there. No wonder, therefore, that the British Academy then did a survey of Islamic buildings in the city, something they did not dare to do when they ruled the country from 1917 to 1948.

Israeli archeologists have been accused of giving preference to Jewish monuments rather than to the important Christian or Muslim ones. The examples above, describing the new attitudes to old queries, one of which pertains to a completely non-Jewish history, show that there is no basis whatsoever for this accusation.

One day as I walked in the Muslim Quarter in the Old City, I entered a blacksmith shop. To my great surprise, I realized that I was in an intact church of the Crusader period. I was

Continued on page B18

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'Crusader Jerusalem became my field of study'

Continued from page 17

even more surprised to find out that none of the scholars had ever noticed this before. When I started to work on a publication about the church, I saw that the last time Crusader Jerusalem had been studied was in 1926. So I knew that this was going to be my field of study. To this day, I write about that period in Jerusalem, as well as the period before and after it – times when Jerusalem was ruled by either Christians or Muslims, and the Jewish community of the city was small and insignificant.

As district archeologist of Jerusalem, I have met people from all over the world, and I felt it was a good opportunity to convey my thoughts about Jewish life in the city. The exciting story that should be told is the one describing the Jewish attempts, throughout history, to remain in Jerusalem, no matter what hardships were encountered. Under the Mamelukes, the rulers of Jerusalem did all they could to make life in the city impossible for the Jews, for example through high taxes that the community could not pay, making it a focus for blackmail and persecution.

Annihilated the Jewish community

The Crusaders actually annihilated the Jewish community of the city, and the pilgrims who visited Jerusalem speak about four Jews, or even only one Jew, living in the city. This situation did not deter the Jews from returning to Jerusalem, and soon after the expulsion of the Christians from the country, the Jews settled in the city again and founded the present day Jewish Quarter. This was not easy, as Muslim law did not allow the construction of any non-Muslim place of prayer. One can imagine what it took for the Jews to build their synagogue and maintain it. Nevertheless they did.

What is the connection with archeology? During the excavations in the immediate vicinity of the Temple Mount, the expedition digging there discovered a house dating from the late Byzantine period (sixth and seventh century CE). On one of the lintels of the house, three menorahs were discovered.

The identity of this as a Jewish house is beyond doubt, but who lived there and when? Using historical documents, many of which refer to the Jews living in the city, we can try to understand when a building might have served as a Jewish habitation or a place of prayer. The house in question most likely is from the period of the Persian invasion of the country in 614 CE, when the Jews who had been denied the right to live in or even enter the city, joined the invaders and were rewarded by the right to live there. Their joy did not last; the Byzantines came back 15 years later and the restrictions resumed.

A very important source of our

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Rosh Hashanah Greetings 5761

'Jews looked for a new outlet for desire to pray'

Continued from page B18

knowledge on Jewish life is the famous Genizah from Cairo. This is a collection of about 100,000 documents dating from the 10th to the 19th centuries. It is being published slowly, and occasionally, a document about Jewish life in Jerusalem comes to light. After the Muslim conquest of the country, the Jews were allowed to resettle in Jerusalem. At first, they were also allowed to pray on the Temple Mount, but later that was forbidden.

The Jews looked for a new outlet for their desire to pray at their holy place. The solution was typical of Jewish methods of survival in the city; they developed a new habit of circling around the Temple Mount and stopping at each gate to say a certain prayer. In the Cairo Genizah, 10 different texts were found describing the custom. The gates of the Temple Mount have Hebrew names, unknown from other sources.

Excavations beside the Western Wall reveal a Herodian street dating back almost 2,000 years. [Israel photo]

The excavations along the Western Wall taught us other new facts: We learned that the Wall was entirely exposed until the 14th century and that the gates from the Second Temple period were still in use when the Jews did their circuits.

One of them, the one now called Warren's Gate after Sir Charles Warren, the British 19th-century scholar who found it, was also the main synagogue of the small Jewish community for some centuries in the early Muslim period. This synagogue is mentioned in the documents of the Cairo Genizah. It was located due west of the Stone of Foundation housed in the Dome of the Rock and the site of the Holy of Holies of the Temple. This was the closest the Jews could approach the holy place.

We have also learned that in the 14th century, the Wall was concealed behind the Mameluke monuments. The Jews had to look for a new place of prayer and they found a small section of the Western Wall, which they made their place of prayer. This section of the Wall today forms the northernmost part of the praying plaza of the Kotel.

In 1546, an earthquake struck Jerusalem. Many buildings along the Wall collapsed and it gave the Jews an opportunity to expand their prayer plaza south, over the ruins of these buildings. Thus, the present praying plaza was created. This short history of the Wall could not have been told without the contribution of archeology to the history of Jerusalem.

In Jerusalem, then, as a result of the combination of archeological finds, historical documentation and above all, the love of the Jewish people for Jerusalem and its inhabitants, one may have full satisfaction living there and enjoying the marvels of the city.

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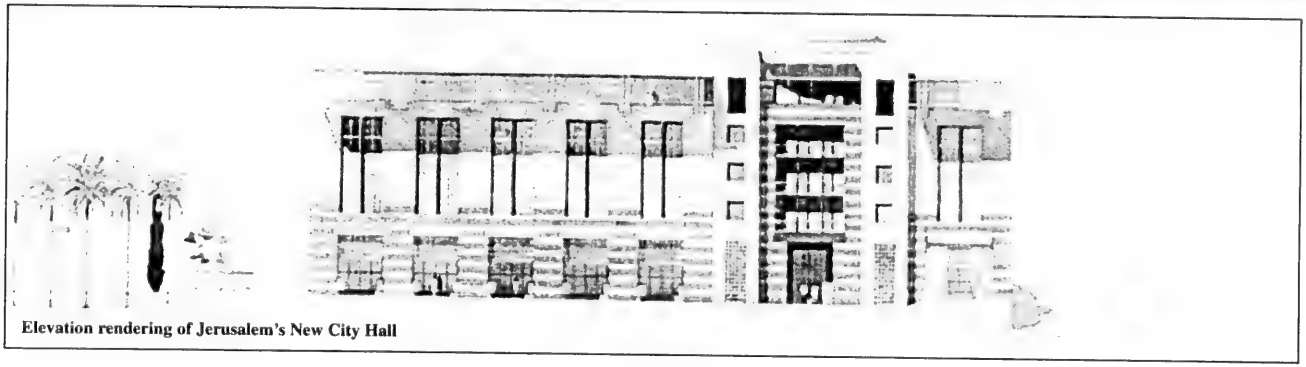

Elevation rendering of Jerusalem's New City Hall

Project Trip: Jerusalem City Hall 1990

By A. J. DIAMOND
Special to The CJN

These are reflections from a project trip in 1990 to Jerusalem to build its new city hall.

A. J. Diamond

Work related travel is the best way to be a tourist. This ensures access to the working life of a country. It means becoming involved, at least for the life of a project, especially a project to build a public building, in issues of the moment and the personalities engaged in their resolution.

The process of travel itself, however, seldom has such appeal. Only by checking the date stamps in my passport and meeting notes do I keep track of my trips to Israel.

In one period of 13 months there were eight visits. This is not made easier with a seven-hour time difference and an aircraft change in either Frankfurt or Zurich, duplicating check in, security and boarding procedures. The five-hour delay this creates does nothing for the allure of travel. Nor do the passport, security and airline personnel in these airports, who must, I feel, be sent from central casting – each a caricature of national stereotypes.

This is the second leg of my trip. After an overnight trans-Atlantic crossing, the effects of the journey catch up with me. I feel I ought to be interested in the changing landscape as we fly over, but a drowsy languor overtakes me, and I succumb to a sumptuous doze. As I drift off, I watch snowy mountains like herds of huge, half-buried white dinosaurs, their saw-toothed scales bristling along the spine ridges.

Continued on page B21

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In the square of Jerusalem's New City Hall.

'Seen as if through gauze'

Continued from page B20

The announcement by the airplane's captain in German, Hebrew and English tells me what I already know, having sensed the change of inclination of the aircraft and of the sound of the engines; we have begun our descent into Lod Airport, and will soon cross over the coast. I am always surprised at the misty atmosphere. The coast is seen as if through gauze, instead of the expected sharp outlines usual in a Mediterranean climate. Tel Aviv lies in a neat form, consistently chalk-coloured buildings, mostly of the same four- or five-storey height filling the spaces between streets. It is as if the streets and parks were cut into clay, rather than the buildings being placed on what was, until the 1920s, a sand desert.

Continued on page B22

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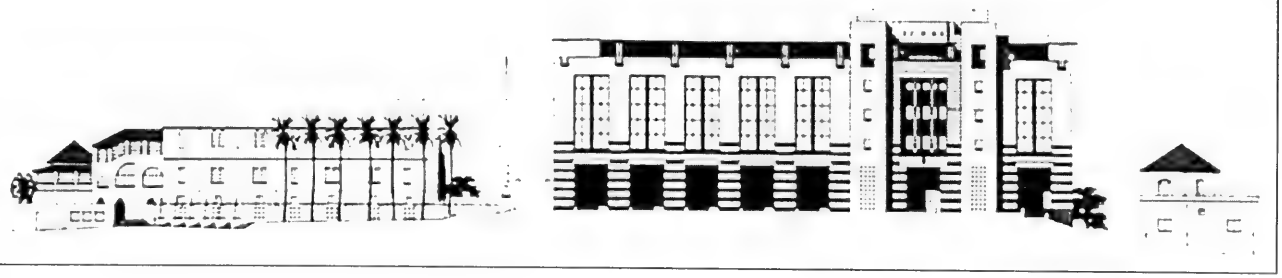
Elevation line drawing of Jerusalem's New City Hall.



'The country is wonderfully green from winter rain'

Continued from page B21

Tel Aviv

Buses meet the aircraft, which stops out on the tarmac, presumably a security precaution. And indeed, soldiers with stubby machine guns stand at the bottom of the stairs from the plane.

As the bus fills up, silent calculations are made about which side to stand on, to be in an advantageous position for arrival at the immigration and customs hall. In fact, I hear one passenger assuming the tone of experience, confidently instructing his companion where to stand. Smugly, I know he is wrong, and there is an unseemly rush, all pretense of politeness abandoned, when the bus stops. However, the processing is efficient, by hard-eyed, dark Israeli officials in blue uniforms, most of them women.

The cab offered to me is a van, which I refuse. I have learned not to waver, so the dispatcher recognizes I'm not to be persuaded. To the mumbling objection of the van driver, the second taxi in line, an acceptable car, eagerly takes my fare.

He speaks little English, but we make ourselves understood. The Hebrew spoken in Israel has a notably different accent from that of Diaspora religious services, almost Arabic with its glottal stops and throaty consonants. Taxi drivers seem to be universally conservative, taking a hard line on most issues. These in Israel, of course, centre on the question of settlements on the West Bank and the peace talks, with speculation about whether Yitzhak Shamir is, or is not, really interested in making peace.

We usually agree on the inequity of the exemption from military duty given to Orthodox Jews; yet it is their parties who often hold the balance in critical questions affecting both domestic and foreign policy. And in Israel this can mean life or death.

As we leave the airport, the country is wonderfully green from winter rain, the groves of orange trees beautifully maintained, and soft grasses that cover the stony plain. Soon we begin to climb, and we cross more open, low, limestone-strewn hills, and

Continued on page B23

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'The hills grow in size as the road climbs'

Continued from page B22

approach the Latrun intersection. A tank mounted on a block, is the monument to the capture in 1948 of the Arab-held British police station by the fledgling Israel army. The police station commands the approaches from the coastal plain to the foothills that lead to the Judean Hills and Jerusalem.

To the west of the intersection is a fine arcaded mansion, a French seminary. There are tales of how the monks, pro-Arab at the time, allowed their buildings to be used by snipers. In 1948 it seemed inconceivable to some European powers that Jews could defeat Arab armies, especially the Arab Legion, trained by the legendary Glubb Pasha.

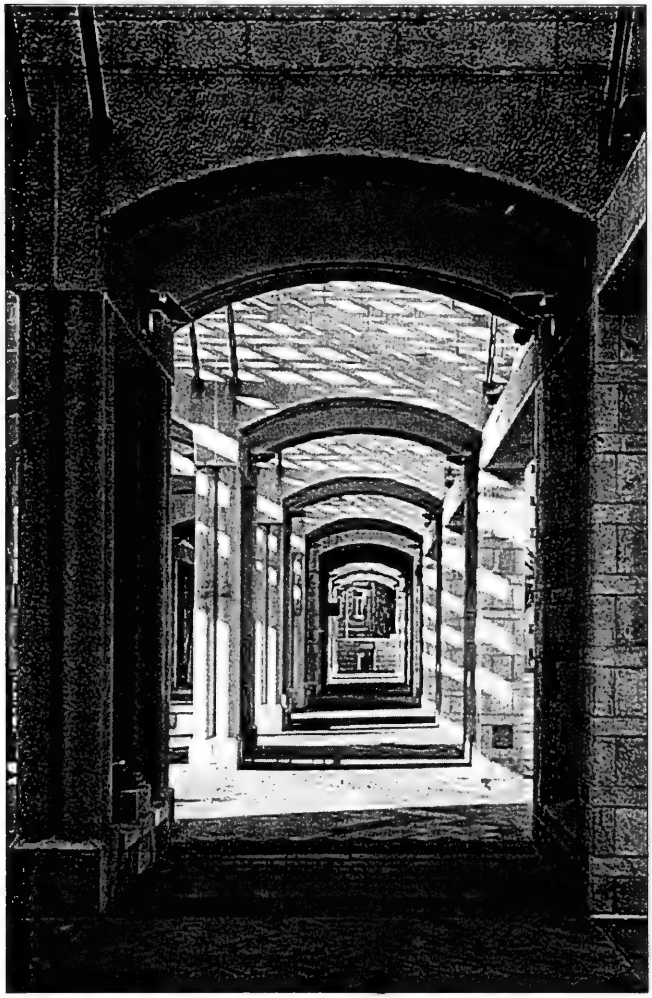
It never fails to move me as we wind our way through the foothills, and past the memorial forest. Six million trees have been planted, different species of cyprus, pine and poplar representing the men, women and children murdered by the Nazis between 1938 and 1945. Six million is a number that has no impact in the abstract. To see the huge forest, covering hill after hill, arouses in me the same desolate sadness I feel when wandering through the cemeteries on the Marne and the Somme. Innocent young people, with so much promise, so much to give the world, fellow human beings, slaughtered.

The hills grow in size as the road climbs, running up the narrow defile that lies between the flanking heights. Scattered along this route are the metal frames and the armour of the home-made armoured vehicles that ran the Arab gauntlet in 1948 to relieve the siege of Jerusalem in the War of Independence. On each vehicle, in red rustproof paint, a date is stencilled. It is the date on which the vehicle was destroyed, with its young driver and precious cargo.

I invariably feel a frisson at their selfless bravery. They knew the chance of success was small; in fact, death or serious injury was more likely than unscathed passage.

Further up there is a new, very heavily constructed guardrail. This is where the road passes along a ravine edge. Recently, an Arab grabbed the wheel of a bus and turned it into

Continued on page B24



The perspective narrows and sharpens through the arches.

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It's time for clarity.

These rows of trees form a natural rows of columns at the city hall complex.

'The edge between developed areas and the forest is sharp'

Continued from page B23

the ravine, injuring and killing some passengers, including one young Canadian girl.

The cypress and cedar, now mixed with Jerusalem pine, are thicker and taller the higher we climb. Where glimpses of the land can be seen, it is layered in limestone, a geographical millefeuille.

On other occasions I have taken the Modi'in Road through the West Bank. The road wends through hills of limestone terraces and olive groves, of cyprus and pine and the sweet smell of honeysuckle. The evening light, intense but soft, illuminates the pale yellow stones and gives a glow to the trees, moulding them into Cézanne landscapes of solid foliage and fractured ground.

Arab villages, their simple geometric buildings loosely but carefully grouped on hilltops, rest in the dusty greenery. Viewed from below, no streets are visible – manmade and natural forms combine in tranquillity.

The villages seem perfectly composed without effort, each village with its minaret giving focus to the varied building clusters. In this magical light and such peaceful scenes, the conflicts that curse this land are invisible.

Jerusalem

Rounding a bend, we see the far outskirts of modern Jerusalem in the fading, golden light. New suburbs are tightly clustered on hilltops, with low-rise apartment blocks of consistent mass, scale and material. As in medieval Italian towns, and no doubt the biblical antecedents here, the edge between developed areas and the forests is pleasingly sharp. This is so, for much the same reasons as those of the past for defence, and to conserve agricultural or forested lands. The compactness of the towns is so satisfying, and

Continued on page B25

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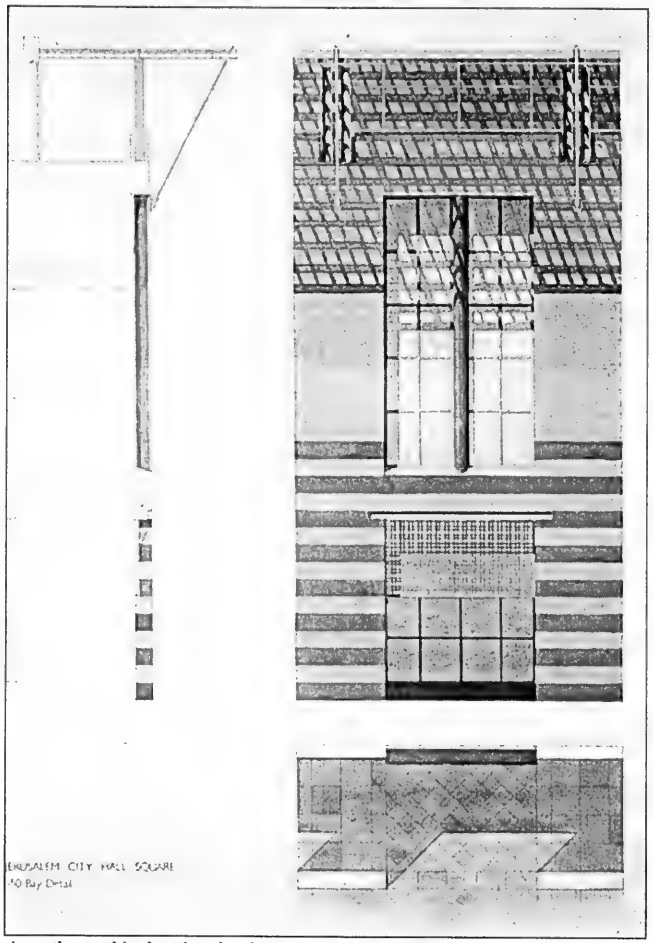

An orthographic elevation showing construction technique.

'In many respects, Israel once more becomes Levantine'

Continued from page B24

the unadulterated countryside, whether arable or infertile, even more so.

By the time we reach the outskirts of Jerusalem, it is the evening rush hour. Buses carrying Arabs in kaffiyehs, taxis piled high with baggage, new cars and many of older vintage form the throng.

Less common to Canadian eyes are the many hitchhikers. Although most are not in uniform, all carry their weapons. Those serving in the Israeli army, essentially a citizen army, are allowed, indeed encouraged, to bear their arms at all times.

Each time I arrive in Jerusalem, and whenever discussion on construction and design, or indeed discussion on any topic (which resembles negotiation more than discussion) becomes heated, I am reminded that we are 300 miles east of Istanbul. We are in the Middle East.

In many ways, Israel is a modern western democracy founded by ardent European socialists who believed in the redeeming qualities of manual labour. But in many respects it reverts to its pre-British-mandate period, and once more becomes Levantine.

This process was accelerated by the large Sephardi immigration from Arab countries. Russians, however, the most recent wave of immigrants, might change the trend. No one knows yet what the effects will be – there has not yet been an election in Israel with a large Russian constituency.

Arriving at the King David Hotel is comforting after leaving home some 20 hours before. Having made many such trips during the process of designing, and now dealing with the construction of the new City Hall complex, I almost believe the professional welcome of the hotel staff.

The hotel has a history. It was the headquarters of the British high command during

Continued on page B26

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Water colour rendering of the walls around the city. A. J. Diamond

The walls trace the history of the city

Continued from page B25

the days of the mandate. It was during this time that one underground organization – led by Menachem Begin and fiercely opposed by Haganah, the mainstream underground – blew up a wing of the hotel, killing several senior British officers.

My room has a balcony and a breathtaking view of the walls of the Old City. These were built by Suleiman the Great in the 16th century, and rebuilt during the Ottoman empire. The walls have once again been restored by the present municipal administration under the inspired leadership of Mayor Teddy Kollek.

He has done a superb job of custodianship, landscaping the Kidron and Hinnom valleys to set off the walls to advantage. The walls are important in tracing the history of the city, which has been lived in continually for over 4,000 years. The present city grew from the city of David, built near the spring of Shiloah, and now the Arab village of Silwan.

It was on the threshing floor above the village on Mount Moriah that the first communal rituals must have taken place. The threshing floor would have been convenient for this, and would have been given importance by the elevation (elite is a Hebrew word meaning height).

This site gained religious significance over time and subsequently became the site of the temple of Solomon, later becoming the third of the holy places of Islam. It is here we can be reasonably sure that Abraham, Jesus and Mohammed prayed. Jerusalem gives one goosebumps.

I have felt this closeness at other times. My great-grandfather's sister had been in the first aliyah in 1881. Aliyah means literally to go up, but colloquially it means to migrate to

Continued on page B27

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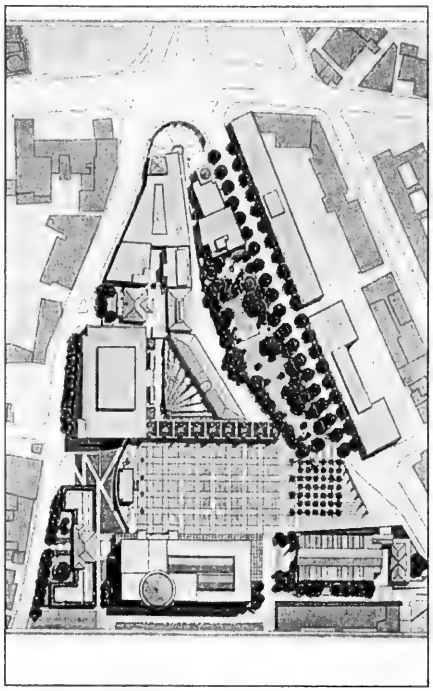

Top view of the City Complex.

'The family replaced the gravestone which had been vandalized during the Jordanian occupation'

Continued from page B26

Eretz Israel, the soil of Israel. Chai Malka Homer and her husband had drained swamp land and started planting vines. He died of malaria, and her manager robbed her of her savings. She sold the vineyard to the Rothschilds, who started the first wine co-operative in Palestine. I visited her grave on the Mount of Olives, a short distance from the garden of Gethsemane. The family has replaced the gravestone slab, which had been vandalized during the Jordanian occupation from 1948 to 1967.

The Palestinians seem not to have been responsible custodians of property or holy places. I placed a small stone on the slab as is the custom when visiting a grave, and felt a connection, but strangely, not as strong as the one I sensed with the builders of Jerusalem's walls, much, much longer ago.

Babylon was, in a sense, the equivalent in biblical times of North America today, although the Jews had not gone there to seek a better life; they came in captivity after defeat at the hands of Nebuchadnezzar. But exercising their genius for adaptation and survival, they eventually prospered and played an important role in Babylonian society. Nehemiah was one such man of energy and capability, and he went back to an impoverished and broken-down Israel. He organized local labour and resourcefully rebuilt the defences of Jerusalem.

Continued on page B28

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'When we began removing the rock base we came across archeological relics'

Continued from page B27

Recently his seal was found, a seal mentioned and described in the book of Deuteronomy.

The City Hall

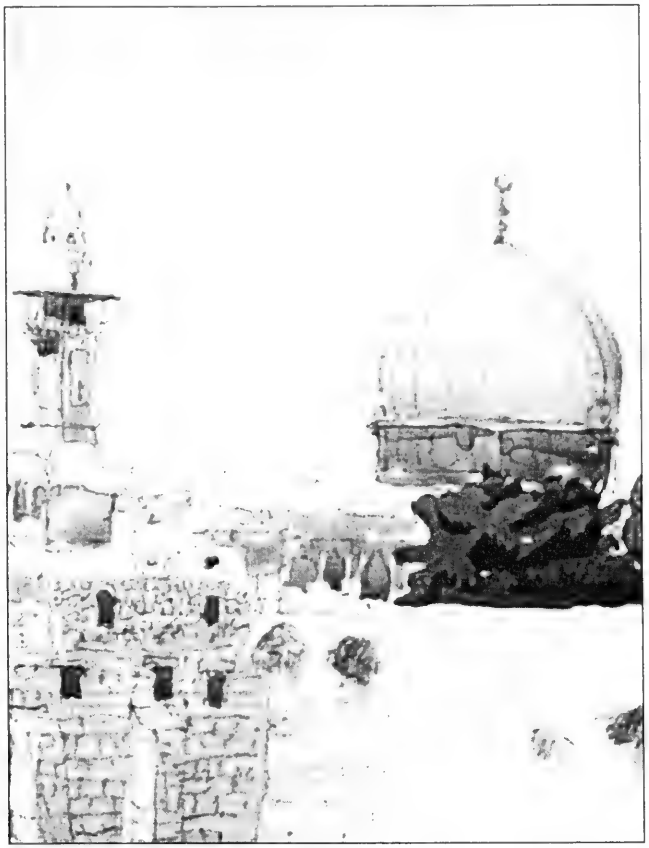
When we began removing the overburden of the rock base on the site where the new City Hall would stand, we came across archeological relics: a small aqueduct, coins and some oil jars from the First and Second Temple periods (980 and 450 BC, respectively), one bearing the seal of the Royal Granary.

These were duly taken off to the Israel Museum. I was concerned about the aqueduct, cut into the rock base, thinking that it would at least hold up construction. But as 1100 CE artifacts are not considered to be of great antiquity, the aqueduct was duly measured, drawn and photographed, and construction proceeded. The site seemed to be under the surveillance of more than the obligatory archeologist; rabbis, priests and mullahs prowled the site. The friendly anthropologist was sure all the bones we discovered were from animals.

One find did stop the work; a Herodian stone was unearthed. This could have proved to be of great significance, as the location of the Third Wall, built in the reign of Herod, if found, would finally determine with accuracy the burial

Continued on page B29

Rosh Hashanah Greetings 5761



Detail of one of the series of Old City studies in water colour. A. J. Diamond

'There was much head scratching and a bit more digging'

Continued from page B28

place of Jesus. The reason is that Josephus, the Jewish army commander of the Galilee turned historian of the Judean-Roman wars, provided the measurement of the distance between the Second and Third Walls. Jesus, being a Jew, would have been buried outside the walls of the city. Thus, the discovery of the position of the Third Wall would fix the position of the Second. And the stone seemed to be one that could have been used for such a wall.

There was much head scratching and a bit more digging. This uncovered the foundations of a Crusader leper colony, which would also have been built outside the walls. It was concluded that the Herodian stone had been cannibalized by the Crusaders to build the leper colony, and did not mark the location of the Third Wall. Work on construction resumed once more.

Besides the excavation, work now began in earnest with rock blasting to create a cavity to be filled with a below-plaza garage for 800 cars, as well as underpinning and stabilization of 11 of the 12 buildings to be saved. These are to become part of the civic centre, housing various government departments. The complex can be seen more as a campus or precinct, rather than a city hall. It is deliberately designed, not to have defined edges, but to become integrated with the surrounding city.

The plaza was the subject of much debate. When I received the commission to design the new City Hall in 1988, a zoning ordinance was already in place.

Continued on page B30

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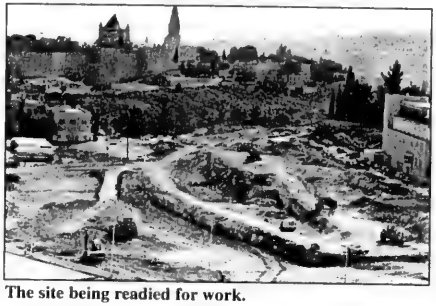


The site being readied for work.

'I appealed to Kollek on the grounds of municipal equity'

Continued from page B29

This was based on a previous scheme, which had as its centrepiece an elongated L-shaped structure. This would have symbolically turned the municipal centre back on Arab Jerusalem.

I appealed to the project managers on the grounds of efficiency, and to Teddy Kollek on the grounds of municipal equity, to allow me to change the zoning ordinance. Both the project managers and the mayor supported me enthusiastically. I wanted to have a building of both modern efficiency and historic sensitivity, to restore existing buildings and to create a civic plaza equally accessible from all points of the compass. After all, medieval maps show Jerusalem as the centre of the universe, uniting Asia, Africa and Europe. Surely all its citizens should have common ground at City Hall.

All other public spaces in Jerusalem are religious ones. The plaza next to the western wall of the Temple of Solomon for the Jewish faith, the square next to the Church of the Holy Sepulchre for Christians, and the platform on the Temple Mount for Muslims. The joke in Jerusalem has been that if you want to hold a political protest, you have to go to Tel Aviv.

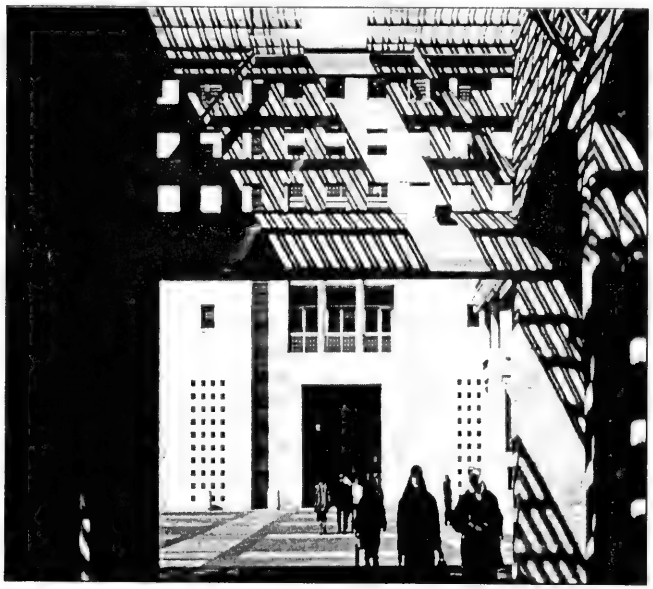
Project meetings during my periodic trips tend to be long and intense. There is always the backlog of work that has built up since the last trip, notwithstanding fax and phone, so days are crammed with site inspection, meetings with consultants, contractors and project managers. The meetings themselves are intensive, as Israelis are not known for their reticence.

Weekends start at midday on Friday in Israel, and last until Saturday evening. Sunday is a normal working day. Whenever I can, I take my small pocket sketchbook and water colours and walk around the Old City sketching and painting on my own and at my own pace.

There is something of interest at every turn of the road. Trite but true: you never see anything well until you draw it. It comes out right if you draw what is really there, and not what you imagine is there. It is odd how perceptions affect the way one sees things, the mind's eye changing proportions from the way they actually are. Until one has the discipline to draw it the way it is, with apparently the wrong proportions, one doesn't get it right.

I suppose while walking around I look like a tourist, a North American, a Jew. This keeps a hard indifference in any dealings with Arabs. As soon as I stop to draw and paint, however, there is a change in attitude. There is discussion about Arab architecture first, and inquiries of where I came from next. The fact that I am Canadian also has a softening effect. I usually ask a local shopkeeper for a glass of water

Continued on page B31



Detail photo of the square showing dramatic lighting throughout the day.

'Jerusalem has been divided since the Romans quartered the city'

Continued from page B30

for painting, which gives them a claim over me and makes further discussions easier, especially as I thank them in Arabic, one of the few words I have learned beside the terms for the various finishes for stonework.

Sketching one day by the Damascus Gate, I see an Israeli soldier command some fruit sellers to move their stands off the sidewalk. They do so with sulky expressions, but no sooner has the soldier passed than the stands are back where they were.

Sitting, sipping mint tea in the cotton market with a man who has just sold me delicious lamb kebabs with rosemary sprigs grilled on coals, we hear a group of young Gush Emunim who have established premises deep in Arab Jerusalem, come down the souk singing militantly. We exchange glances – we both feel it would not be proper to comment, but the looks convey our common feelings of criticism and unease.

Jerusalem has been divided since the Romans quartered the city by laying out the Cardo and Decumanis, stretching roughly from Jaffa Gate to the Temple Mount and from the Damascus Gate to the Zion Gate. Each of the quarters has either Armenian, Jewish, Christian or Arab inhabitants.

There has been since the first millennium, a sort of municipal federalism, not exactly multicultural but rather one of coexistence. This seems to have worked in varying degrees of tolerance and could continue to be an effective modus vivendi. Kollek has proposed such a municipal structure for all of Jerusalem, a sort of federal system of municipal districts within a city-state, to overcome what is probably the most intractable of the issues in the Middle East, the status of Jerusalem.

Israeli society is deeply divided. On one side are those who claim all of the land from the Mediterranean to the Jordan as their biblical patrimony, who see no coexistence with Arabs on this land. On the other are those who do not fear the establishment of a Palestinian state, who would trade land for peace, who believe this is in the national interest.

The friends I have made through the project, architectural colleagues mostly, are firmly on the side of trading land for peace. They have earned their way to this position, having served in two wars. One of them was at the Zion Gate in June 1967, a battle fought with small arms only, in order to preserve the monuments but at great cost to human life.

They know the political system – proportional representation as a product of the democratic idealism of the founders of the modern state – must be reformed if there is to be change. No party can gain a strong majority in the Knesset, the parliament, because of the number of small parties that proportional representation produces.

What it means is that anyone gaining enough votes across the country, not from a particular constituency, can become a member

Continued on page B32

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'I always dread the process of departure at Lod Airport'

Continued from page B31

of the Knesset. This tends to produce fringe groups, who may number only two or three people with similar outlooks or ideologies. The religious right has several such parties who, despite the small numbers they represent, often hold power over tenuous coalitions between larger parties.

The fringe parties would be wiped out in direct representation. As Shamir depends on them now, he is unlikely to introduce legislation that will deny them power. There is a terrible precedent for this. The Sadducees and Pharisees represented just as deep a split in Jewish society in the first years of the common era, about 68 CE. This internecine battle had as much to do with their defeat as did the power of the Roman 10th Legion. They did not face their enemy as a united force. The Romans did not have to divide to conquer; that had already occurred.

The divisions today are equally debilitating. Keeping haredim out of the army exacerbates them. The army is a wonderful means of acculturating immigrants and forming friendships across social and economic divides that otherwise would keep people apart. It would spread the burden too.

For example, the City Hall project is continually disrupted by engineers, architects, contractors and managers spending time on military duty. This happens frequently and sometimes without warning. It tends to make scheduling difficult.

There are other difficulties too. I had designed the facades of the building to be clad in bands of rose and ochre limestone, known as Jerusalem stone but really coming from Galilee and the West Bank respectively. Galilee stone is no problem, lying inside the greenline, the UN-established boundary of Israel.

However, the rose-coloured stone, coming from the West Bank, lies in Arab quarries. Our supplier has been threatened with death by Palestinians if he supplies us with the stone we need. I fear we will not get the contrast I want, as the stone we have is not markedly rose in colour.

Banded stone is a Mumluke device, used by the splendid Arab architects of the 16th century. It has an added usefulness now; stone is commonly supplied in a 30 cm height, too small in scale for the size of coursing appropriate for a building of this dimension, standing as it will in a large open space.

By combining two 30 cm courses of rose-coloured stone and alternating it with two 30 cm courses of ochre-coloured stone, 60 cm bands are achieved.

Other aspects of the design have also been influenced by Jerusalem's history and physical precedent. The north-south axis of the complex, one subtended by the angle of the Old City wall where it turns from its northern alignment up from the Jaffa Gate to its eastern alignment down to the Damascus Gate, replicates the experience of the souk.

This route is varied in its experience of light and shade, enclosure and openness, in contrasting small and large dimensions. It starts out in a narrow top-lit shopping arcade, opens out into a wide but enclosed and paved court, passes through a stone gate into a larger triangular court planted with trees (to be pollarded to make a canopy) and proceeds through a stone pergola with roof garden onto the main stone plaza.

This axial route is arrested at the main entrance to the municipal building, but continues visually through the building to the Russian compound beyond. The axial approach lies on one of the important ridges that characterize the topography and approximate the old pilgrims' and prophets' walk that came from the north – Haneveim Street.

There is a biblical account that from a point on this ridge, a view could be had of the port of Acre. This was not believed until recently, when upon the demolition of a large building, a distant view of Acre was revealed.

It is the cross-axis, however, which will carry the heavy pedestrian traffic from the Jaffa Road, and hopefully up from the depression, now undeveloped, that lies outside the Damascus Gate and Arab Jerusalem.

In contrast to the stone-paved and formal square, the Gan Daniel (the Daniel Gardens) have been extended and modified to provide the cool, informal contrast to the formal geometry of the square. Cafés will line its length, and lavender its walks. These have been designed so people crossing the path will brush the lavender and release its perfume.

Return

I always dread the process of departure at Lod Airport. It is fraught with frustration – there are, by my last count, five lines to endure. The first is for an interrogation by a security officer. The second is to check in. The third is to show one's boarding pass, the fourth for passport control and the fifth, electronic surveillance for carry-on baggage.

There is also the bus ride, linking terminal to aircraft. It is with some relief that I sit back and relax in the plane, as the usual exhortation bids you do. This is particularly sweet, as normally you have to get up at about 4:45 a.m. to travel to the airport and leave enough time to check in for an 8:00 a.m. flight.

Rising up over orange groves, we cross the same misty coastline, and the aircraft heads northwest over the Mediterranean, Greece, the Balkans, Germany, the British Isles, over the Atlantic and home.

Post Script

The City Hall, now known as Safra Square, was completed in 1993 and opened with much fanfare. Sadly, Teddy Kollek, a Moses figure who initiated the whole enterprise, was no longer mayor. He lives to see

Continued on page B33

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Impressions painted in water colour. **A. J. Diamond**

'Design problems can often be expressed as a set of conflicting objectives'

Continued from page B32

the building complete, but not as a home for the policies he envisaged for the city.

He saw the municipal government building, as distinct from buildings for the government of the State of Israel (a state that has yet to separate the secular from the religious, as every modern democracy has done), as neutral ground for every citizen of Jerusalem, regardless of creed.

Had he remained in power, it is arguable that with a pacified urban condition – one of peaceful coexistence, the current impasse to the peace process, that is – the status of Jerusalem would have been a manageable problem.

Notwithstanding the change of municipal administration, the municipal complex has been deemed successful (and the building will outlive the incumbents). As a consequence, my Israeli colleagues and I, who have become chaverim, were invited to participate in a limited design competition for a new building for the Israeli Foreign Ministry, the Misrad Hachutz, which we were fortunate to win. The site is a component of the National Precinct, which is in the process of formation.

This National Precinct includes two types of buildings, the great buildings of state and those of the bureaucracy. The former consist of the Israel Museum, the Knesset and the Supreme Court. Each of these stands in isolation in a park-like setting, enclosed by a ring of the latter type, the administrative buildings.

However, two of these "background" structures are more important than the other administrative buildings: the office of the prime minister (yet to be built and stalled by litigation, not an unusual state of affairs in Israel), and the Foreign Ministry.

Design problems, if carefully analyzed, can often be expressed as a set of conflicting objectives. This condition became our central design problem: how to make a background building and give it an identity of sufficient presence, appropriate to its function as an important building of state. The issue was exacerbated by the Foreign Ministry's location, opposite the excellent Supreme Court building.

Although our design for the Foreign Ministry had been selected, it seemed to us on reflection, that it did not adequately resolve this subtle issue, even though it functioned perfectly well from an operational point of view. As a consequence, we changed the design radically with, I feel confident, a far more satisfying result. The building is now under construction and is due for completion in early summer 2001.

Besides the background/foreground conundrum, there were other design problems. These fell into two categories, practical and symbolic.

The practical difficulties in Israel are not those encountered every day in Canada: all our wall assembly details had to take bomb-blast effects into consideration. This was particularly true of the central reception hall, really a pavilion on its own. In order to present the state with a sense of pride and adequate gravamen (a symbol of state), we had designed a building – whose function is primarily the formal one of receiving representatives of other states – enclosed entirely within alabaster walls and a glass roof.

Israeli security nearly had a fit. As with all

Continued on page B34

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Ink sketch of Old City panorama. A. J. Diamond

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'I still marvel at my exceptional luck in being alive at the time when Jews can build in Jerusalem'

Continued from page B34

security-questionable building construction, a sample of our wall was tested in the Negev at a site built for just this purpose – bomb blast. The first solutions to the problem failed the test. The security official laconically remarked to me that with that design, we could wipe out the entire diplomatic corps at one go. However, we have succeeded in devising systems to prevent shrapnel from flying about, and the last test of this system proved positive.

The building beside the alabaster reception hall houses the home base for Israeli diplomats, the Foreign Minister's entourage, a school for diplomats, a ballroom/lecture hall and the situation room. This last is of highest concern in terms of security; it is able to withstand direct bomb hits and gas attacks. But the visitor to the complex will not, I am pleased to say, be aware of the security measures taken, apart from the normal checkpoint on entry.

The building is designed to be one of the chain of buildings that line the National Boulevard, yet it was to have a distinct identity, one of modesty but exuberant delicacy. This has been achieved with very careful detailing of Jerusalem stone, contrasted with light metal roofs and perforated teak screens. The building and landscape also contribute to this sense of groundedness without heaviness; the two have been carefully integrated.

'The buildings and landscapes have been carefully integrated'

I took Teddy Kollek, who still goes to the Jerusalem Development Fund offices each day, on a tour of the construction site. He has a passion for architecture, and I knew he would enjoy the tour even if he has some difficulty now in getting about.

I could see from his reaction that he took pride in seeing the distance Israel in general, and Jerusalem in particular, have come from the early days of rough improvisation, which was necessary in a country with few resources other than courage, fighting for existence in the tumultuous Middle Eastern context.

While working in Israel is never easy (Israelis are not known for their accommodation or trust), I still marvel at my exceptional luck in being alive at a time when Jews can design and build in Jerusalem in a Jewish state, historically a rare occurrence. To be among those few is an extraordinary privilege.

A.J. Diamond is a partner with the firm A.J. Diamond, Donald Schmitt and Company. His current design project is Temple B'Nai Tikvah in Calgary.

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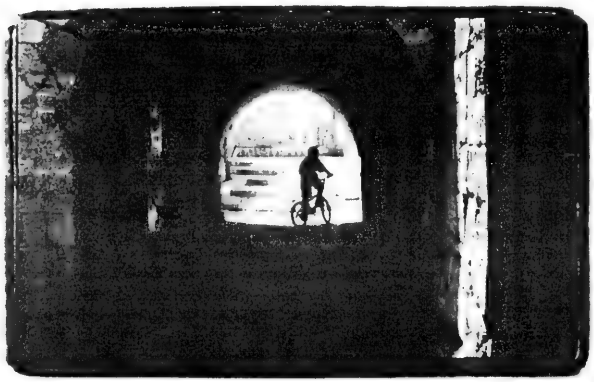

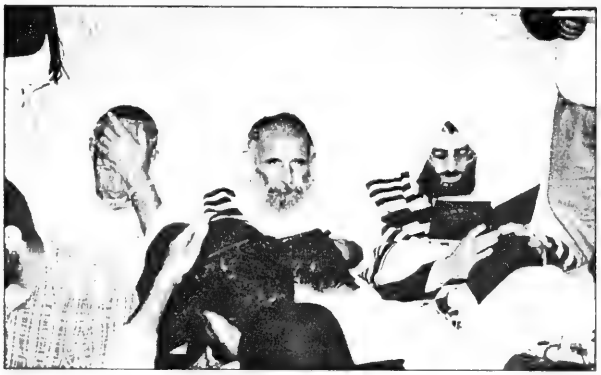

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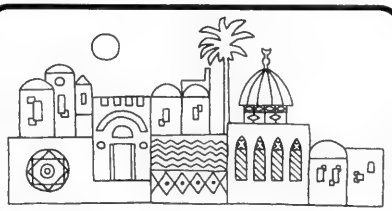

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Battles for Yerushalayim

By YAACOV KAPLAN

From the summit of Mount Scopus, may peace be with you, O Jerusalem. From the top of Mount Scopus, I shall kneel and bow deeply in complete prostration. For thousands of generations, I have dreamt about you. I should live to see it, to see the light of your face. Yerushalayim, Yerushalayim! Do shine your face upon me, your son. From your ruins, I shall rebuild you.

Traditional Song: From the summit of Mount Scopus.

Certain points in the history of Yerushalayim have become important landmarks for me – focal points leading up to the Six Day War. This war liberated the city and gave the Jewish people the right to govern all of Yerushalayim – a right they had lost to the Romans and then again in 1948 to the Arabs.

Yet, despite the battles and the wars, Yerushalayim has always been at the centre of Jewish thinking. It was here that the House of Hillel thrived. Back then, the study houses in Yerushalayim overflowed with students from all parts of the land.

Yaacov Kaplan

Even from the Diaspora they came to study. It was this status of Yerushalayim that helped to establish the city as a thriving cultural and economic centre.

Yerushalayim has a history of Houses of Learning for all the various sects and it is and always has been a place of pilgrimage for all Jews from the land and from outside the land.

***

During the time of the reign of Herod, a new wave came over Yerushalayim. Of all the Jewish rulers, Herod especially wanted to change the appearance of the city.

Herod, who became governor of the area in 47 BCE, excelled in the creation of beautiful buildings and the city grew in area and population. Yerushalayim was transformed into one of the most wonderful cities in the Eastern world.

The principal projects undertaken by Herod included the great tower of Phasael within the Hasmonite city, and the building of two additional towers, Hippicus and Mariamne nearby. Each tower served as a fortress on the north and defended Herod's castle which was erected where the Citadel is today.

The castle spread southward and in it, Herod built homes and gardens in the Hellenistic style.

The most important of all his works, though, was the renewal of the building of the Beit Hamikdash, the Temple. This was a huge project which continued for many years, even after his death.

As a surrounding to the Beit Hamikdash, he expanded the mountain base by arranging a square that he spread when he erected huge walls. One of those walls is the Kotel Hama'aravi – the Western Wall.

Due to floodings which occurred in the valleys, Yerushalayim was built in the shape of two fortresses – the upper city, and the Holy Temple which was surrounded with a wall. By each of these fortresses, the immensity of Herod's castle spread along the east and the west.

Herod's fortress on the western side is the fortress of Antonia on the Temple Mount.

After Herod's death, the final uprising against the Romans began in the summer and started with short battles, in and around Antonia, in east Jerusalem, and the castle in west Jerusalem.

Continued on page B39

Rosh Hashanah Greetings 5761

Focal points leading to the Six Day War

Continued from page B38

Rebels destroyed the small Roman Army and then chased the army of Agrippa II, who was an ally of the Romans.

Agrippa's legion came from Syria and attacked Yerushalayim during Sukkot. While his forces succeeded in taking over the new city, they failed when attacking the Har Habayit (Temple Mount) and the Old City. Agrippa II was forced to pull back. During this time, the city was almost completely annihilated, but Yerushalayim was left free for three years.

Right through this time, internal fighting between the Jews divided the different sects. Only when Titus arrived in Yerushalayim, accompanied by four Roman legions, did the Jewish people begin to overcome their divisiveness.

Yochanan from Gush Chalav was the commander for the Temple and the lower part of the city. And on the upper city, Shimon Bar Giora was given the command.

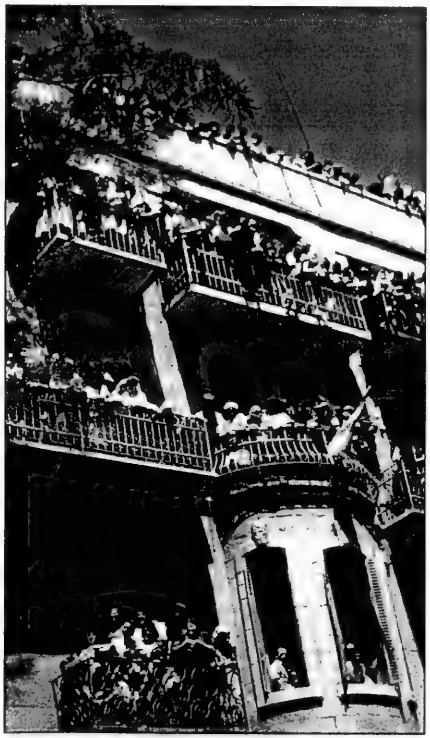
The battle started on Passover, 66 CE. The Roman forces broke through the protecting walls. They fought a fierce battle to gain the heart of Yerushalayim. On the 17th day of Tammuz, they broke through to the Temple. On the ninth of Av, 70 CE, the Romans burnt the second Temple.

***

I don't say that I am not the blood of Judah HaMacabee, because three drops from his blood were absorbed in my blood. Ze'ev Jabotinsky.

In the 1948 battles for Yerushalayim, our fighters believed they were stronger, even though they were fewer than the Arab forces.

Continued on page B40



Celebrating the first Independence Day in Jerusalem. [Martin Levin photo]

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'Clearing the Latrun Road which led to the city'

Continued from page B39

To liberate Yerushalayim, the battles centred on clearing the Latrun road which led to the city, and then uprooting the Arab villagers.

The military campaign took the form of a series of discrete actions, which took place in April and May, and were aimed at breaking though the Arab blockade of the city.

The Jebusi action began on April 20 with efforts to open the road. While this operation managed to finally liberate Katamon, on the west side of the city, the Yoram action unsuccessfully attempted to open the the road to Latrun from the east.

Other battles for Yerushalayim included those fought on Har Tzion and Ramat Rachel. The Maccabi operation was another attempt to open the road, with battles occurring on Beit Machsir and Meshlatim.

The need to save the hundreds of Jewish people in Yerushalayim became a driving force. Many of the resources were drawn from other parts of the country and on April 6, the battle of Nachshon was launched and three convoys successfully entered Jerusalem.

The Yoram Operation was the final effort to open the Latrun road and while it was not successful, the forces managed to retain control of the Jewish part of Jerusalem.

Throughout all these battles, Jewish fighters were confronting an Arab-British force that viewed the road to Yerushalayim as the major point of weakness in the Jewish defence.

Continued on page B41

Rabbi Shlomo Goren embracing a soldier at the Western Wall moments after its liberation in June 1967.

Rosh Hashanah Greetings 5761

'Their aim was to starve Yerushalayim'

Continued from page B40

We stood against a powerful Arab force which had ample supplies of ammunition and support from the neighbouring Arab nations.

The Arabs chose to fight us by summoning fighters from the villages and ambushing us on the surrounding roads and hills.

They were behind shelters and outside our shooting range. Ambushes were planted along the declines of the mountains from Sha'ar HaGai, Cerise, Kever HaShesh, and behind their lowest station, a copse of trees, behind Nevei Ilan, and behind the slopes of Kastell – and in hidden places on the other side of Colonia and Beit Ichsa.

The Arabs imposed a psychologically paralyzing effect on us by spreading themselves around us as if they were a hundred times greater than we were. Fears of a huge army against us seemed very real. The Arabs would set our damaged vehicles and tires on fire and we began to feel that we had no chance to overcome them.

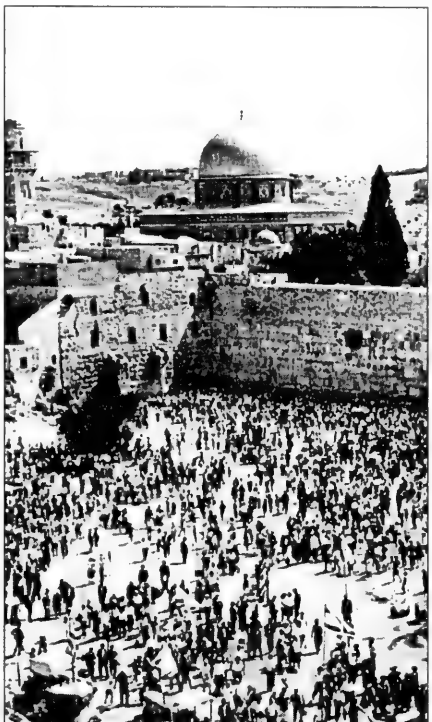
Their aim was to starve Yerushalayim and to force a complete surrender.

The guiding leader at the head of the Husseini force was a sophisticated military personality, Abdel Kader, whose influence allowed him to gather huge numbers under his flag.

We stood against this huge force. In this part of the land, on the road to Yerushalayim, we were the very few.

The Hebrew fighting forces that came from Sha'ar HaGai

Continued on page B42



The Western Wall, one week after its liberation June 1967. [David Rubinger photo]

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'Many volunteers were attracted to fight for Israel's survival'

Continued from page B41

into Yerushalayim were what was left of one of the Palmach battalions, one of the most cherished fighting units that had already shed their blood in the surrounding area.

The best of its commanding officers based their work and training on ideological beliefs and the knowledge that the only way to overcome the enemy forces was through military means.

That meant that the whole nation depended on their abilities. Everyone was willing and prepared to put the full force of their arms into action.

The assimilation of different peoples, the human combination of those units, was a wonderful achievement.

For those who had made aliyah and were partaking in the battles, the war was a continuation of their recognition of the need for the existence of the nation – fighting was natural for them to accept.

Then there were also the youth from the Hityashvut Haovedet, the elite of high school graduates, young men and volunteers, the best of the Chalutz Training Forces.

There were many volunteers who were attracted to fight for Israel's survival – sometimes one soldier per family, and sometimes two from a town. They included children of Diaspora survivors.

This was the beginning of the Israeli Defence Forces and the fight became the essence of their lives.

The combinations of these forces created a wonderful synthesis and the enthusiasm of these fighters created the skeleton and the building blocks for the many who followed them into the ranks of the army.

Many fell during this time. In 1950, Prime Minister David Ben Gurion requested that the government establish a memorial for the Unknown Soldier. A year later, President Yitzchak Ben Tzvi, himself a bereaved parent who had lost a son in the War of Independence, requested that memorials be built in nine different regions of the country.

But these suggestions were turned down. It would seem that it was beyond the Jewish comprehension that there be an Unknown Soldier. Instead, an eternal light was erected at the entrance to the Knesset and it serves as the State memorial.

***

The Six Day War brought these two histories together – it united a divided city.

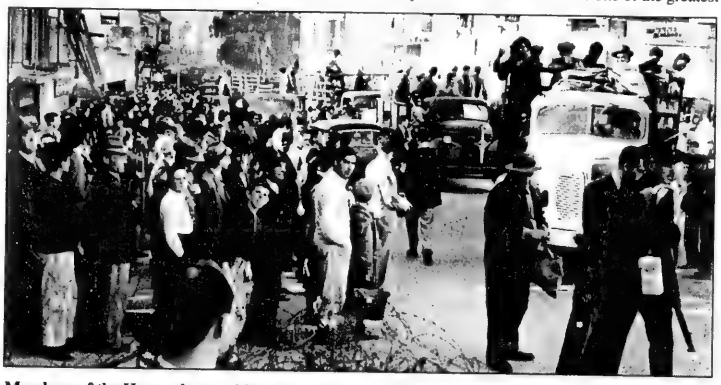
The words of the commanding officer that liberated Yerushalayim – "the Temple Mount is in our hands" echoed on the airwaves and became part of the excitement that took hold of the nation.

Cheif of Staff, Yitzhak Rabin, accepted an honourary doctorate from Hebrew University on behalf of the IDF after the Six Day War. [WZPS photo]

Mota Gur was the Chief of Staff of the Israeli Army at that time.

The most difficult battle took place on Ammunition Hill which was under Jordanian control. The victory on Ammunition Hill was one of the greatest heroic efforts ever accomplished.

It was a battle that expressed the longing of a nation that through thousand of generations proclaimed the oath, "If I forget thee, O Jerusalem, I will forget my right hand. My tongue will cleave to the roof of my mouth."



Members of the Haganah crowd into trucks in Jerusalem's Zion Square during the riots of 1947. [RNS/reuters photo]

Yaacov Kaplan is a retired lieutenant-colonel (Reserves) in the Israel Defence Forces and a doctoral candidate in history at the University of Haifa. He was active in the War of Independence and was the commanding officer of the northern rural defence forces in the Six Day War.

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Rosh Hashanah Greetings 5761

ON MEETING HARRY

I met a man of 92
with ruddy cheeks
and eyes so blue
quoting Shaw and Churchill
and "The Mikado" too.

And all this in Jerusalem new.

His lineage is long
his interests wide —
muses, commerce,
continents collide.

"You're a breath of fresh air,
forgive, your age?"
I smile. Rounder of elbow
"but sufficiently decayed."

We read poems to each other
that is, I struggle
while his photographic memory
unfailing —
he quotes, declaims, recites
proclaiming —
an adorned limerick
with a homespun tale,
a gilded valentine
without fail.

O wonderous ripeness,
Marvelous Harry,
I came so tired,
I left so merry,
to meet a man of 92
with spirit bright
and eyes so true
quoting Shaw and Churchill too.

And all this in Jerusalem new.

by Donia Blumenfeld Clenman

REJOICE THACKERAY BE MERRY TWAIN

An exquisite sight.
The inhabited city.
Rejoice Thackeray.
Be Merry Twain.
The jewelled lights
the terraced hills
roads descending
ascending.

Beautiful is living Jerusalem.
The howling winds
and plaintive birds
mere variants of her laughter.
Last night, a star immense
mythological,
shone somewhere beyond Orion.

Into darkness I peer.
Past dwellings
reality?
divinity?

She belongs to everyone and no one.
Elusive is my Jerusalem
a love
a promise.

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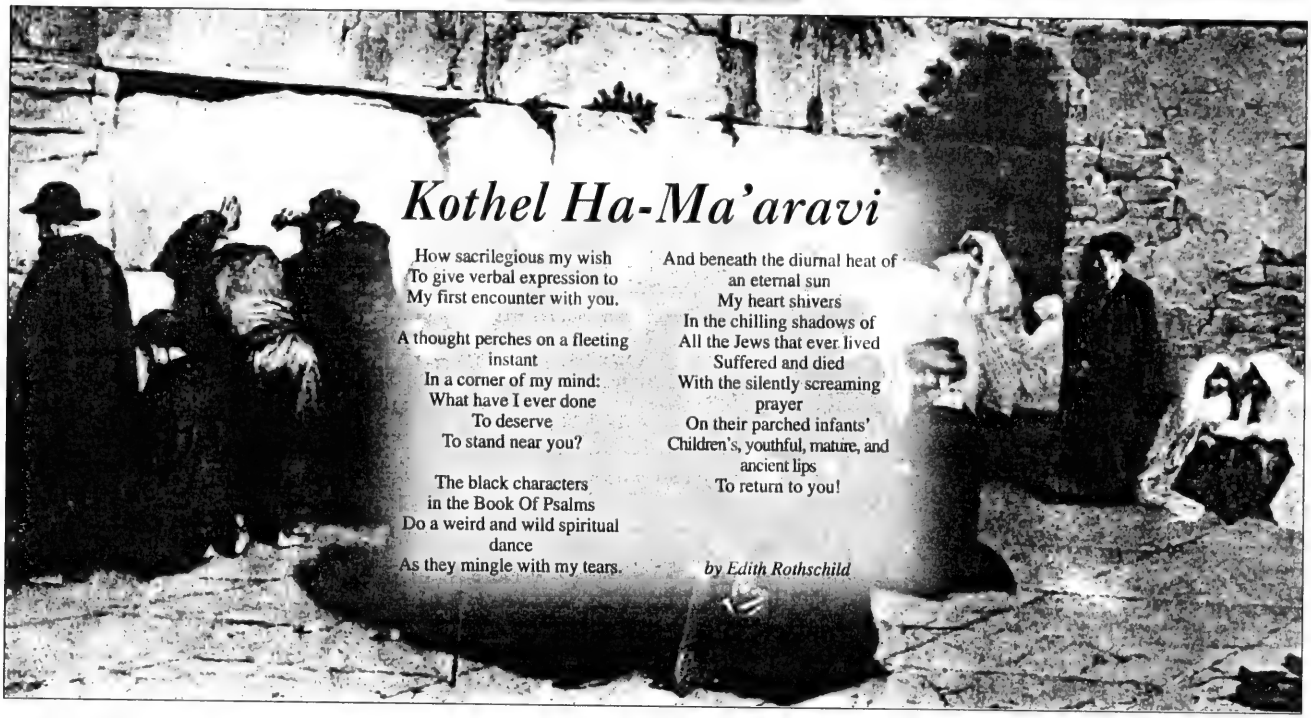

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How sacrilegious my wish
To give verbal expression to
My first encounter with you.

A thought perches on a fleeting instant
In a corner of my mind:
What have I ever done
To deserve
To stand near you?

The black characters
in the Book Of Psalms
Do a weird and wild spiritual dance
As they mingle with my tears.

And beneath the diurnal heat of an eternal sun
My heart shivers
In the chilling shadows of
All the Jews that ever lived
Suffered and died
With the silently screaming prayer
On their parched infants'
Children's, youthful, mature, and ancient lips
To return to you!

by Edith Rothschild

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Rosh Hashanah Greetings 5761

Worshippers at the Western Wall in the late 19th century.

'Jerusalem, a symbol of God's concern with history'

By RABBI DAVID HARTMAN

Q. *What is the central challenge facing us today?*

Throughout history, Jerusalem has been a symbol of God's stake in human history. For the three major monotheistic faiths – Judaism, Christianity and Islam – Jerusalem was a powerful symbol of God's concern with history and of the redemptive scheme which would vindicate the beliefs of the one, true faith. There could be only one carrier of the truth. Gaining control of Jerusalem meant gaining control of the secret to God's redemptive design for history.

David Hartman

The history of monotheism in general, and the history of Jerusalem in particular, have been histories of holy wars and conflicts because of this belief in the exclusivity of God's plan for realizing the grand scheme of human history. Christianity thus claimed to be the heir of Judaism, and Islam, the heir of both Judaism and Christianity. Each faith viewed the other as its enemy – the enemy of religious truth as such. The question that must be faced today is whether this was the inevitable consequence of the religious framework rooted in the biblical tradition. Is fundamentalism with its single-truth, absolutist claim the necessary legacy of Jerusalem for the modern world?

In total contrast to this orientation, I have argued that the Jewish return to Jerusalem can be viewed, not as yet another attempt at capturing the universal, but as a return to the particular. Ours is the return of the eldest son, the rejected son, the son who was excluded from sharing in the blessing.

Jewish homelessness and exile had been interpreted as signs of Divine rejection and as the vindication of the Christian doctrine of the New Covenant. Israel's homelessness was theologically necessary in order to confirm the truth of the gospel proclaiming the "good news" of the arrival of the New Israel.

I fervently hope that that the world has passed beyond that type of triumphalism and is ready for a new appreciation of religious pluralism.

It is important, therefore, for people to understand what Jerusalem means to Jews. Tel Aviv points towards the future. It is the modern, fast-moving, technological centre of Israeli society; a city which, to quote its motto, "never goes to sleep." Jerusalem, on the other hand, goes to sleep at night. It is the city of long memories, the city which reminds Jews that they are 3,000 years old. In Jerusalem, Jews live in dialogue with their history. Jerusalem proclaims for all to hear: "We are not here because of the Holocaust. We are not here because of Western guilt. We are here because we never left. We are home."

Jerusalem is the ingathering of a people to its home after years of separation and wandering. This idea is the cornerstone to building genuine peace in the Middle East. Viewing Israel as a post-Holocaust phenomena makes the State of Israel into a

Continued on page B46

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Rosh Hashanah Greetings 5761

Priests blessing their fellow worshippers.
[Jacob Elbaz photo]

'We are no longer wandering Jews'

Continued from page B45

passing historical episode. It is crucial, therefore, that Christians and Muslims understand what Jews mean when they say: "We are home."

The non-Jewish world must know that we are no longer wandering Jews, suffering because of the curse of a rejecting God. We are no longer the persecuted victims of history. We are strong and healthy and also weak and vulnerable like all ordinary human beings. Unless you begin to see us in a new way the demon of triumphalism will continue to be monotheism's legacy to the world.

The song which Jews have sung for Jerusalem during the past 2,000 years, *Next Year in Jerusalem*, is a message to the world that history must change if there is to be hope for pluralism. It was, and is, a prayer that one day the demonic forces of triumphalism will be defeated, and we will be able to assert our dignity, sing our song, be loyal to our past without having to apologize for our particularity.

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Rosh Hashanah Greetings 5761

'The need for Jewish self-justification is over'

Continued from page B46

In the past, Jews could not affirm commitment to their faith without first justifying why they chose not to accept Christianity. Moses Mendelssohn wrote his book *Jerusalem* in defence of his choice to remain a Jew in spite of his renowned intelligence and erudition. Our return to the city of Jerusalem means that the writing of such books is finally over. The need for Jewish self-justification is over. The battle for our right to breathe as Jews is over. This is the meaning of: We are home.

When Islam and Christianity recognize our coming home, we will have no difficulty making room for them. When you are a stranger, you cannot welcome guests. When you know you are at home, you can.

Lasting peace is thus connected to the world's acknowledging the Jewish people's claim to be returning to their home, to the home that was so deeply embedded in their souls for over 2,000 years. This is what makes the issue of Jerusalem an integral part of the peace process.

Q. If Jerusalem is home for Jews, can it also be home for Christians and Muslims?

There is no problem for others to feel at home in Jerusalem, nor for Jews to make them feel welcome here. As I mentioned above, when someone feels secure and at home, welcoming others is easy and non-threatening. The problematic issue we face today, however, is whether Islam and Christianity can live with the vitality of Judaism. Are we to remain the founding religion which you superseded and discarded on your way to the new faith? Do you, as Christians, seek us out in order to find out about your past or do you wish to enter into a dialogue

Cont'd. on page B48

Touching the stones of the Western Wall always meant touching one's inner soul as well. Note the shape of the piece of paper between the stones.

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Rosh Hashanah Greetings 5761

Notes and faxes fill the spaces between the stones. [WZPS photo]

Jewish life is not a transitory episode

Continued from page B47

with us – a dialogue that may affect your present and your future? We can have a genuine discussion only if you view me not as a transitory episode of the past but as a vital, autonomous living community.

This type of acknowledgement and recognition represents a radical change in the history of the relations of our faiths. It entails a fundamental mind shift, which, were it to take place would have a remarkable effect on resolving many of the seemingly intractable political conflicts in the middle East and throughout the world. The despicable notion of holy war and of all absolutistic claims to truth – be they under religious or secular auspices – can only be healed by recovering the dignity of particularity that doesn't claim to be the only particularity. In other words, my sense of home doesn't require that Palestinians be strangers here.

God's involvement in human history

Q. Why, theologically, is the focus on Jerusalem within a particular geographical frame?

Jerusalem always played an important role in the great story of western culture, the Bible. Jerusalem is one of its central motifs. It is where the Temple stood, where the immanence of God was incarnated in its most concrete form. In contrast to Greek philosophic notion of an ahistorical idea of divinity wholly removed from the imperfections of matter and history, Jerusalem signified God's interest and involvement in human history.

It is no wonder that walking through the Old City can make a person claustrophobic. Buildings are built right next to one another or on top of one another. Quarters are jealously guarded, and border disputes extend to the interiors of holy buildings. Construction is a political act. Erecting the Mosque on the site where the Temple stood means: "I am taking over now!"

The closeness and congestion is not simply due to the lack of space. A better allocation of building sites which would make room for your Temple, your Mosque and your Holy Sepulcher, would not really solve the issue. The problem is not the lack of space, but who controls it. Who, in other words, is the inheritor?

The biblical story is throughout informed by the principle that only one child inherits. The theme of the chosen versus the rejected recurs repeatedly throughout the Bible. One

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Rosh Hashanah Greetings 5761

'God listens to many different songs and melodies'

Continued from page B48

son gets the blessing while the other gets none. This motif still reverberates in the minds of those claiming to have inherited the biblical tradition. The logic of religious faith is either/or – either you are blessed or you are rejected. The story that created the promise of Jerusalem also created the curse of the eternal battle over Jerusalem.

I believe that our role as Jews today is to change this aspect of the story. We began the story and now we have come back to say that our story has another part which states that God listens to many different songs and melodies. No single melody need drown out the others. This is my dream and my hope for Jerusalem.

Q. There is a perennial theological/political problem about the Temple Mount...

Israel showed great restraint after the Six Day War with respect to the Mosque. It was considered natural and expected for the triumphant conqueror of the holy city to take over this site and rebuild the Temple on its original foundations. There were many who felt: "We have been repudiated for 2,000 years. We have been ignored; we have been molested oppressed, brutalized. Now that we have won, let us assert our dignity, our power, our triumph." Is this not precisely what Jordan did to the synagogues in Jerusalem when it took control in '48?

Nonetheless, we didn't do that. Instead we expressed our deeper instinct that our present task was not to undermine Islam's feelings for Jerusalem nor to challenge Christianity's connection with the Holy Land. These faiths must be allowed to flourish here in the city which Jews call home. It was a deeply spiritual decision. Many political decisions have been made by Israelis and by others in this region without their realizing their theological implications. The Vatican's decision to establish diplomatic relations with Israel, and the Pope's recent visit to Jerusalem was a clear case in point. The meaning of this political act lay in the theological implication that Jews were no longer regarded as a homeless people. The Pope, in effect, acknowledged that the Jewish people are not an exilic people, destined to wander as a homeless people throughout history.

Our psyche must also change if we are to internalize the meaning of our no longer being in exile. We must move away from perceiving ourselves as vulnerable, marginal figures living at the edges of history to regarding ourselves as a visible community that is strong, autonomous and proud.

Being visible and strong is the basis of healthy moral relationships with the rest of the world. If you are weak and visible, you invite either pity or aggression. If you are strong and visible, you invite moral responses and challenges.

Q. Your prayer at the Passover seder: Next year in Jerusalem!... Historically speaking, was it meant literally or just spiritually?

Jerusalem was always the concrete Jerusalem, not a heavenly concept. Jews prayed for rain for the farmers in the Galilee when they themselves lived in Poland, in Denmark, France. The primal instinct was that we never really left. We were the mourners of Jerusalem. When

Continued on page B50

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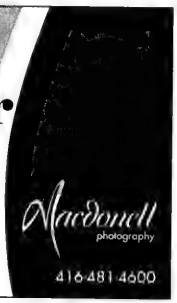
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'Jerusalem was always a living reality'

Continued from page B49

Jews visited a mourner they said: May God comfort you among the other mourners of Zion and Jerusalem.

At weddings, Jews broke a glass as a symbol of their exile from Jerusalem. They prayed for the day when they would dance with the bride and groom in the streets of Jerusalem. Jerusalem was not a spiritual domain, an otherwordly symbol of piety, but a living reality where children were born, where people ate and drank, a place inhabited by Jewish bodies. Jews always looked to Jerusalem as an earthy spatial framework in which to live out their spiritual destiny.

Q. How important are the specific holy spots in Jerusalem, particularly the Western Wall as opposed to the greater gestalt of Jerusalem as a general place?

Jerusalem is part of both the modern and ancient worlds. Living with the bustle and excitement of the modern world while carrying the memory of the past is a vital quality of Jerusalem. There is a constant tension between the needs of this modern city for good hospitals, schools and roads and claims of its long history. It is more than a coincidence that every time digging begins on a new road or building project, it is soon halted because some ancient bones or archeological site is accidentally unearthed.

Here, the past and the future speak to you at the same time. And you have to listen to both. You have to juggle the claims of the future, the present and the past simultaneously. That's what makes for a kind of craziness.

You don't quite know where you are living. Are you living in the times of King David or of Michael Jackson? Or are you waiting to welcome the Messiah? There are so many different rhythms that compete for your attention at the same time. That is what makes this such a fascinating city in which to live.

Boundaries can always be moved or adjusted. Jerusalem signifies our having come here, not because of Hitler but because of our loyalty to the promise of Abraham. We never gave up our belief in God's love for Israel. We never abandoned Israel after the Temple was destroyed. We refused to see ourselves as God's rejected sons. This is what Jerusalem stands for.

The issue is not this district, this boundary, this structure. There is a much deeper aspect to our return to Jerusalem. Tel Aviv brings you into the modern world whereas Jerusalem forces you into a dialogue with 3,000 years of history. And it is that dialogue that the world must pay attention to. In fact, it is that dialogue that is the most important source of hope for establishing new foundations for the interrelationship between Judaism, Christianity and Islam in the modern world. I want to listen to the music of Islam and I want to hear the sound of Christian church bells in my city because I believe that the Jewish people's return to Jerusalem has enormous historical implications for the future of pluralism, for the future healing of the ugly notion of holy wars.

This is the crucial importance of the Jewish return to Jerusalem, of Jewish visibility in Jerusalem, of Jewish dignity in Jerusalem. The crucial message is: We are not an idea. Ideas belong in books. They don't take up space. We however, are living people. We breathe, we eat. And it is our bodily presence in Jerusalem that the world must begin to see and to acknowledge, not our graveyards nor the ghosts of our spiritual past.

If Christianity and Islam were to come to terms with that fact and were to give up the obsolete, single-truth belief frameworks of the past then they would become relevant and vital options for the future of humanity. In this sense, the key to Christianity's and Islam's future contribution to the spiritual well-being of the world depends on their ability to rethink their attitude towards Judaism and specifically to the reborn people of Israel.

Loyal to the sacredness of life

All fundamentalist groups who are prepared to sacrifice human lives for ideologies are dangerous. Religions that breed violence and wars are forms of idolatry. Pagan temples are built on violence. My loyalty is not to maps or to texts, but to the sacredness of life. If the sacredness of life is violated because of texts, then change the texts.

The ultimate guiding principle of a spiritual life has to be: Does it serve life? Does it create more patience and compassion for people? If it does, then you are on the way to serve God. If it doesn't, if your faith is a barrier between yourself and other human beings, then you must have taken the wrong road.

Rabbi David Hartman is the founder and director of the Shalom Hartman Institute in Jerusalem.

Building Jerusalem for today and tomorrow

By EHUD OLMERT
Special to The CJN

Jerusalem, the united capital of the State of Israel and the Jewish people, is holy to the world's three major monotheistic religions and thus is a focus for pilgrimage for millions of people from all over the world. We protect and preserve the myriad sacred and historical sites in the city, while at the same time turning Jerusalem into a modern, progressive metropolis. This special combination of ancient and modern gives Jerusalem a unique dimension, and we are always aware that the city must be a vibrant, livable entity and must not turn into a museum.

Ehud Olmert

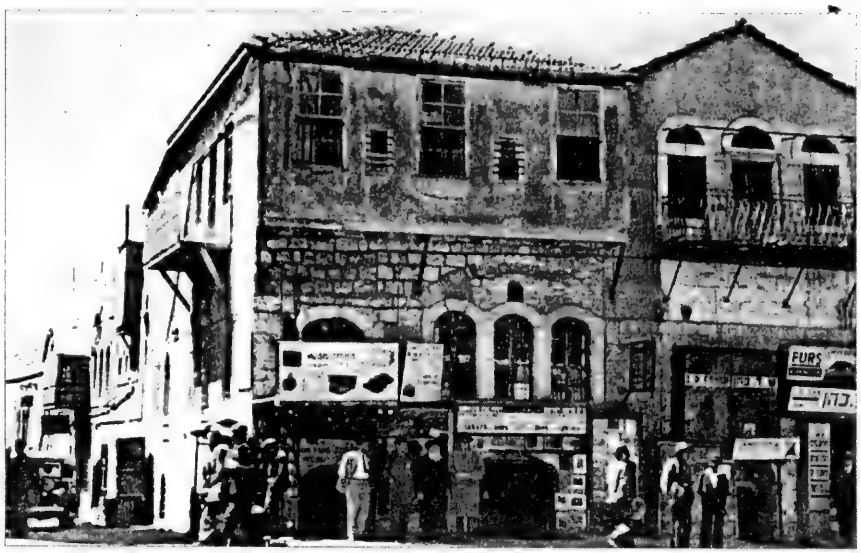
With an area of 123 dunams, or around 30 acres, and a population in the region of 650,000, the city of Jerusalem is the largest in Israel. In recent years, millions of shekels have been invested in developing the physical infrastructure of the city. We emphasize transportation; the road system, in particular, has seen extensive development, and we have begun preparing a light railway which will be operational in 2004. This mass transit system will improve the quality of life of the city's residents and afford environmental protection by reducing traffic on the city's roads – and thus the level of pollution.

In strengthening the economic, demographic and social structure of Jerusalem and discouraging emigration from the city, especially on the part of young families, we have encouraged the construction of thousands of housing units. Several new neighbourhoods with over 2,000 housing units each, together with projects consisting of hundreds of units in existing neighborhoods, are taking care of the city's housing needs. Of course, these new developments include formal educational establishments and centres for leisure activities, commercial centres, parks and all the requisite amenities.

We are also investing heavily in eastern Jerusalem, in the physical infrastructure and in the fields of education, health and culture, in order to close the gaps which exist between the different parts of the city, and we have been promised extra government funding for this purpose. I feel very strongly that we must ensure equality of services to all residents, and that this will serve to strengthen the unity of the city.

In a city where a high percentage of the population works in government offices and allied workplaces which do not generate income, I am fully aware of the advantages of technological development, and Jerusalem has become the high-tech centre of

Continued on page B52



The first buildings erected outside the Old City wall in the mid 19th century was on the corner of Rivlin and Jaffa Streets in Nachalat Shiva. [WZPS photo]

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Rosh Hashanah Greetings 5761

Rivlin Street today is a far cry from the isolated outpost it once was. [WZPS photo]

'I invite you to visit the unique city of Jerusalem'

Continued from page B 51

Israel. We are developing industrial parks with a total area of over 2,000 square metres to encourage start-ups and established companies, and Jerusalem is defined as a special development area so that government grants and other advantages are available to industry here.

The high-tech industry is especially appropriate to Jerusalem; firstly, because it does not upset the delicate environmental balance that we maintain between ancient and modern; and secondly, because it suits the special characteristics of our population. We have a very high percentage of ultra-orthodox residents who prefer not to work in service industries or government offices because of contact with the public, which makes it difficult to maintain separation between men and women. Work on a computer may even be done at home, which is especially helpful as religious families tend to be very large. In addition, we have welcomed a large number of immigrants from the former Soviet Union to the city in recent years, many of whom have a very strong background in technology.

We have recently opened a college of technology, which works in conjunction with industry to ensure that the emerging workforce is appropriate to our industries – so that we avoid a "brain drain" of our most highly-qualified youngsters.

On the level of culture, the city encourages its 50 museums, eight theatres, 25 orchestras, many dance troupes and music ensembles, and its wonderful network of cultural centres which are constantly developing new directions for their artistic enterprises. The annual Israel Festival is an international event of the first order; we hold an annual Film Festival, and Jerusalem is an important centre for international conferences. Leisure activities are well catered-for, with a great many restaurants and sidewalk cafes in the city centre.

I invite you to come and visit the unique city of Jerusalem and to see for yourselves the modern city which has emerged alongside the ancient sites – with no conflict between the two.

Ehud Olmert is the mayor of Jerusalem.

Zubin Mehta conducting the Israel Philharmonic Orchestra. Yitzhak Perlman (far left) and Pinchas Zuckerman add their talents to the mix. [WZPS photo]

Zubin Mehta takes 'time-out' from Israel Philharmonic

By SARAH HERSHENSON
WZPS

"Next year," says conductor Zubin Mehta with a sparkle in his dark eyes, "I will be the oldest member of the Israel Philharmonic Orchestra.

"At 65, when my colleagues go on pension, I hope to continue, and mature, as conductors are said to do," he adds modestly.

Mehta's personality, humour, charisma and formidable expertise as a conductor have endeared him to the Israeli public and the members of the Israel Philharmonic Orchestra (IPO) for the last 30 years, even winning him the prestigious Israel Prize in 1991. But next season, he is looking forward to celebrating a different schedule and venue.

Mehta, who was appointed the IPO's music director for life in 1981, and who's been with the orchestra since 1968, will soon be taking a sabbatical year from his usual duties. Instead of arriving in Israel every two or three months to conduct concerts and take the orchestra on its biannual international tour, his only public appearance with the IPO will be to close the season, when he will present the concert version of the operetta *Die Fledermaus* by Johann Strauss.

What will he be doing all year? "You will not find me lazing around," he jokes. "Neither will I be able to spend more time with my family, who are spread out all over the world."

This season will find Mehta working extremely hard in his other job, as music director of the Bavaria State Opera (BSO) in Munich. The BSO gives about 40 to 50 different opera performances each season.

Under Mehta, the BSO will also persent the world premiere of a newly-commissioned opera, *The House of Bernada Alba*, based on a play by Garcia Lorca, which he will have to learn "from scratch," he says.

"Moreover, we have two new productions, *Falstaff* and *The Trojans*, which require enormous time and effort," he adds.

Israeli troops stand to attention as the IPO plays Hatikvah in 1946. [WZPS photo]

So busy is Mehta's schedule that when his father, Mehli Mehta, 92 and also a conductor, gave his final concert in April of this year with the American Youth Symphony in Los Angeles, Zubin was unable to attend. "I owe a great debt to my parents, for my music started completely in my home when I was a boy in India," he says.

Mehta is certain he will miss the IPO while on sabbatical. "I know I am going to," he says thoughtfully. "I just need a bit of time this coming year to really breathe and do justice to these new productions. Nevertheless, it will be hard to be away. For me, being in Israel and with the orchestra is like being home, and I will miss being home."

Before taking leave, Mehta has put his home orchestra in good order for the year. "In my absence, I know that if the conductors are not very good, the orchestra will go down, and I will not let that happen," he states emphatically.

"Avi Shoshani, the IPO secretary general, works extremely hard to get the best possible people. It is not always easy, but, compared to other rosters in Europe and America, we are extremely well off."

Mehta is not afraid to invite the best. Some of the brightest lights on the conductor's podium, such as Kurt Masur, Giuseppe Sinopoli, Wolfgang Sawallisch, Danielle Gatti, Christoph von Dohnayni and Lorin Mazel, will lead the orchestra during the new season.

But even though many of these conductors have appeared with the IPO in the past, its musicians, as well as the audience, will miss Mehta's special presence.

"There is something very different about playing a symphony or piece which the orchestra has rehearsed with

Continued on page B54

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Rosh Hashanah Greetings 5761

'His incredible charismatic presence'

Continued from page B53

Zubin, with anyone else," says Miriam Hartman, IPO co-principal violist. "It is almost like we have to relearn the piece, so ingrained are Mehta's nuances and interpretations in our music-making.

"There is also the factor of his incredible charismatic presence. It is not easy to control 120 different personalities all at once with such skill, and there are such genuinely good feelings between us."

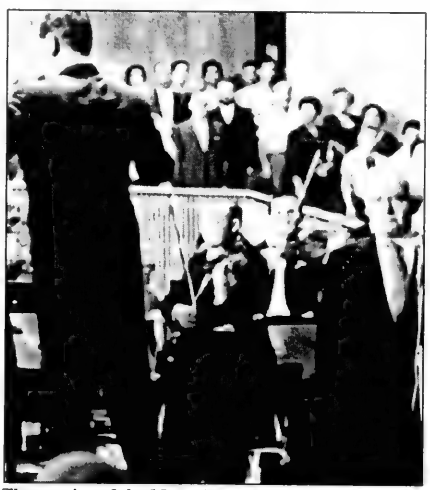
Asked to comment on the relationship between himself and the orchestra, Mehta quietly points out that all is not love and roses. "These guys are very fine professionals. When I am here, the orchestra members demand 100 percent of my attention at rehearsals and concerts, just as I demand 100 percent of theirs," he says.

"One must realize that conducting is more than just beating time. Communication is the key. The conductor has to communicate all aspects of the music, such as tempo, pathos, energy, dynamics, rhythm and nuances to the musicians. Even though much of it is written in the music, you still have to remind and *insist*."

And Mehta takes that task to heart. "I am firm in my belief that the one who insists the most is the one who gets the results," he says. "The conductor has to have an overall vision of how the music should sound and be listening intently, because those playing the notes may not be listening as resolutely. If you let it go, the musicians might be pleased, but the result is not the same."

But this principle doesn't apply as rigidly to solos, says the maestro. "On the other hand, as a conductor I have to be

Continued on page B55



The opening of the Mann Auditorium in October 1957. Leonard Bernstein conducted; David Ben-Gurion is at the microphone. [WZPS photo]

Rosh Hashanah Greetings 5761

He will still be very involved

Continued from page B54

flexible to the vision of the soloist or solo player in the orchestra, even if their vision does not completely coincide with my own, and give him or her the liberty to play it as wished. However, the overall vision for the music has to be mine," he says.

"Music is always moving and going somewhere. Sometimes it enters a tunnel; I have to see the light at the end of that tunnel and guide them through."

Guiding the IPO has been an integral part of his life. Even in times of war and crisis, Mehta has cancelled other obligations and hurried to be at the orchestra's side and lend encouragement.

Although on sabbatical next season, he says he will still be very involved by phone or fax when artistic decisions are made. For example, music selection is one issue he and the orchestra decide together.

"I was trained in America, and American music directors

The Maestro's familiar pose.

need to have a large repertoire and tastes which encompasses many centuries because they do so many concerts," he points out.

In his 13 years with the New York Philharmonic, Mehta won ASCAP's first prize for the most imaginative 20th-century programming – five times. But the conductor says American and Israeli audiences differ in their aural preferences.

"Here in Israel, the public is very conservative and the orchestra, which receives scant government subsidies, is scared – perhaps too much so – that they will lose audience members," he says. "It follows, unfortunately, that we do not do much modern music. I have to really fight for the pieces that we do play, and perhaps now is the time to push a bit more."

Mehta's IPO involvement will even compel him to take a break in his sabbatical year and take the orchestra to Kath-

Continued on page B56

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Having and spending money: a Jewish perspective

By MEIR TAMARI
Special to The CJN

The possession of money and the satisfaction of economic wants are a real "need" of people and so it is dealt with in Judaism in exactly the same way as are all man's other needs, such as sex, food, clothing, and the like.

They are all legitimate, provided they operate within a certain framework, the parameters of which are laid out clearly in the morality literature, in halachic decisions and the lives of those we see as role models for a holy people. However, Judaism views the economic and monetary needs and wants as the most powerful of all and therefore we have more mitzvot surrounding them, than say kashrut.

Meir Tamari

On the surface, much of the source material deals with what seems to be unsophisticated economies; irrelevant to today's sophisticated stock markets, high-tech industries, telecommunications and the post-industrial economy in which we live. Yet, even a casual glance at our society will show that the basic issues have not really changed.

The greed and jealously that led to strife and bloodshed ages ago, still exist. Man's insatiable desire for wealth still controls him and therefore has to be dealt with. Just as the issues remain the same, so too, the Torah's answers are the same.

What is required is to translate the texts so that their relevance to the modern economy is revealed. Not only will this help to understand the challenge which halachic rulings and sources present to behaviour in the modern market-place, but the answers they provide will also help meet the challenge of wealth in general.

The talmudic dictum "He who wishes to achieve saintliness should study the [mishnaic] order of *Nezikin* [Jewish tort, commercial and civil and criminal law]," makes Judaism's understanding of the spiritual effect of economic behaviour quite clear.

Furthermore, Pirkei Avot, considered to be a prime repository of the moral and theological wisdom of Judaism, was placed not in those orders of the Mishnah dealing with prayer, the Shabbat and Festivals, or the Temple and its ritual, but in the economic order of *Nezikin*.

The Sages, however, understanding the spiritual issues involved, provided an alternative name for *Nezikin – Sefer Hayeshuot*, the Book of Redemption. This halachic treatment of wealth has created a Jewish economic man whose business affairs, despite the myths perpetuated by detractors and enemies, have been conducted according to the highest demands of morality and ethics. For example, the well-known role of Jews in banking throughout the ages, is testimony to the trust of their non-Jewish depositors.

Judaism views economic evils as the beginning of the destruction of both Jewish and non-Jewish societies. The biblical commentators, discussing the sin of Sodom, argue, inter alia, that the reason for the cities' destruction was their refusal to share their wealth with others, while the fate of the Generation of the Flood was sealed, according to Chazal, by the sin of theft.

The chassidic Admor of Sochochow, the Shem MiShmuel, explains, that even though they sinned all three major sins – idolatry, adultery, and bloodshed – it is theft which is the beginning of the unravelling of the entire social fabric and leads to the three major sins. Therefore, it was theft that led to their destructio

In the Jewish world, the same centrality of economic morality applies. The Talmud *Yerushalmi* ascribes the reason for the destruction of the Second Temple to the fact that that generation loved money. This is an unveiling of the Bavli's reason that they placed everything on the law, never waiving their property rights.

The Prophetic books of the Tanach ,

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Orchestra has a 'store of wonderful experiences'

Continued from page B55

mandu, Nepal, in November for a special fund-raising event. Undoubtedly, this trip will be the source of more "Zubin and the IPO tales," which are legendary in the annals of the orchestra's history.

Violist Hartman points out that most of the orchestra members have a special story associated with Mehta. She and the other American IPO members remember when they were singled out and feted by Zubin and his wife, Nancy, at a special Thanksgiving dinner celebration in the town of Nagano, Japan.

"The IPO was touring Japan 13 years ago," Mehta recalls. "Nancy, realizing the holiday would fall during our tour, bought all the provisions for a traditional Thanksgiving dinner in Tokyo. Then, while we were in Nagano on Thanksgiving Day, she convinced the hotel owners – who never let anyone into their kitchen – to allow her to cook everything from the turkey to the mince pies for us and the 14 Americans from the orchestra. It was unbelievable!"

Together, the orchestra members have "a store" of other "wonderful experiences" like the one in Nagano, says Mehta. "In Israel this past July, we presented a series of Johannes Brahms concerts, concluding with a marathon day of chamber music played by IPO members. I sat there the whole day listening and feeling so proud because the many members of this orchestra play this music – which is technically difficult and musically challenging – so well," he says.

"The finale of this marathon was the *Symphony No. 4*. When we finished, the audience stood there screaming – and Israeli audiences do not, as a rule, scream," he says. "This public was special. The box office planned for 800 and 2,000 came during the day. They came to be enthralled and rejoice with us."

While the world-renowned conductor has done and seen much musically, he still looks forward to one special goal coming true. "My dream is to bring the Israel Philharmonic to Cairo and Amman, so new audiences can meet them and enjoy their music," he says.

While looking forward to the coming year's challenges, Mehta says his thoughts will remain at home while he's away.

"I am going to miss the IPO, on both an individual and collective level," he says. "In addition to the joy of making music we share, I guess we just love

Rosh Hashanah Greetings 5761

'Legal action alone cannot create a moral and ethical society'

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foretelling the destruction of the First Temple and the beginning of the galut, with all that entailed, attribute both to social and moral evils, to the theft and avarice which had become rampant.

Four Attitudes to Wealth

It is simply not possible to have an ethical and moral business or economic life without first determining one's attitude to wealth. The Jewish attitude is drawn in this paper from a mishnah in Pirkei Avot (Chap. 5 Mishnah 10).

Mine is mine and yours is yours – that is the mark of the average person.

Actually, there seems to be nothing negative about this statement. This person respects his property, does not use it to injure others, and will not steal or damage other people's possessions. Yet all the Mishnah can credit him with is "the mark of an average man" – not criminal, but not very exciting spiritually.

Even though the Torah has laws protecting property from theft and damage, Judaism never accepts the concept that there is unlimited private property. A person's property is his but not merely his; it is meant to provide for his needs and those of his family, but also be used to assist others.

This Jewish obligation to help others is not left up to the free will of the individual, not solely a matter of compassion, mercy, or personal feelings. Just as prayer or sexual morality is not left to the judgement of the individual, to be observed whenever or if ever the spirit moves one, but is translated into permitted and forbidden actions, so too, assistance to the weak, the poor, the inefficient or even the lazy, cannot be relegated to the sphere of individual conscience.

The community has the right to tax the individual for that purpose. The moral basis for taxation for this purpose lies in the belief that this is one of the reasons God gives men wealth. Samson Raphael Hirsch comments that the reason we are not allowed to take interest on money which we lend to other Jews, is that God gave us such money so we should be able to help others.

An educational basis is required

Legal action alone, however, cannot create a moral and ethical society. It requires an educational basis and a commonly accepted value structure to be efficient and effective. So for example the *Sepher HaChinuch* writes, "God wanted the Jews to develop merits of mercy, so that they should become used to helping others, to become used to giving away something that actually belonged to them. [This has to be done continually teaching the practice of mercy. At the same time, the educational process alone is not enough to guarantee assistance to the poor. Education may simply create good but unfulfilled intentions.]

"So we are obligated to perform actions that will train us until these merits become second nature. A person who actually leaves the pe'ah of his field acquires a generous soul; through this mitzvah he learns to be generous to people."

Mine is mine and yours is yours – some say that is the mark [of the people] of Sodom.

"Yours is yours and mine is mine" is saying that in Sodom the people refused to acknowledge that they had an obligation to help others. In Sodom they said, "I do not care what happens to you, whether you are poor, or old or weak. While I will not steal from you, neither will I help you."

Close examination of the language of the first part of the Mishnah reveals an interesting idea that might not come through in the English translation. When an individual says, "What's mine is mine and what's yours is yours; I have no financial obligation to you," society can exist. But "yesh omrim," when everybody says, "What's mine is mine and what's yours is yours," that society has accepted a concept of absolute private property.

In Sodom, economic evil went far beyond the selfishness or crimes of marginal individuals – the whole society became corrupt and had to be destroyed. It was not the individual act of inhospitality which characterized Sodom, but the collective refusal to utilize wealth to alleviate suffering. So the whole society of Sodom abandoned the concern for the unfortunate, the inefficient, and the stupid. In the Jewish view, such a selfish society is doomed.

The effect of "what's mine is mine,"

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A RARE SNOWFALL AT THE WALL: A worshipper is obviously delighted to stand in the snow and rain at the Western Wall. **[RNS/Reuters photo]**

Allan, Pat, Marla Friedland
and
Gitla Friedland
Wish their relatives and friends a happy and healthy New Year.

Chaim & Eda Feinstadt
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

שנה טובה
Bernard & Connie Fox
and **Charise**
Felicia & Warren Spiegelman, Samantha *and* Spencer
wish their relatives and friends a happy and healthy Shana Tova

Best wishes for a year of peace and serenity, health and happiness to our relatives, friends and business associates.
Jeffrey Finstein, B.A., C.A. and Family
2180 Steeles Ave. West, Suite 217

Esther Freiman & Family
Wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Betsy, Lou & Marla Fruitman
Pamela, Howie & Jeffrey Gould
Lisa, Dan & Amanda Belzowski

Dave & Shirley Farberman
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
Allen & Miriam Finklestein
Perry, Matthew & Jeremy

Philip & Cyla Fiksel
Nathan, Miriam, Jamie & Stacie Birnbaum
wish their relatives & friends a happy and healthy New Year

G's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel
Sara Goldlist
Larry & Anette Goldstein & Family

Nina & David Glincman
Wish their relatives and friends& neighbours a happy and healthy New Year.

MORI & ANABELA GOLDLIST
RACHEL and NATHAN
wish family and friends a healthy happy and prosperous New Year
Special wishes to daughter & sister
JORDANA

Sam & Gitta Ganz
Children & Grandchildren
wish their relatives and friends a happy and healthy New Year.

Irving & Paula Goldhar
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Regina and Charles Goldfinger and Family
Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Israel Goldgrub and Family

Annie Goldlist
Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Fay Goldlist
Marlene & Sam Hait
Barry & Randee Goldlist
Rochelle & Seymour Frydrych and Families

Michael and Francine Goldrich
Lana, Yaakov, Kayla & Shimon
Best wishes to our grandparents, family and friends, for a healthy, happy and successful New Year.

Bella & Willy Goldstein
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
Beatrice, Hymie & Alyssa Guttman

Wishing all my family and friends a happy and healthy New Year.
Selma Goldstein

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Max & Guta Glicksman
19 Misty Crescent

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'Judaism has always aimed at educating and sanctifying human nature'

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is the ideological preparation for a society in which institutionalized theft and legalized inhumanity flourish.

Mine is yours and yours is mine – that is the mark of an ignorant man.

This attitude sounds basically like a very moral one and has been the basis of many utopian societies, including the Israeli kibbutz movement and European communist economies.

While the sages did not see it as wrong, they maintained in the Mishnah that it is not characteristic of the ideal Jewish economic society. They viewed it, instead, as the mark of an ignorant man, not evil or wrong, but ignorant; proposing a society which rejects the concept of private property goes against human nature.

Rather than attempting to destroy the *yetzer hara*, Judaism has always aimed at educating and sanctifying human nature. Philosophically, attempting to destroy a *yetzer hara*, rather than shaping it to operate in a spiritually elevated framework, calls into question God's creation of this *yetzer*, as well as the Torah He gave to educate it.

Practically, such attempts have shown themselves to be failures, usually creating new abuses to replace those they came to correct. The experience of the last 50 years has shown that changes in the economic system brought by socialism and communism in various countries, do not eliminate moral problems. These changes have admittedly solved some social problems, but they have also given rise to other, no less serious moral issues.

Weights from Hellenistic period (4th century B.C.E.) found in Ashkelon (Israel Dept. of Antiquities. Min. of Education and Culture. Jerusalem)

Private property rights not only make for economic efficiency, as evidenced by the performance of free market economies relative to socialist ones, but also have been shown to be necessary for a viable economic morality.

Morality presupposes rights and obligations. So private property rights mean that the individual is responsible not only for earning wealth, but also for preventing it from damaging others, and for patterns of consumption. In this way, the owner cannot escape responsibility for the social and communal effects of wealth, nor can this responsibility be transferred to some amorphous group.

Mine is yours and yours is yours – that is the mark of a

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Rosh Hashanah Greetings 5761

'A Godly person is exemplified by strict adherence to promises'

Continued from page B58

Godly man.

The voluntary renunciation of private property, lacking in the ignorant man, characterizes the Godly personality, while his ability to say, "Enough," distinguishes him from the evil person.

His saying, "Mine is yours," separates him from the people of Sodom and places him higher than the mediocre. He does not abandon his property, but is willing to place it at the disposal of others. There is no idealization of poverty here, no other-worldly philosophy, but rather, a correct use of wealth.

He is prepared to give up claims against others, despite the fact that he is not legally obligated to do so, *lifnim meshurat hadin* – beyond the demands of the law. The most significant halachic expression of this moral stance is, *ze nehene ve ze lo chaser* – "one has a benefit and the other does not lose" [by a transaction].

This dictum permits one to benefit from another's property provided that the owner does not suffer a loss thereby. The law of *bar metzrah*, gives owners of adjacent property the right of first refusal, when one intends selling his field. The neighbour has a benefit, since this gives him a larger unified tract of land with all the consequent efficiencies, while the owner suffers no loss, since he receives the market price for his field.

Fair weights are demanded by Jewish law. An early example is the above dome-shaped shekel weight found at Tel Azekah, dating from the First Temple period (930-586 B.C.E.) (Israel Dept. of Antiquities. Min. of Education and Culture, Jerusalem)

A Godly person is also exemplified by strict adherence to his verbal promises and written contracts. The rabbis saw immorality even in those cases where no losses occurred as a result of breaking one's word. Where one paid money for an article but did not take possession, even though no change of ownership has yet taken place, any party who recants on the deal does an act not befitting a Jew.

This applies to both the seller and the buyer. Whoever recants on an agreed-upon deal, even if he only paid part of the purchase price, is liable for the rebuke of "He who demanded payment" – *mi shepara* [even though no loss is involved].

The guilty party is arraigned in the Bet Din and the rabbis publicly rebuke him by saying, "He who demanded payment [for their sins] from the Generation of the Flood and the Generation of the Tower of Babel, and from the people of Sodom and 'Gemorrah, and from the Egyptians who were drowned in the Red Sea, He will repay whoever does not keep his word."

Yours is mine and mine is mine – that is the mark of an evil person.

It is important to note that in describing the evil man, the Mishnah tells us not of one who takes other people's property, but only of one who considers other people's property as his own.

This is paralleled by an injunction in the Ten Commandments, "Thou shalt not covet," which is also an injunction against a thought process. The coveting of another's property is actually the real beginning of immoral economic acts, since

Continued on page B67

Mr. & Mrs. Jack Gladstone and Neil

Dr. & Mrs. Terry Davis and family

Wish their relatives, friends & neighbors a happy and healthy New Year

Morris & Ada Rose Glick

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Jack & Ruth Gutholc

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

David & Gert Goldberg children Jill, John & Sydney

64 Carscadden Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

Charles & Charlotte Goldlist

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Felice Gropper

Best wishes to my children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Moishe & Mania Gruda

H's . . .

Best wishes for a year of peace, health and happiness to our children, relatives & friends.

Gusta Hefner and Family

Wishing all our family and friends a happy and healthy New Year

Sonia & Yehudi Hendler, Jeff & Fran Sindi, Joel, Fern, Marissa & Mark Kachuck

Max and Mary Hain

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

ADAM & ZELDA HARRIS and Family

Wish their relatives and friends a happy, healthy and peaceful New Year.

I's . . .

Joseph & Faye Isakow and Family

10 Barksdale Avenue

wish their relatives, friends and neighbors a happy and healthy New Year.

The Iskov Family Frances, Larry, Bunny, Howie & Rachel

wish their relatives and friends a happy and healthy New Year.

J's . . .

Wolfe & Miriam Justein

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Isaac & Basia Jesin
& Family
& Sonia Slawin

wish all our friends & extended families a Happy, Healthy & Prosperous New Year.

K's . . .

Rita, Tom & Brandon Kolin

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Israel Koplowitz

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy and peaceful New Year.

Ronny & Shelli Klayman

Best wishes to our children, relatives and friends for a happy, healthy & peaceful New Year.

Izak & Regina Kozlowski and Family

wish their relatives and friends a happy and healthy New Year.

Freda & Leo Kon

wish their relatives and friends a happy and healthy New Year.

Mrs. Rose Krieser and Family

Wish all their relatives and friends a peaceful, happy and healthy New Year

Blossom Klein & Family

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

BEST WISHES FOR A YEAR OF PEACE AND SERENITY, HEALTH AND HAPPINESS TO OUR CHILDREN, MACHATONIM, RELATIVES AND FRIENDS AND THE PEOPLE OF ISRAEL.

Joe & Jean Kichler

Helen Krieser
Robert & Regina
Alisse, Jodi & Brian Lee

Wish their relatives and friends a peaceful, happy and healthy New Year.

Marilyn Kostman
Elayne & Roberto Slimak
Sasha, Jonathan & Noah
Arny, Jesse & Tyler Kostman

Best wishes for a year of Peace and Serenity, Health & Happiness to all our friends

Mara & Eugene Katz
Linda, Leon, Michael, Aaron
& Daniel Katz

Wish their relatives and friends a happy and healthy New Year.

Bernyce & Marvin Kalifer
Ronnie, Nancy & children
Debbie, Wayne & children
Ellen, Gerry & children

Wish their friends & families a peaceful, happy and healthy New Year

לשנה טובה

Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year

שנת שלום

Betty & Izzy Kirshenbaum

Leo & Sara Beliak
Marlin & Michelle Bendayan,
Chaim, Chava, Shoshana & Shalom Gershon Beliak
Robert, Tamara, Samantha,
Dexter, Joshua & Jeremy Beliak
Murray, Stacey, Matthew, Shannon & Amanda Beliak
Arnold, Ruth, Elliot, Faye & Bryan Kravetz

Wish their relatives, friends and neighbors a happy and healthy New Year.

Rosh Hashanah Greetings 5761

The last days of Israel

By DR. MICHAEL GORDON
Reprinted with permission from the Medical Post *V36. NO. 21.*

A Canadian doctor recalls how he learned a lesson in hope as he was stuck in an Arab nation – and heard of the destruction of Israel – during the Six Day War.

I was lying on a mattress on the floor in a small house in Hammam Sousse, a Tunisian village, slowly turning the dial on the shortwave radio, searching for English words in the crackling reception. My sister Diti, a Peace Corps worker, slept as I tried desperately to find news about the war in Israel. Arab broadcasts described utter destruction in the land I had just left after working as a medical intern at Haifa's Rambam and Jerusalem's Hadassah hospitals. It was June 1967.

I heard static or unintelligible Arabic broadcasts. I peered at the perfectly black sky, with bright stars like those I had seen in Eilat when I slept on the beach shortly before leaving Israel. Could it be that Israel was being destroyed under this black and starry night? Sleep was fitful, with images of Israel in flames. The details of the successful battles provided for two days by English-language Radio Egypt haunted me. They detailed the destruction of towns, armies and the air force. But I am running ahead of myself. How did I arrive at this place at this time and why am I telling this story?

For most Jews and for many North American non-Jews, the Israel-Arab Six Day War evokes a sense of triumph and exhilaration, as reflected by the entry to the Western Wall of victorious soldiers led by Israeli defence minister Moshe Dayan. For me, the war was a frightening and dreadful experience. At its outbreak, I was in an Arab country and hearing of the destruction of Israel for two days, with no countervailing knowledge.

Having graduated from St. Andrews University Medical School in Scotland in 1966, I travelled to Israel to pursue a few months of internship, fulfilling my desire to return after my previous one-month experience as a medical student. Three weeks prior to departure, I visited a friend who lived on a kibbutz bordering Egypt's Sinai peninsula. We talked to patrolling Indian UN troops. There was belligerent rhetoric coming from Egypt's president, Gamal Abdel Nasser, and massive troop mobilizations, but we assumed the borders would not be violated. Two weeks later Nasser ordered the UN troops removed and defiantly and provocatively closed the Straits of Tiran to Israeli shipping on May 23, 1967.

I flew to Tunis on June 3. I took a slow, steaming bus trip to Hammam Sousse, and from there I was accompanied by numerous small children to Diti's house. They followed me like the Pied Piper, their smiling faces shouting "Diti" as they engulfed me.

Later, we went to the Peace Corps office, where I met Diti's fellow workers. The talk was of Nasser's latest threats and the mobilization of other Arab nations. No one believed that war with beleaguered Israel was likely. On June 4, Diti and I visited a neighbouring tourist resort. We returned to the Peace Corps office. The situation seemed grim.

By morning, the Peace Corps office was abuzz. War had broken out between Israel and the Arab countries. We could hear only an Egyptian station in English and local Arab broadcasts. Diti's shortwave radio needed batteries. We found batteries in a bicycle shop and I bought the whole box.

At the office, I heard Egypt's account of Israel's losses, all the time accompanied by martial music. The BBC was scrambled. At home I put in the batteries and sought English broadcasts. The whining shortwave sounded, screeching and whistling but I could get nothing but *Cairo Rose*, Egyptian broadcasts in English. Details of the battles were described with vivid accounts of the destruction of military units and the massive Egyptian successes.

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The author's Air Force graduating class.

'I could not believe what was happening'

Continued from page B60

The next morning, the news sounded worse. The local newspaper had stories of Egyptian victory. Local stations echoed Egyptian reports. I could not believe what was happening and could not imagine what my Israeli friends were experiencing. The many air raid shelter signs on Israeli houses had reminded me of the shelter signs I grew up with during the 1950s in Brooklyn, N.Y., when a Soviet nuclear attack was the great fear. Now Israelis were crouched in shelters as Israel was being pummelled. On a visit back to Sousse, Diti and I noticed many soldiers. Diti was told by a street vendor that they were Algerian soldiers on their way to the "great battle" in the east. We walked to the railroad bridge and saw an endless train of camouflaged tanks. I felt terror.

Late that night, June 6, I slowly turned the radio dial. Through the screeches I heard singing in Hebrew. Despite almost five months in Israel, my Hebrew was rudimentary, but I could recognize the language and the Hebrew songs that I had heard played on every Israeli bus radio in between news broadcasts. An accompanied Hebrew singer gently finished her song. I held my breath as I listened.

A radio voice came on, like those I had heard while sitting in buses or cafés. I knew it meant the news: "*He nee ha chadashot.*" I could not understand every word. The announcer calmly recited the news: "*...ma'ot migim v'shtem esrei miragim...*"

My mind struggled to remember: "*ma'ot*" was "hundreds" I remembered from bargaining in the food market. Then it made sense: "*migim*" was the plural for MiG, the Russian fighter planes used by the Egyptians. I recalled that "*shtem esrei*" was 12. I remembered that the Mirage were the French fighters that Israel used because their purchase had been controversial. The words revolved in my head.

"Hundreds" of Egyptian planes and a dozen Israeli planes. The words sank in.

I could not make out other details. Then the singing began again, and the distant Hebrew melody faded.

It was 10 a.m. on June 7 when I clearly heard the familiar BBC World Service. The announcer dryly described conflicting stories from the Middle East. Egypt claimed to have destroyed more than 700 Israeli aircraft. Israel reported destruction of Egyptian and Syrian air forces, with rapid movement into Sinai and fierce tank battles taking place.

After providing the statistics, he noted that the total Israeli air force was estimated to contain 400 planes, which meant that Egypt was reporting destroying 1½ times the number of planes in the Israeli air force. I decided to fly back to Paris and return to Israel.

'There is always a flicker of hope'

Diti and I had an emotional goodbye. At the Air France office in Paris, students sat with knapsacks and luggage. The news was of Israel advancing on all fronts, reaching the Suez Canal with the air force in control. Egypt was requesting a ceasefire. East Jerusalem had been taken by the Israelis, but fighting persisted in the Golan Heights. No flights to Israel. I flew to London to visit Steve, my best friend from university, who was waiting to fly to Israel.

BBC Television described battles in the north, the UN discussions for a ceasefire and Israel's justification for the pre-dawn pre-emptive air strike that obliterated the combined Arab air forces. Egypt erroneously claimed that 1,500 planes were involved in the attack, and therefore that foreign forces must have participated. While I was hearing about the destruction of Israel from *Cairo Rose*, the Egyptian air force had been demolished and Israeli tanks were engaged in Sinai in the heaviest tank battles since World War II.

The late BBC news on June 9 focused on the UN's debate about the Golan Heights. The next day was a lovely day. No flights to Israel for me and Steve. We walked to Hampstead Heath where a cricket game was being played. I asked Steve how people could play cricket when there was a war going in the Middle East.

"It's not their war," was his answer.

We doubled back to catch the mid-day news. The Golan was captured and a ceasefire agreed to. The Russians did not militarily support their allies. Israel had triumphed over the combined Arab armies and was in control of extensive territories.

I had experienced both the loss of Israel and its revival. I had for two days tried to come to terms with what my world would be like without that country and what it would mean to world Jewry. It was unimaginable. That distant song in Hebrew, in the middle of a Tunisian night, convinced me there was hope. Israel was not destroyed nor doomed as had been the fate of so many of the country's forbearers decades earlier. Israel had fought back and survived.

I often reflect on those few days in 1967 and draw strength as a doctor from my knowledge that even dealing with death, there is always a flicker of hope.

Two years later I immigrated to Israel. I became an Israeli air force medical officer, serving during the War of Attrition, which preceded the Yom Kippur war. My duties included helicopter medical evacuations.

Michael Gordon, MD, FRCPC, is a geriatrician, vice-president of medical services at the Baycrest Centre for Geriatric Care in Toronto and professor of medicine at the University of Toronto.

Nancy & Howard Kleinberg
children and grandchildren

wish their relatives and friends
a happy and healthy New Year.

Wishing all our family and friends
a happy and healthy New Year.

Susie & Murray Klein
David, Robbie & Jamie

Wishing all our family and friends
a happy and healthy New Year.

Ruth Kerbel
and daughter Donna

L's . . .

Simon Laski

Best wishes to my children
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Wishing all our family and friends
a happy and healthy New Year.

Max, Shirley & Shaun Lacob
Rozanne & Craig Kibel

Fela Lichtblau
and Family

Wish all their relatives and friends
a peaceful, happy and healthy
New Year

Wishing all our family and friends
a happy and healthy New Year.

Marilyn, Bruce, Erin, Michael
& Brian Lubelsky

Yetta Lanys
Shane & Patricia Lanys
Tiffany & Lori
Marty & Sandy Lanys
Shawn & Jana

Wish all our relatives and friends
a Happy, Healthy & Peaceful
New Year

Shelly & Marilyn Little
Adam, Jeremy & Sari

Wish their relatives, friends & neighbors a happy and healthy New Year

Natalie & Manny Langer

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

BLAYNE, ADRIENNE, SAMANTHA & BRADLEY LASTMAN

Wish their relatives, friends and neighbours a peaceful, happy and healthy New Year.

I wish my family and friends a happy and healthy New Year.

Mary Levitt

Jack & Rose Lipszyc

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Vicki & Syd Lanys
Sandra, Michael & Zachary Lanys
Sheryl, Sheldon, Lindsay and Sean Cheskes

wish their relatives and friends a happy and healthy New Year.

Sonia & Ben Lant

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

M's . . .

Rosh Hashanah Greetings 5761

Dry Bones *The Year in Review*

ORTHODOX, CONSERVATIVE, REFORM, AND RECONSTRUCTIONIST RABBIS...
HAVE ISSUED A DECLARATION OF PEACE WITH CHRISTIANITY.
WOW!
NOW IF WE COULD GET ORTHODOX, CONSERVATIVE, REFORM, AND RECONSTRUCTIONIST RABBIS...
...TO ISSUE A DECLARATION OF PEACE WITH EACH OTHER?...
AMERICA HAS COME SO FAR THAT THE IDEA
OF A JEWISH VICE-PRESIDENT
IS NOT SUCH A BIG DEAL!
SO?
SO WHY DOES IT FEEL LIKE SUCH A BIG DEAL?
BY PULLING THE ISRAELI ARMY OUT OF LEBANON...
BARAK DID WHAT THE PEOPLE OF ISRAEL WANTED.
OF COURSE THAT DOESN'T MEAN THAT WE WON'T
BLAME HIM FOR IT... LATER.
SERIOUS ISRAELI DEMONSTRATIONS AGAINST A GOLAN WITHDRAWAL...
...HELP TO STRENGTHEN BARAK'S HAND IN NEGOTIATIONS!
SO PEOPLE WHO WANT TO HELP BARAK SHOULD DEMONSTRATE AGAINST HIM?
EXACTLY!
SO WHAT SHOULD FOLKS WHO OPPOSE BARAK DO?!
BEATS ME.
AUTHORITIES ARE WARNING THAT THE NEW MILLENNIUM COULD BRING...
TERRORIST ATTACKS... RELIGIOUS CULTS FREAKING OUT... AND POSSIBLE COMPUTER BREAKDOWNS!
YOU MEAN?
YUP.
THE NEXT CENTURY WILL BE JUST LIKE THE LAST ONE.
WE'RE WILLING TO GIVE UP LAND FOR "PEACE" WITH OUR NEIGHBORS BECAUSE...
... AFTER CENTURIES OF PERSECUTION AND GENOCIDE AND EXPULSION
WE STILL HAVE OUR FATAL FLAW!
... WE BELIEVE IN THE FUTURE.

Dry Bones *The Year in Review*

Rosh Hashanah Greetings 5761

Jewish and proud of it, in Bangkok

By TIBOR KRAUSZ
Special to The CJN

Bangkok seems just about as far as you can get from New Jersey, where Rabbi Yosef Chaim Kantor had, as a rabbinical student in Brooklyn, once envisioned a placid ministry for himself. But he has risen to the challenges of a city with its trademark massage parlors and go-go bars, notoriously cheap dope, and myriad other temptations of Oriental exotica.

A Lubavitch Chassid in Bangkok may seem as unlikely as a Buddhist monk at Jerusalem's Western Wall. And it certainly appeared so to Kantor and his pretty, young, Montreal-born wife Nechama, when they first arrived in Bangkok. They found a bustling, sweltering tropical city with barely a hint of Jewish life, but all the more of Thailand's sensual offerings.

Sure, there was a synagogue in town, but no permanent rabbi, and the "community" of some 200 disconnected families of resident gem merchants and the thousands of passing-through Jewish travellers enjoyed little in the way of Yiddishkeit.

"It looked disheartening," Kantor, 31, recalls. "But we were dedicated to do God's work anywhere." At first, this meant having to rent rooms in guest houses to hold services.

But that was back in 1993. Now Bangkok's Chabad boasts Chabad Houses in a busy backpacker district of Bangkok, in rural northern Thailand and in nearby Nepal. Chabad operates three Orthodox synagogues in Bangkok, a kosher restaurant and shop, and a Jewish kindergarten. And it has its own Web site.

Rabbi Kantor employs two dozen Thai helpers, and has, over the years, "imported" three rabbis from Israel to help him in his missions. The rabbis, for example, visit Jewish prisoners in Bangkok's central prison serving life sentences for drug smuggling, to give them spiritual counselling and bring them kosher food.

Every day, Rabbi Kantor traverses the chaotic steamy streets of Bangkok – with its motorized rickshaws, car and motorcycle deluges, saffron-robed Buddhist monks, and occasional elephants – calling on community members to put on tfillin with them. "We want people to feel proud of being Jewish, as every Jew is precious to God," he explains.

Not surprisingly, Rabbi Kantor's undertakings cost money – lots of it. Thailand's Chabad operates on a budget of $700,000 (all figures US), no chicken feed for an organization running on goodwill.

Chabad's head office in Brooklyn's Crown Heights designates new destinations from Cape Town to Buenos Aires, and appoints rabbis for the postings, but leaves them alone to run the place on their missions of faith. Kantor describes Chabad missionaries, or shlichim, as "emissaries of the Rebbe," the late Menahem Mendel Schneerson, who originated Chabad in a bid to convey God's love and a love of God to every Jew worldwide.

Chabad now runs branches in more than 100 countries, with some 4,000 dedicated emissary couples like the Kantors. And Chabad shlichim had better earn their own daily bread.

The Kantors' income comes mostly from Chabad's kosher restaurant in a Bangkok tourist district and the wages the rabbi gets for supervising El Al's local kosher kitchens. But that still leaves Bangkok's Lubavitch community $25,000 short for every month of the year, which Rabbi Kantor has to make up from private donations.

"If we aren't active and reaching people, we don't eat," he sums up.

So when he doesn't cater to the spiritual needs of Bangkok's Jews, Rabbi Kantor is making the moneyed rounds of local businessmen to convince them to sponsor particular Chabad programs. Many willingly reach into their pockets to pay for communal Shabbat dinners or finance the Jewish kindergarten. The wealthier may shell out $50,000 on occasion.

Continued on page B64

Mrs. J. Mendlewitz
Shirley & Jamie Hanet
wish their relatives & friends
a happy and healthy New Year

Ida & Harry Melnik
children & grandchildren
Wish all their relatives, friends & neighbours
a peaceful, happy and healthy New Year.

Mr. & Mrs. Seymour Marcus
Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Mr. & Mrs. David Mendlowicz
Simon & Deborah Mendlowicz
Wish their relatives and friends
a happy and healthy New Year.

SAM & LORI MERSON
Wish their family and friends
a Happy, Healthy & Prosperous New Year

The families of
Sid & Sandy Moshenberg
Wish their relatives and friends a
a peaceful, happy and healthy New Year.

Dr. & Mrs. Seymour Moskovitz
and Family
wish their relatives and friends
a happy and healthy New Year.

JOE & HELEN MORGAN
AND FAMILY
wish their relatives and friends
a happy and healthy New Year.

Carl & Sylvia Mahler
Best wishes to our children,
grandchildren, relatives and friends
for a happy, healthy & peaceful New Year

Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel
Honey & Milton Mandel
and Family

Edie and Jackie Marcus
Melanie and Lauren
wish their relatives & friends a
happy, healthy and prosperous New Year

Mr. & Mrs. Max Moneta
wish their family & friends
a happy and healthy New Year

N's . . .

Bernard & Edie Nayman
Best wishes to our children,
grandchildren, relatives and friends
for a happy, healthy & peaceful New Year

Dorit, Simone, David & Emma
Najgoldberg
Tola Marchewka
and Elliot Levine & family
wish their relatives and friends
a happy and healthy New Year.

Chaim & Sarah Neuberger
Children & Grandchildren
wish their relatives and friends
a happy and healthy New Year.

O's . . .

Mark & Barbara Obar
Children & Grandchildren
wish their relatives and friends
a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Mr. & Mrs. Sam Orlan

Matthew, Shawna, Lewis & Ryan Orzech

Best wishes to our family and friends a happy and healthy New Year.

P's . . .

SADIE PEREL
ARNOLD & HYLA PEREL
STEVEN, CHANA MIRIAM, MOSHE TZVI, KALMAN, BRYNA, CHAIM & YOSEPHA
wish their relatives and friends a Peaceful, Healthy and Happy New Year

Isaac, Minny, David, Barbara, Sammy & Alyssa Peters
Morris & Marsha Goldstein
Michelle & Wayne
Jennifer & Harold

Wish all their relatives and friends a peaceful, happy & healthy New Year.

Zalman & Pola Pila
199 Clanton Park Road

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

Mr. & Mrs. Philip Price
Devorah & Tzvi Snitz
and children
wish their relatives & friends a happy and healthy New Year

Rose & Harry Perlstein & Son

Wish their friends and neighbours a happy and healthy New Year.

Isaac & Sylvia Peck
Ryan, Jared & Samantha
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Martin Pearl
Melvin & Rhonda, Jordan
Michael, Zane & Samantha
Jack, Tommy, Mickie & Tal

Rose & Sam Pacht
Children & Grandchildren

Wish all their relatives, friends a peaceful, happy and healthy New Year.

Sam & Dora Prince

Wish their family & friends a Happy and Healthy New Year

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Moniek & Genia Prusznowski

Leib and Fanny Pillersdorf and Family

83 Collinson Boulevard
Toronto, Ontario

Wish their relatives, friends & neighbors a happy and healthy New Year.

R's . . .

Helen Reich

Mary and Allen Shechtman
Noah, Matthew & Rebecca

Honey and Barry Sherman
Lauren, Jonathon, Alexandra & Kalen

Wish their family and friends a happy, healthy and peaceful New Year

Rosh Hashanah Greetings 5761

'Reward of a mitzvah is the mitzvah itself'

Continued from page B63

Why do people give? Because they get something in return that money can't normally buy: peace of mind. Rabbi Kantor sees Chabad activists as "alchemists of the soul" who "turn the donor's sweat and toil into a spiritual experience."

He explains: "Jews like to give to good causes, and what better cause than preserving Jewish identity?"

And the spiritual worth of donations isn't measured by the number of zeros after the first numeral. Sitting behind his paper-cluttered desk in his frugally furnished office, with posters of the late Rebbe and stacked cartons of kosher tuna lining the walls, Rabbi Kantor, an energetic man with cropped thick hair and a bushy beard, reaches for a folder and fishes out a letter he received last year. It's from an elderly man in Washington, D.C. who was, during a holiday in Thailand, once a guest at a weekly communal Shabbat dinner at the Kantors' home.

Enclosed with his letter was a cheque for $21.50, the content of a wine jug he had used for collecting loose one-cent coins. "My wife stacked the pennies and I put them into the wrappers, 43 rolls in all," the man wrote the rabbi. "I hope you can put it to good use."

Such tokens of appreciation are what motivate Rabbi Kantor. "Living on the edge and seeing people do their best to help gives you the drive never to flag, but always to try something new." Hence the new Chabad outpost in Chiang Mai, a picturesque town in rural northern Thailand with a small community of Jewish gem merchants.

And hence, also, the live-in yeshiva Kantor is starting on the grounds of Chabad's Bangkok headquarters as an experiment in secular-religious understanding through getting Israeli yeshiva students and secular backpackers to study together for a week in a relaxed environment.

But his ultimate inspiration? The spiritual rewards of good deeds performed for fellow Jews. "The rabbis taught us that the reward of a mitzvah is the mitzvah itself," says Rabbi Kantor. And every new day in Bangkok may earn Chabad another mitzvah.

He recounts a favourite anecdote: Last November, David and Suzie Keen, an Englishman and his American-born wife, who are both non-observant Jews and Bangkok residents, were expecting their first child – a boy, as medical tests showed.

One day, as the woman was nearing delivery, she began urging her husband to start making the arrangements for the circumcision – and fast. "Do you think," David Keen retorted, "you just bump into a mohel walking down the street in downtown Bangkok?"

He did – the next day. Keen was sitting in a cafe when he glimpsed Rabbi Chezki Lifshitz, one of Kantor's assistants, sauntering down the walkway in his full Orthodox outfit. Keen ran out to him. "Rabbi, do you know a mohel?" he demanded eagerly.

"But I am a mohel!" replied Rabbi Lifshitz, surprised. Two weeks later, the couple had the circumcision of their newborn son.

If the story sounds like one from a new edition of "Chassidic Tales," it's no accident. Rabbi Kantor, trusting in Providence, doesn't believe in chance. "God works his miracles every day," he explains.

"Just recently, I had a strange impulse to visit a community member to put on tfillin together. He'd started putting on tfillin daily half a year before. 'I just dropped by to say hi and give you some thoughts from the Torah,' I told him.

"'Rabbi,' he replied, 'I stopped putting on tfillin yesterday because ever since I started doing it my business has gone from bad to worse.'

"'David,' I said, 'You tell me what the chances are of my coming to see you the very day after you stopped putting on tfillin. God is missing your tfillin and urged me to inspire you to continue.'"

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Rosh Hashanah Greetings 5761

Rabbi Yosef Chaim Cantor in Bangkok.
[Tibor Krausz photo]

'City rewards you in a way no other place could'

Continued from page B64

Banging a clenched fist into an open palm, Rabbi Kantor delightedly concludes his story: "After 15 minutes, David was putting on tfillin again. Talk about perfect timing!"

But Bangkok's greatest mitzvah generator is Rabbi Nehemia Wilhelm, who caters to legions of Israeli backpackers on Bangkok's Khao San Road, a budget tourist destination of international fame – or notoriety, depending on your taste.

Khao San has it all for young people who want to let go. In vogue are eyebrow, nose and belly-button piercings, exotic henna tattoos, and flesh-baring loose tie-died skirts, shorts and shirts.

Khao San offers dozens of neon-lit massage parlors and bars with fetching Thai women looking for foreign "boyfriends." Drugs are easy buys, and Israeli travellers number heavily among the crowd of revellers.

So what is a haredi rabbi doing in Khao San's debauchery of thumping techno beats and fried larva snacks? He's inviting Israeli passers-by to join him in his evening prayers or at the approaching Shabbat dinner.

More remarkably, many Israelis do join Rabbi Wilhelm. His minyan is always complete in Khao San's Chabad House, and his Shabbat tables in a nearby hotel are crammed with some 300 people every Friday.

But the rabbi, whom his proteges fondly call Rabbi Nehemia, remains modest about the crowds he draws. "Travellers do me a great favour by praying, putting on tfillin, and spending Shabbat with me. Most of them would never do these things at home," he says.

In return, Rabbi Wilhelm helps them out. He lends money to cash-strapped travellers, assists with communication between parents and their wandering offspring, and counsels backpackers.

Every November, rabbis Wilhelm and Kantor organize a reunion of Bangkok veterans in Jerusalem, drawing a crowd of some 1,000 ex-backpackers. "In Israel," Rabbi Kantor explains, "we need to touch base again and rekindle that spark of happiness about being Jewish."

So has Bangkok been worth Rabbi Kantor's efforts? "Bangkok has its challenges," he admits. "But the city rewards you in a way perhaps no other place could."

Rabbi Kantor makes provision for the long haul in Bangkok. Yet he expects to get called back soon. "The Messiah is coming any day now, and we just have to complete the final touches for his arrival – one more act of goodness and kindness," he says. "That's what the Rebbe said, and that's what I believe."

Myer Rosenberg

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Willie & Bertha Rosengarten & Family

672 Briar Hill Avenue.

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Lily & Mike Rosenberg, Marilyn, Robert, Daniel & Sarah Jacobs, Pauline, Vanessa, Jon & Ben Elias

wish their relatives & friends a happy and healthy New Year

Adele & Jan Rolin

Best wishes to our children, grandchildren, friends and relatives for a happy and healthy & peaceful New Year.

Ralph, Jesse, Danielle, Joanna, Kari Rabinowicz & Mrs. Bella Rabinowicz

wish their relatives and friends a happy and healthy New Year.

Mike & Sally Rosen

31 Denmark Crescent

Wish all their relatives, friends and clients a peaceful, happy and healthy New Year.

Paul & Phyllis Rosengarten

Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year

Mr. & Mrs. P. Rechtsman and Family

Wish their relatives and friends & neighbours a happy and healthy New Year.

Genia & Henry Rakowski

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Nathan & Heddy Rydel

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

THE ROSENS
Hannah, John, Amy and Eric

wish their relatives and friends a happy and healthy New Year.

Martin, Lena, David & Joshua Rauchwerger and Helen Rauchwerger

wish their relatives and friends a happy and healthy New Year.

Pinchos & Luba Rywięc

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

S's . . .

Jack, Lola, Rose-Mary Sylman Sid, Evelyn, Madison & Tyler Rochwerg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Florence Shainhouse

Best wishes to my children, grandchildren, great-grandchildren friends and relatives for a happy, healthy & peaceful New Year.

Leon & Bela Sniatowski

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Nachum & Lea Shore
23 Fanshawe Dr., Richmond Hill

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Zanvel & Sylvia Stern and Corinne

37 Steele Valley Road
Thornhill

Wish their relatives, friends & neighbours a happy and healthy New Year

Max & Dorothy Stern

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jack Stork and Family

wish their relatives and friends a happy, and healthy New Year.

Rosita & David Salomon

Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a Happy & Healthy New Year to all our relatives, clients & friends

Mr. & Mrs. Milton Snow
Mr. & Mrs. Stephen Snow & family
Karyn, Ashleigh, Carly & Jason Schwartz
Dr. & Mrs. Stephen Cohen & family
Mr. Leo Snow

Alter & Helen Steinfeld

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

JOSH & MALKA SEGAL

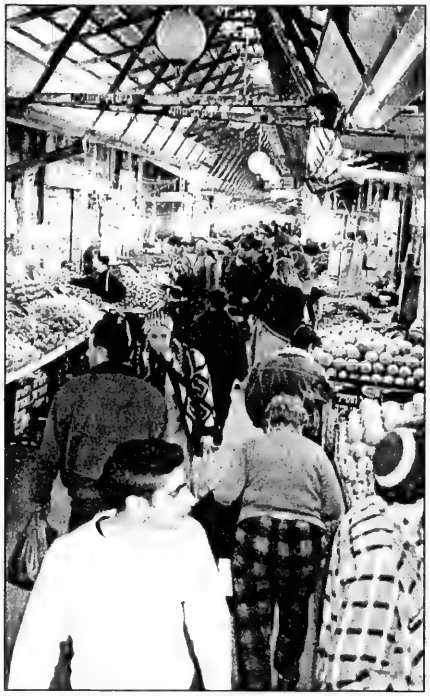
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Rosh Hashanah Greetings 5761

Dry Bones *The Year in Review*

PUT ON THESE BLINDERS
BLINDERS?!
THEY ALLOW YOU TO SEE THE BURIAL OF SYRIA'S DICTATOR
WHILE THEY HIDE THE BURIAL OF ANY HOPE FOR...
DEMOCRATIC CHANGE IN SYRIA.
YOU STOP THE VIOLENCE OR ELSE I'LL STOP THE SECRET TALKS!
YOU'D STOP THE SECRET TALKS THAT EVERYBODY KNOWS ABOUT?!
BUT WHAT ABOUT THE SECRET "SECRET TALKS" THAT NOBODY KNOWS ABOUT?
EITHER HE'S BLUFFING OR YOSSI BEILIN IS UP TO SOMETHING!
THE GOOD NEWS IS THAT FIFTY-FIVE YEARS AFTER THE HOLOCAUST...
... WE BEAT THE HOLOCAUST DENIERS IN COURT.
THE BAD NEWS IS THAT FIFTY-FIVE YEARS AFTER THE HOLOCAUST...
WE ACTUALLY HAD TO GO TO COURT TO PROVE THAT IT REALLY HAPPENED!?
IN 1998 THE VATICAN APOLOGIZED FOR CHRISTIAN TORMENTING OF THE JEWISH PEOPLE
AND THUS WAS OPENED A CLEAN NEW PAGE IN CHURCH HISTORY
UNFORTUNATELY THE FIRST THING THAT THE POPE CHOSE TO WRITE ON THAT PAGE
WAS AN ANTI-ISRAEL AGREEMENT WITH THE PLO?!
IT'S ISRAEL INDEPENDENCE DAY AGAIN!
THE IDEA OF AN INDEPENDENT STATE OF ISRAEL SEEMS LESS MIRACULOUS EACH YEAR!
AND THAT FACT IS THE MIRACLE OF OUR AGE.
HAPPY ISRAEL DAY TO US ALL!
OUR LAST PRIME MINISTER IS FACING A POLICE INVESTIGATION?!
OUR PRESIDENT IS FACING A POLICE INVESTIGATION?!
AND NOW OUR CURRENT PM IS FACING A POLICE INVESTIGATION?!
DO YOU KNOW WHAT THIS SAYS ABOUT OUR LITTLE COUNTRY?
YES.
WE NEED A BIGGER POLICE DEPT!

Rosh Hashanah Greetings 5761



The famous Machanei Yehuda Market in Jerusalem where business dealings are daily fare.

'Only by educating people is it possible to achieve a moral, economic society'

Continued from page B59

it is that need, that lust, that jealousy that leads one to steal or injure another's wealth.

Basically, theft, robbery, and exploitation flow from coveting the wealth of our neighbours, rather than from actual abject poverty. The need to keep up with the neighbours, is often the primary factor in determining the individual's pattern of consumption, and, therefore, that which sets the pace and morality of the economic activity which comes to pay for that consumption. This, together with the status, power and satisfaction that come from having and earning more than others, can prevent people from distinguishing between what is moral and immoral, permitted or forbidden.

Even a casual glance at our surroundings will show that irrespective of their wealth, people suffer from an inability to know when they have enough. People do not decide to defraud, embezzle, or exploit others on the spur of the moment. These actions are essentially the result of social pressures, accepted norms of behaviour and the need to always have more of "mine."

It is only by educating people to restrain material appetites, by voluntarily limiting the standards of living, and by teaching the difference between real needs and imaginary wants, that it is possible to achieve a moral economic society.

Meir Tamari is founding director of the Business Ethics and Social Responsibility Centre at the Jerusalem College of Technology.

David & Luba Smuschkowitz and Family

Wish all their relatives, friends a year of peace, good health and happiness

Nathan & Helen Shiff
Martin, Michelle, Mitchell, Jaimie & Jeremy Shiff
Jeffrey, Aviva, David, Tatum & Melissa Shiff
Adam, Barbara, Matthew & Carly Altberg

Wish all their relatives and friends a peaceful, happy & healthy New Year.

Anne & Joe Steinberg
Bella, Elliot, Jason,
Adam & Daniel Sinukoff
Wendy, Stuart, Zachary, Cory,
Matthew & Michael Himmel
Evy, Elliot, Hailey,
Carly & Jordan Sugar
Wish their relatives, machatunim & friends a happy & healthy New Year.
52 Green Acres Road

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Sigmund Schmidt
3900 Yonge St., PH #3

Larry & Pam Shapiro
Jodi & Robyn
Mark, Lori, Jordan & Ryan Shapiro
Annie Okun, Syd Shapiro

Wish their relatives, friends & neighbours a happy and healthy New Year.

Samuel J. Sable & family

1 Ava Road

Wish their relatives, friends and neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

MINKA SMITH
IAN, TOBE & SHELDON TWEYMAN
AUBREY, KAREN & SAMUEL LIPMAN

Derek, Jill & Zachary Stern

100 Macarthur Drive
Thornhill

Wish their relatives, friends & neighbours a happy and healthy New Year

Rob & Hedy Steen
Samantha, Ben and Jeremy

Wish their relatives, friends and neighbors a happy and healthy New Year.

Wishing our parents, family and friends a happy and healthy New Year.

Henry, Susyn & Carl Smith
Lisa, Derek & Taylor Frankfort

Rachelle, Lisa, Mindy & Jessica Salamon

Wish their relatives and friends a happy, and healthy New Year.

Isaac and Mary Szames

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dorice & David Silverman & Family

wish their relatives and friends a happy, and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

The Steinman Family
6 Barclay Court

Laury & Evy Snow

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Karl Sanders and family

Wish their relatives and friends a happy and healthy New Year.

Morris & Yetta Sternberg and Family

Wish their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Jack Szmeiser
Leora, Robyn & Justin Hazan
David, Shelley, Tabitha & Daniel Star

wish their relatives and friends a happy and healthy New Year

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Louis Szikla & family

Adolf and Alice Schmid
Monique, Amanda & Jordana Irwin

Wish their family and friends a Happy and Healthy New Year

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

David Scheer & Naomi Weinfeld and their children

T's . . .

Norm & Sandra Turk and Family

wish their relatives and friends a happy and healthy New Year.

Mrs. Rose Tenenbaum

Best wishes to my children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Norm & Ruth Trachter

Wish their children, grandchildren, relatives and friends a happy, healthy & healthy New Year

Wishing all our family and friends a happy and healthy New Year.

Morris Teper & family

Dina and Willie Tenenbaum

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Mr. & Mrs. Joseph Tenenbaum
Sid, Judy, Ari-Lev, Elie & Avichai
Gary, Louise & Josh
Uli, Tamara, Odeyah & Daniel Friedman

Wish their relatives, friends & neighbours here and in Jerusalem a happy and healthy New Year.

Mr. & Mrs. G. Thaler and children
Sam, Bess and grandchildren
Jason and Amy Wagowsky

Wish all their relatives and friends a peaceful, happy and healthy New Year.

U's . . .

Best wishes for a year of peace and serenity, health and hapiness to our relatives and friends and the people of Israel

Harry & Yetta Ungerman and Family

Irving & Sylvia Ungerman and family

Wish their relatives & friends a peaceful, happy and healthy New Year.

Rosh Hashanah Greetings 5761

Looking back at 5760: peace process dominant

By DAVID LANDAU
Jewish Telegraphic Agency

The two events that dominated the news in Israel during 5760 divided the nation, yet also brought it together: the peace process and the withdrawal from Lebanon.

Even though it faltered just before the finish line and its outcome is still uncertain, 5760 was a groundbreaking year on the peace front. In drawing as close together as they did, under the indefatigable prodding of U.S. President Bill Clinton at Camp David in July, the leaders of Israel and the Palestinians made concessions that only a few short years ago would have been considered unthinkable – indeed, tantamount to treason.

Palestinian Authority Chairman Yasser Arafat agreed to Israel's annexation of territory close to the pre-1967 borders, home to dozens of Jewish settlements and 150,000 Israelis. He agreed to have the ring of suburbs built by Israel around Jerusalem since 1967 be recognized, by the Palestinians and by the world community, as an integral part of Jewish Jerusalem and capital of the Jewish state.

He agreed, too, to a formula on the vexing issue of Palestinian refugees that would mean, in practical terms, the return to sovereign Israel of only a few thousand under family reunion schemes.

The international community would contribute massively to a resettlement and compensation program for millions of refugees now living throughout the Middle East. Had the two sides managed to resolve their differences over Jerusalem, there would have been agreement on a declaration ending their 100-year-old conflict.

Arafat also agreed to postpone a declaration of statehood until at least Nov. 15.

These are huge concessions from the Palestinian perspective. Israeli Prime Minister Ehud Barak went even farther, as Clinton himself said.

Apart from his readiness to recognize Palestinian sovereignty – subject to a strict regime of security limitations – across more than 90 percent of the West Bank and Gaza Strip, Barak was prepared to cede some Palestinian suburbs of Jerusalem, and to transfer to Palestinian rule some 50 Israeli settlements.

However, Arafat wanted even more on Jerusalem, especially in the Old City and on the Temple Mount.

At this writing, ministers and diplomats from the two sides are engaged in intensive efforts, through various direct and indirect channels, to find compromises to bridge the gaps over Jerusalem, or else to draft language that can leave Jerusalem unresolved, yet nevertheless proclaim the conflict at an end.

They are variously assisted, spurred, cajoled and pressured by government representatives, not only from the United States and Europe, but from Russia, China, the Third World and the Muslim world. Arafat is taking the brunt of the heat, because there is widespread recognition that Barak went as far as any Israeli political leader can afford to go – and perhaps farther.

But whether these efforts succeed or not, the historical record will not – cannot – be expunged.

The concessions offered, even though they were offered tentatively and conditionally, have become facts of political life.

Even if the two leaders' respective oppositions rail against them and threaten to vitiate them, each opposition will oppose the vitiation of the other side's concessions.

The partition of the Greater Land of Israel, or, more accurately, its repartition, began in Oslo in 1993 – or some would say in Madrid in 1991, or, as others insist, at Camp David in 1978 – and in the year 5760, became an irrevocable reality. It waits now only for its formal implementation.

Some in Israel see this as a cause for dismay. They feel Barak went too far and surrendered the Jewish people's historic claim to exclusivity in the Holy City. Jerusalem, after all, was the City of David more than a millennium before Islam was founded.

But few delude themselves that Barak's concessions, having

Continued on page B69

Rosh Hashanah Greetings 5761

At last, the IDF withdrew from Lebannon

Continued from page B68

been articulated in an international forum, can ever be rescinded. The "consensus" among Israelis, which for more than three decades was predicated on the permanent and sole sovereignty of the Jewish state over all of what is now municipal Jerusalem, will have to make way for another, more complex and less rigid consensus.

In the meantime, 5760 was relatively quiet on the terrorism front. A triple bombing struck the northern coastal town of Netanya in November, lightly to moderately wounding dozens of people just one day before Israeli and Palestinian officials were to begin final-status negotiations. But this was a rare event in 5760, and security co-operation between Israel and the Palestinians in combating terrorism appeared to be increasing.

For many Israelis, 5760 will be remembered as the year when, at last, the Israel Defence Force disengaged from their long and hopeless embroilment in Lebanon. The end, when it came in May, came suddenly and without much dignity. It came, moreover, accompanied by much criticism from the political opposition and from within the ruling coalition.

But Barak, having come to power on an explicit commitment to end the two-decades-old Israeli presence across the border within a year, was determined to abide by his word.

While the image of Lebanese celebrating and throwing stones over the border in the weeks after the withdrawal did not please many Israelis, Barak has been vindicated so far.

The pullback was not without its complications. The approximately 2,500 members of the Israel-allied South Lebanon Army were caught unaware by Israel's sudden withdrawal, and many felt deserted and angry. Israel offered to take in these militia fighters and their families, and many of the Christian fighters took Israel up on its offer.

But the United Nations and the Lebanese army have deployed in the areas along the border vacated by the IDF, no soldiers were hurt during the withdrawal and no civilians have been hurt since.

Another of Israel's neighbours provided major news in June, when Syrian President Hafez al-Assad died at the age of 69.

In the final year of his life, Assad – as he had throughout the three decades that he ruled Syria – proved an elusive foe for Israel. Barak had vowed soon after he was elected in the spring of 1999 that he would reach peace with Syria in a year.

But, again despite Barak and Clinton's best efforts, Assad refused to reach a deal with Israel, apparently because of disputes over borders in the Golan Heights, which Israel captured from Syria in the 1967 Six Day War, and which would be returned as part of any peace deal.

Assad's death left Barak without a partner in his goal of reaching a peace deal with Syria.

There is hope that Assad's son and successor, Bashar – who lived in the west for a time and is known to be a champion of the Internet – will open up further to the Israelis. But these hopes have yet to be realized.

Also in 5760, the visit of Pope John Paul in March moved and thrilled millions around the world. The Pope's sensitive and imaginative comportment will have a lasting influence on Catholic theology and on Catholic-Jewish relations for a long time to come.

Another piece of history made this year was the election by the Knesset of Sephardi politician Moshe Katsav as Israel's eighth president in a surprise victory over former Prime Minister Shimon Peres. The victory was seen both as a coming of age for Sephardim in Israel and as a rebuke to Barak.

In May, Israel's High Court of Justice ruled that women can pray at the Western Wall while wearing prayer shawls, marking a victory in an 11-year effort by the group Women of the Wall.

But as later events proved, this ruling was far from the final word on this issue. In July, Israel's High Court of Justice agreed to reconsider the decision, which had prompted an outcry from haredi politicians, who immediately proposed legislation to circumvent the ruling.

V's . . .

Gordie, Debra, Betty, Jaime & Courtney Verk
700 Woburn Avenue
Wish their relatives, friends and neighbors a happy and healthy New Year.

W's . . .

Jack & Anne Weinbaum & Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Shana Tova
To our friends & relatives for a happy & healthy New Year
Stefanie & Steve Winter

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Victor & Klara Wise

Sidney Wolbrom
Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

THE WISEBERGS
Leonard & Gloria Wiseberg
Barb & Darrel Hotz
Azriel, Sigal, Nitzan & Dafna Har Lavan (Israel)
Wish all their relatives and friends a happy and healthy new year

Sylvia & Henry Waks
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Lou & Helen Wronzberg
Rick, Debbie, Alexis & Danielle
Larry, Darlene, Lynsey & Tarah
Randy, Debbie, Jordan, Ashley, Dustin & Melissa
Donna, Jonah, Nechama, Chaim & Shmuel
Wish all their relatives and friends a happy and healthy New Year.s

Ted & Perlan Waxman
Mark, Marnie & Mandy
Aaron & Rosemary and Randy
83 Stonedene Blvd.
Wish all their relatives, friends and neighbours a happy and healthy New Year.

Mr. & Mrs. John Wenus
Dustin, Shelby and Brittany
Wish their relatives, friends and neighbours a happy and healthy New Year.

Norman & Sonia Wagner and Family
344 Hillhurst Blvd.
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Albert & Helen Waisglass
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sarah & Abe Wertman
Best wishes to our children, grandchildren, friends and relatives for a happy holiday and a healthy & Peaceful New Year

Mr. & Mrs. Hy Weinrib
Marla Weinrib, Risa, Shane, Lauren, Jamie Fine
wish their relatives, friends & neighbours a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Harry & Rose Wolfe and Family
43 Kennard Avenue

David & Ruth Warsh and their Family

Wish their relatives and friends a peaceful, happy and healthy New Year.

Dr. & Mrs. Joseph Weinstock
David, Moss, Mark & Daniel

Wish their relatives, friends & neighbours a happy & healthy New Year.

Harry & Ida Weisleder, Marsha, Mark, Jodi, Hillary & Jillian, Louis, Marlene, Joshua, Lindsay & Zachary
Anne & Sam Himelfarb
Adam & Eric
wish their relatives, friends and neighbours a peaceful, happy and healthy New Year.

Y's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

The Yermus Family

Hy & Ruth Young

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

Rosh Hashanah Greetings 5761

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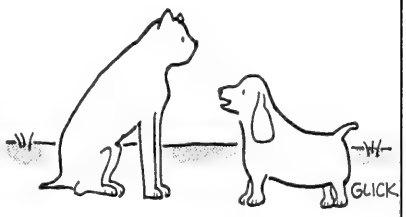
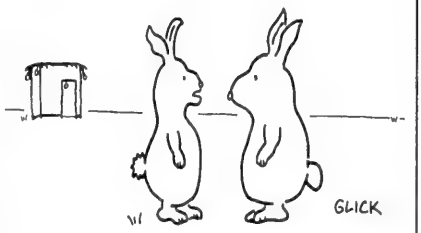


"With my good search instincts, I bet I would have no trouble finding the afikomen!"

SHMOOZIN



"Bernie, how many times have I told you – when you get invited to someone's sukkah, you are not supposed to eat the decorations!"

We would like to thank our family and friends for all their love and support this past year.

We wish you all A Happy, Healthy and Prosperous New Year

Jack Wine
Ted & Annette Wine & Family
Esther & Bruce Newman & Family

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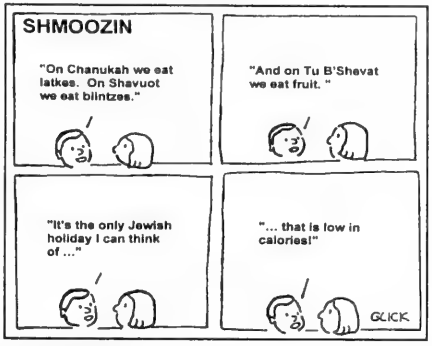

"On Chanukah we eat latkes. On Shavuot we eat blintzes."
"And on Tu B'Shevat we eat fruit."
"It's the only Jewish holiday I can think of ..."
"... that is low in calories!"
GLICK

SHMOOZIN

"I guess Polly knows that Shavuot is coming!"

Z's . . .

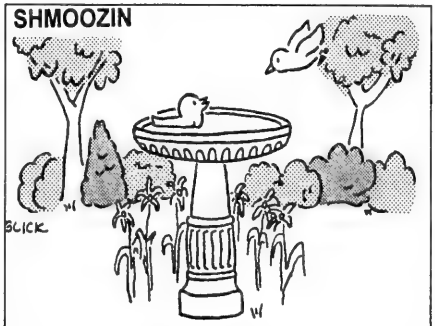
Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Nathan Zajdner

Wishing all our family and friends a happy and healthy New Year.

Abe & Margot Zukerman

SHMOOZIN



"Oy, is this a mechaieh!"

Rosh Hashanah Greetings 5761

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

פאַסטן און אַנדערע יום־כיפור מנהגים

פון ד"ר פרעד ווייסבערג

פאַסטן איז גראָד נישט פון די וויכטיקסטע יידישע מנהגים, אָבער פאַסטן אום יום־כיפור איז אָנגענומען ביים גאַנצן פאָלק פון די ביבלישע צייטן ביזן היינטיקן טאָג. יום־כיפור איז דער הילליקסטער טאָג אין יאָר, ווען יעדער יד איז פאַרפליכטעט צו האַלטן דעם תענית, וואָס פאַלט אויס דעם צענטן טאָג אין חודש תשרי.

אין חומש, ויקרא כ"ג, ווערט גערעדט, אז דער צענטער טאָג אין זיבעטן חודש איז יום הכפורים, דער טאָג פון פאַרגעבן די זינד. „ועניתם את נפשותיכם", מען דאַרף זיך פיינקן אין דעם טאָג, מען טאָר נישט טאָן קיין אַרבעט, נישט טראָגן קיין לעדערנע שיך, נישט וואַשן זיך אָן אויך נישט האָבן קיין באַציונגען מיט אַ פרוי. אָן דער עיקר — פאַסטן אַ גאַנצן מעת־לעת.

טראָץ דעם, וואָס פאַסטן יום־כיפור איז אַזוי שטאַרק איינגעקריצט אין יידישן צייקל פון חגים, האָבן אונדזערע חכמים פון תלמוד געהאַלטן, אז סתם פאַסטן צוליב אַס־קעטים איז אַן עביזה. זיי האָבן פאַרגעהאַלטן די נזירים, וואָס האָבן געפרידיקט נישט טרינקען קיין ווין אָן נישט עסן, ווי אַ לעבטאָג.

מיט יום־כיפור זיינען פאַרבונדן איך יידישן לעבנס־שטייגער פיל דינים אָן מנהגים, ווייל יום־כיפור ווערט פאַרכבוש ווי דער טאָג, ווען אין הימל ווערן פאַרגעבן די זינד פון מענטש. אין דאָזיקן טאָג ווערט אויך אין הימל באַשטימט דער גורל פון יעדן מענטש, וואָס מיט אים זאָל געשען אין פאָרלויף פון ניעם יאָר.

צדקה איז אַ מידה טיף פאַרוואָרצלט אין יידישן באַווסטזיין זינט ביבלישע צייטן. בשעת די ימים נוראים תפילות ווערט פיל מאָל אויסגעדריקט דער געדאַנק, אַז „תשובה, תפילה, צדקה מעבירין את רוע הגזרה", ד.ה. אַז מיט געבעט, מיט חרטה האָבן אָן מיט צדקה גענבן קען מען זיך אויסבעטן אַ גוט יאָר.

ערב יום־כיפור, דאָס הייסט אַ טאָג פריער, שלאָגט מען כּפרות — אַ מאָן מיט אַ האָן, אָן אַ פרוי מיט אַ הק. מען דרייט מיט זיי איבערן קאָפּ אָן מען זאָגט: „זה כּפָרתי", דאָס מיינט מיין כּפּרה, אָן אויסטויש פאָרן מענטש, ווען־כער ווען בליבן לעבן אָן דער האָן אַדער הן ווען געשאַכטן ווערן. עס זיינען געווען רבנים, וואָס האָבן נישט געהאַלטן פון כּפּרות־שלאָגן, באַטראַכטנדיק דאָס ווי אָן אַבערגלויבן.

ערב יום־כיפור איז דער פרי פלעגן טייל פרומע יידן זיך טובל זיין אין אַ מקווה אָן נאָכער זיך לאָזן שלאָגן מלקות איך שיל אַדער בית המדרש, כדי אָפּצוקומען דערמיט פאַר די זינד, וואָס זיי זיינען אפשר באַאַנגעגן.

נאָכמיטאָג עסט מען אַ פיינעלעכע סעודה, מיט פיש, פלייש אָן קרעפּלעך. דאָס עסן ערב יום־כיפור איז אַ מצוה. אַ שיינער מנהג איז אויך ערב יום־כיפור, אין שיל פאַר כּל־נדרי, אַרומצוגיין צו פריינד, אָן באַזונדערש צו אַזעלכע, מיט וועלכע מען איז געווען צעקריגט, אָן זיך איבערבעטן, זאָגנדיק: „זאָלסט מיר מחל זיין" אָן ווינטשן אַ חתימה טובה — אַ גוטן באַשלוס איך היימל. דאָס איז דערפאַר, ווייל נישט אַלע זינד ווערן יום־כיפור פאַרגעבן. זינד, וואָס איין מענטש באַגייט קעגן צווייטן (שבן אדם לחברו) ווערן נישט יום־כיפור מכפּר, סיידן מען בעט פריער איבער דעם צווייטן מענטש.

יום־כיפור ביימאַכט דאָוונט מען אין אַ טלית, וואָס אין אַן אויסנאַם פון אַ גאַנץ יאָר. גאָר פרומע יידן דאָוונען נאָך אין אַ קיטל, אַ ווייס מלבוש ווי אַ העמד, וואָס דערמאָנט די מַכריכים פון אַ מת. דאָס איז צו דערמאָנען זיך אין טויט. עס איז אויך אַ סימבאָל פון ריינקייט. די לעצטע תפילה יום־כיפור איז נעילה, בי זון אונטערגאַנג. נאָכער בלאָזט מען אַ תקיעה גדולה, ווי דער שלוס פון היילקסטן טאָג.

ברענט דאָס פאַסטן האָט זיך אַנטוויקלט ווי אַ שיינע פאַמיליע פייערונג, ווען משפּחות קומען זיך צוזאַמען איבערצובייסן „פרישטיק" אין זיך ווינטשן אַ יאָר פון גענוגט, פרנסה אוך שלום.

מיט ווינטשן אַלע יידן אַ כתיבה חתימה טובה!

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a happy and prosperous
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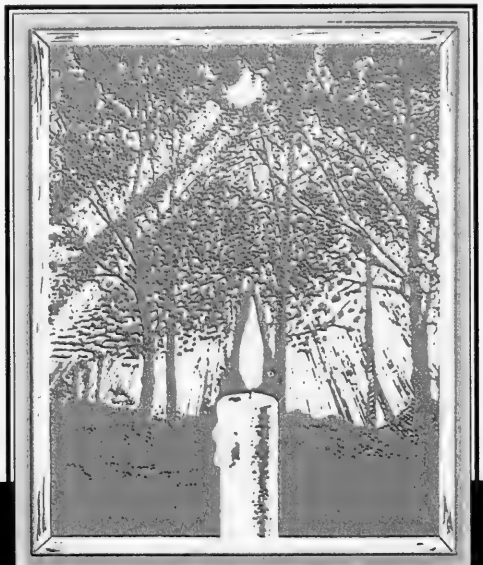
On the occasion of

Yiskor

it is tradition to make a charitable donation
in memory of a loved one or friend.
As Yiskor is observed during High Holy Days, it is a time to remember.



יזכור

For they offered charity
for the memory of their souls
בעבור שנדבו לצדקה
בעד הזכרת נשמתם

This mitzvah of *"tzedekah"*, translates into action
the promises we make during Yiskor prayers.

"May the words of our mouths become the deeds of our hands."

Let the memory of our loved ones guarantee
the future of the Jewish people and all of Israel.

In Loving Memory of

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The Canadian Jewish news

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WINTER HOTEL SPECIALS WITH EL AL
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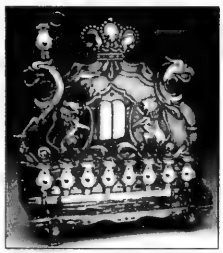
This Week

National



European Judaica collection finds a new home. *Page 3*

Wall Street banker predicts peace and prosperity for Israel. *Page 22*

Ottawa JCC to remain closed on Shabbat. *Page 27*

Arts & Travel

Singer, actress Theresa Tova releases her debut CD. *Page 42*

Filmmaker, author Amos Kollek feels "conflict" living outside Israel. *Page 44*

Sports

Boxing legend was Canadian welterweight champion. *Obituary* *Page 54*

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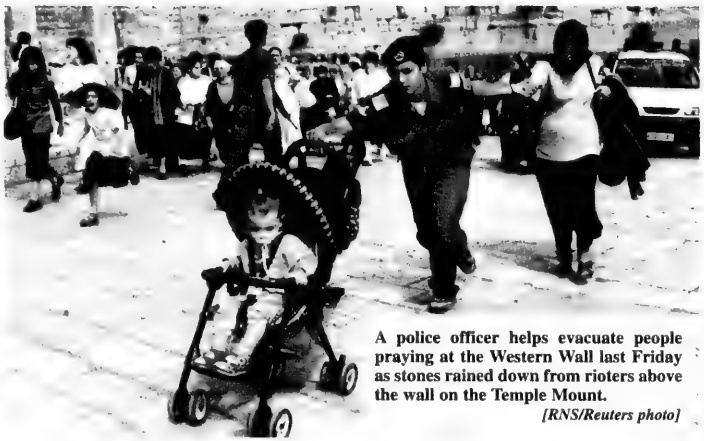


A police officer helps evacuate people praying at the Western Wall last Friday as stones rained down from rioters above the wall on the Temple Mount.
[RNS/Reuters photo]

Violence spreads

Eruptions in the Galilee

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The violence which has engulfed Israel and the territories since last Thursday is not expected to die out in the next few days according to Israel Defence Force assessments.

These assessments were made on the basis of calls by Palestinian Authority Chairman Yasser Arafat to his paramilitary youth organization, the Tanzim, to carry on with the disturbances.

So far, the unrest has claimed more than 30 Palestinian lives and two Israeli Border Guards, while hundreds have been injured.

Prime Minister Ehud Barak had an emergency meeting with senior defence officials and ministers Shlomo Ben-Ami and Amnon Lipkin-Shahak at his home in Kochav Yair Sunday night to discuss the disturbances.

During the meeting Barak said that "our restraint is the best proof that we do not wish further confrontation." He added "no one doubts who is stronger or more capable of sustaining a fight."

On Sunday, the bloody incidents also spread to Israeli Arab towns and villages in the northern part of the country, and a young man from Umm al Fahm was killed during rioting while dozens of others were injured.

The demonstrations resulted in the blocking of main arteries in Wadi Ara, Wadi Milq, and the Acre-Safed highway. Stone throwing closed a main road in Jaffa.

The IDF laid direct blame for the bloody disturbances on Yasser Arafat. Senior sources at the general staff claimed that Arafat continues to fan the flames despite clear promises made to Barak and the U.S. administration over the weekend.

According to Israeli sources, Arafat met on Friday at his Ramallah office with leaders of the Tanzim, the Fatah's youth paramilitary group, which is headed by Marwan Barghuti and top officers from his security forces.

Those present were given to understand by Arafat that there was a need to continue the disturbances in a way which would result in a significant number of fatalities among both Israelis and Palestinians.

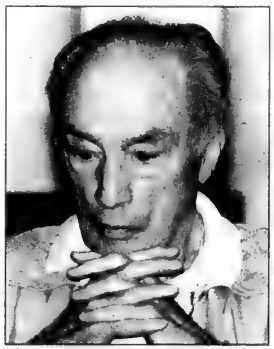
Continued on page 35

Remembered as a friend

By JANICE ARNOLD and RON CSILLAG
Staff Reporters

Pierre Elliott Trudeau, whose charisma, vitality and panache altered the Canadian landscape, was also remembered last week as a friend to Canada's Jewish community, although there were ups and downs in that relationship.

Trudeau was prime minister during some tumultuous times in the Middle East, through wars, terrorist campaigns and unvarnished vitriol directed at Israel at the United Nations.



Pierre Elliott Trudeau
1919 - 2000

He also represented, as a member of Parliament, Canada's most "Jewish" riding, Mount Royal, whose constituents he sometimes infuriated and sometimes pleased, but who always generally held their MP in high regard.

Yet he was never perceived as an especially strong supporter of Israel or of Jewish causes generally, despite the fact that his riding was fully 38 percent Jewish.

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Greater Toronto Area

Shabbat Shuvah: Ha'azinu
Candlelighting: 6:30
Havdallah: 7:35

Both sides losing control: Israeli analyst — please see page 33

The News in Brief

CANADA

Dena Wosk Dies

VANCOUVER — Dena Wosk, a longtime leader in this city's Jewish community and the matriarch of one of British Columbia's most prominent families, died Sept. 5. She was 84. Wosk had been involved in a myriad of Jewish organizations, including Hadassah-WIZO, Boys' Town and Shaare Zedek Hospital. Beit Wosk, a community centre in Ashkelon, provides a synagogue, seniors' centre and music programming.

Legal Aid Granted

ST. CATHARINES — Alleged Nazi collaborator Jacob Fast, 90, has been granted legal aid assistance. Lawyer Michael Davies will represent Fast in a hearing to determine whether he entered Canada fraudulently by withholding information about his wartime activities. Ottawa claims Fast, an ethnic German born in Ukraine, served as an auxiliary member of the German security police and was personally responsible for the arrest and mistreatment of prisoners, some of whom were later deported to concentration camps.

ISRAEL

Israel's Population

JERUSALEM — On the eve of Rosh Hashanah, Israel's population stands at 6.3 million, of whom 82 percent (5.15 million) are Jews and others, and 18 percent (1.15 million) are Arabs. In the past year, the population grew by 165,000, or 2.5 percent, slightly lower than in the previous year. Over 73,000 immigrants arrived during the past year, as opposed to 63,000 the previous year. Almost 90 percent came from the former Soviet Union, with 36 percent coming from the Russian Federation alone.

War Criminal Dies

JERUSALEM — In the wake of the news of the death of Aleskandras Lileikis, Efraim Zuroff, Israel director of the Simon Wiesenthal Centre, angrily criticized Lithuanian authorities for their "lack of political will" in bringing Lileikis to trial after his arrival in the country in 1996. Lileikis led a 100-member police unit that turned over Jews to Lithuanian murder squads at Ponar where 70,000 were killed. Lileikis, the wartime head of the security police in the Vilnius District, died in Lithuania without facing trial.

Enviro-Cops

JERUSALEM — Israel is creating a special police team to enforce environmental legislation. The new force will include at least 100 officers who will fine and arrest polluters.

Redress for Massacre?

JERUSALEM — Israel is seeking compensation from Germany for the relatives of the 11 Israeli athletes killed in the 1972 Munich Olympics massacre. A meeting earlier this month between Israeli and German officials came after the release of a documentary criticizing German security during the Games and their reaction to the kidnapping of the athletes by Palestinian gunmen.

WORLD

Klarsfeld Honoured

PARIS — France honoured a Nazi hunter with the nation's highest award. Serge Klarsfeld, whose books were among the first to recount France's role in the deportation of Jews during World War II, was named an officer of the Legion of Honour. Klarsfeld is "a man who is deeply committed to justice, a tireless human rights advocate," President Jacques Chirac said at a ceremony last week.

Youth Rampage

MOSCOW — Police in the central Russian town of Ryazan are probing a youth rampage through a Jewish school. The town's Jewish leaders say 15 youths armed with chains broke furniture, smashed windows and destroyed children's drawings.

Compensation Fund

BRUSSELS — Belgium will set up a fund to compensate victims for stolen Holocaust-era assets, dormant accounts and unpaid insurance policies. The government, Belgian banks and insurance firms will contribute to the fund.

Czech-Jewish Culture

PRAGUE — A 130-year-old restored synagogue in the Czech town of Breclav is to host an exhibit on the history of its Jewish community, including documents showing Jews were present in the town as early as 1414. As well, a Jewish club offering lectures on Jewish culture and courses in modern Hebrew has opened in the Czech spa town of Karlovy Vary.

Rabbis Support Courts on Twins Ruling

LONDON — British rabbis are supporting a court decision ordering the separation of conjoined twins, though the operation will mean the death of the weaker girl.

In a case that has sharply divided the nation, Britain's Court of Appeals upheld an earlier decision to separate the twins, who share vital organs.

The parents of the twins known as "Jodie" and "Mary" are opposed to the operation, although doctors believe that if the girls are not separated, both will die within months.

If they are separated, doctors say, Jodie could live a normal life, while Mary would die.

British Jewish ethicists are siding with the court order.

Many rely on the analogy that Mary is a *rodef*, Hebrew for a "pursuer" of Jodie.

If someone is pursuing another person with the intent to kill, "you can kill the pursuer to save the life of the pursued," said a spokesperson for the Conservative movement.

Berel Berkovits of the Federation of Synagogues, an Orthodox body, said there are two ways to look at the case: "You might argue that it's one organism, in which case separating is like an amputation to save a life."

If the twins are two separate organisms, he said, each could be considered a pursuer of the other. "So the inevitable conclusion, sad though it is, is that you may – and in fact probably should – operate."

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European Judaica collection finds a new home

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Forty-eight years after Dr. Fred Weinberg and his wife, Joy, started their Judaica collection, they have donated the bulk of it to the Royal Ontario Museum.

With it, the ROM has acquired its first permanent collection of European Judaica.

The Dr. Fred and Joy Cherry Weinberg Judaica Collection, which consists of some 100 objects celebrating Jewish life-cycle events, holidays and traditions, went on display on Sept. 23.

It will be permanently housed in the Judaica Gallery, part of the Samuel European Galleries.

"This is a very important moment for the the ROM," said Corey Keeble, curator of ROM's department of Western Art and Culture.

"The Weinberg collection gives the ROM the first genuine opportunity to establish a permanent core collection of European Judaica," he added.

"While essentially European, it reflects the broader aspects of world Judaism, including the deep and abiding faith and social values of Eastern European Jewish immigrants arriving in Canada and the United States in the late 19th and early 20th centuries."

The Weinbergs donated their collection to the ROM in 1999 after previously having loaned it to the museum.

"Joy and I felt that the ROM was the perfect focus for the general public to become familiar with the Jewish life cycle and gain an understanding of the celebrations and rituals practised in the Jewish home," said Dr. Weinberg, who has written extensively on Judaica.

Dr. Weinberg said that he and his wife, well known in the fields of textiles, interior design and retailing, purchased their first pieces of Judaica – a silver Austrian Chanukah lamp and a set of French engravings portraying Jewish life – in 1952.

"We had an interest in antiques," he explained.

They have bought Judaica from dealers and at auctions, mainly in the United States and Israel.

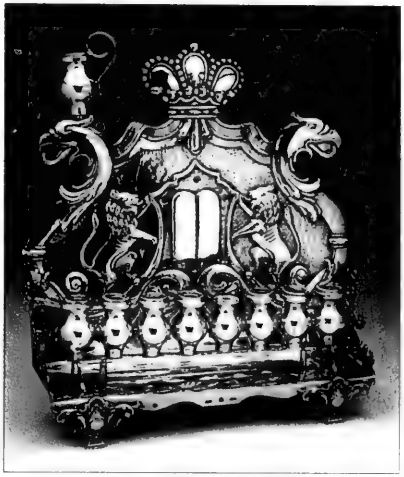
The Weinbergs' gift to ROM marks the first time they have donated Judaica from their collection, one of the largest private ones in Canada.

Arranged according to significant events in the Jewish calendar, the collection ranges far and wide, from Torah scrolls and Torah finials to prayer book covers and charity boxes, including a rare Danish box in the art nouveau style.

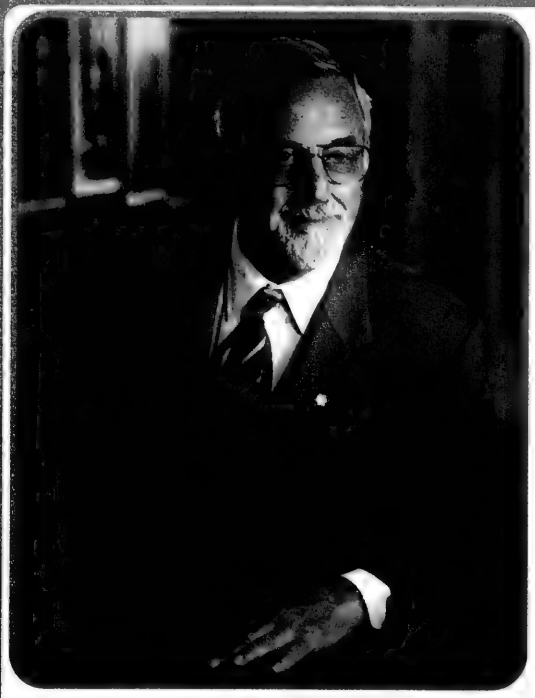
In addition, the collection features the following artifacts:

- An 18th-century tankard with a print of the legendary British Jewish boxer, Daniel Mendoza.
- Two late 19th-century Torah breast plates from Germany
- An oversized Tree of Life New Year's card, circa 1925, probably designed in Poland and printed by the Hebrew

Continued on page 23



Menorah, Austria, 1870-1900.



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Greater Toronto Area

Yehuda Amichai

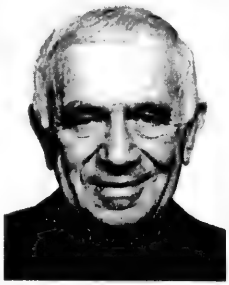
Let not the geographic distance that separates us from Jerusalem abate the hurt that came with the news of the death last week of Yehuda Amichai.

The death of a human being, any human being of course, is the death of an entire universe. But the death of Yehuda Amichai was the death of a vast, infinite Jewish universe of the 20th century that began in the death-grey ashes of Europe and ended in the life-blue sky of Israel; a universe that encompassed Germany, the British Mandate and the Jewish state reborn.

Amichai helped transform an entire people, even as the people were transforming a neglected land, and he so poignantly sang songs in a new-ancient language from the city that was his home, new-ancient Jerusalem.

In the last half-decade, a great deal has been written about and by the "post-Zionists" and the "new historians" in Israel who have been challenging, deriding and ultimately rewriting the narrations of Israel's founding and the purposes which made its founding an act of justice then and continue to make it just today.

Amichai's voice, in poetry, prose and drama was an elegant, eloquent but most important, a living testimony of the truth of those narrations and purposes



Yehuda Amichai

A few weeks ago, I called Amichai in Jerusalem to ask if he would contribute an essay for the Rosh Hashanah Supplement.

His wife, Hannah, answered the phone and conveyed the unhappy news that her husband was in the hospital, not well enough to undertake a writing assignment.

The tone of her voice filled in the spaces of what she left unsaid. I understood what she had imparted to me and thanked her and asked her to convey the paper's best wishes to her ill husband.

That night I pulled down from my bookshelf a collection of Amichai's poetry that was published by HarperCollins in 1994 to commemorate the author's 70th birthday. I wanted desperately to "hear" the author's voice again before it would be stilled forever.

Two years ago, as part of *The CJN's* Rosh Hashanah supplement, Amichai provided a "Yom Kippur Memory of 1948."

I reproduce it here as a "memorial" to the man who will no longer write for us.

***

Our Palmach Batallion (7th) was taken out of the Negev where we had been for many months, cut off from the rest of the new country, together with a few heroic kibbutzim, like Negba holding the Negev against a vastly superior Egyptian army.

The enemy had tanks, artillery and war planes; we had only light weapons. So the remnants of our battalion were flown out to the north by W.W. 2 Dakota planes.

We were put in a camp not far from Tel Aviv and received fresh reinforcements whom we trained for the next large operation – the biggest of the War of Independence – the liberation of the south and the defeat of the Egyptian Army.

This was to start two days after Yom Kippur; thus we were ordered to march to the south into battle positions for the offensive. But first we got a few hours leave.

I went to see my parents who were staying with my sister in Tel Aviv.

I parked the jeep a few streets away from their synagogue. I went straight into the women's section.

My father was under the belief of what I had told him that it would take quite a few weeks till our batallion was ready for action.

My mother went home with me and she said: "I know for sure that the big offensive will start very soon. Don't lie to me."

My mother was very orthodox like my father. She even wore a sheitl.

When we arrived home she suddenly took out food and put it on the table. I was shocked. Although I had left orthodoxy in my mid-teens, it was, after all, still Yom Kippur.

She said: "Eat, eat. If God cannot prevent wars he has no right to make us fast."

I ate and went back to my battalion and two days later, the big offensive started.

***

The late former British poet laureate Ted Hughes once wrote of his friend Amichai's poetry: "One is no longer so aware of the virtuosity of a dazzlingly gifted poet, but of a telling of real things he has lived and felt, without any literary self-consciousness, and in a poetry that seems once more the natural speech of people who speak about the psychological depth and density of such things candidly, humorously, generously. This is something so rare that I, for one, return to the poems again and again, and always find myself shaken, as by something truly genuine and alive."

The truer power and fuller advantage of Amichai's poetry, of course, lies in its original Hebrew. Nevertheless it has been translated into some 37 languages, indisputable proof if any were needed, that non-Hebrew speaking readers around the world have also found meaning in his words.

May his memory be for blessing.

- MBD

SEE JN

SPECIAL SENDOFF: Mira Koschitzky (centre), a member of the International Board of Trustees of Bar-Ilan University in Ramat Gan, presents Adam Cutler (right) and Daniel Held (left) with a special gift to use while attending the school's one-year program. Cutler and Held, both CHAT graduates, were presented with the gifts in a recent ceremony at the Toronto office of Canadian Friends of Bar-Ilan University.

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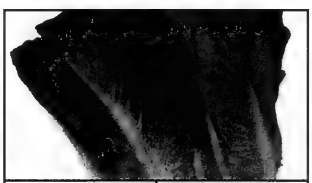

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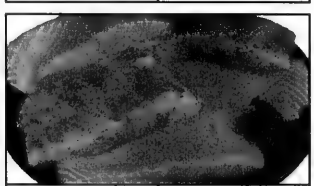

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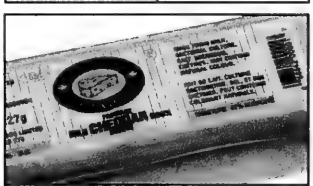

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Greater Toronto Area

Schechter Institute head optimistic about Masorti

By FRANCES KRAFT
Staff Reporter

TORONTO — Masorti, the Conservative movement in Israel, has faced serious issues over the past few years. To name a few, Masorti conversions and marriages performed in Israel are not recognized by the chief rabbinate, and the movement represents a minority in a society divided mainly between Orthodox and non-religious.

But Rabbi David Golinkin, Alice Shalvi's recent successor as president and rector at the Schechter Institute of Jewish Studies (the Jerusalem affiliate of the Conservative movement's Jewish Theological Seminary), rarely gets discouraged.

"By nature I'm an optimist," Rabbi Golinkin, a professor of Jewish law, said in an interview at the Lipa Green building last week. He was here to visit with family (his wife Chana is a former Torontonian), fund-raise for Schechter as part of a whirlwind North American tour, and lead one of the High Holy Day services offered at Beth David B'nai Israel Beth Am Congregation on Rosh Hashanah and Yom Kippur.

The 45-year-old scholar, a native of Arlington, Va. who has written or edited 17 books, comes across as a pragmatist, with statistics at his fingertips to back his positive attitude.

"Look," he said. "If the [graduate school at the] Schechter Institute went from five students to 420 students in 10 years and the [Masorti] TALI schools [and kindergartens] went from 16 to 104 schools in 10 years, it shows there are a lot of Israelis interested in Jewish education. I find that very encouraging."

He believes secular Israelis are not opposed to Judaism, but rather to a perceived lack of choice in Judaism. "Until the Conservative movement came along in Israel, you had to choose: Are you secular or are you religious? We're showing that you don't have to make that choice. There's a huge middle ground out there."

The Schechter Institute, established in 1984, runs a rabbinical school, a cantorial program, a master's program in Jewish studies; and Midreshet Yerushalayim, an outreach program for Russian immigrants that has branches in Israel, as well as a counterpart in eastern Europe.

Schechter is funded through donations from North America, an annual grant from the Jewish Agency and "a little bit" from the Israeli government.

"If we had a member of Knesset, we'd probably have access to more funding," said Rabbi Golinkin, adding that he personally does not want to be involved in "political games."

Rabbi David Golinkin

He is involved in working toward solutions for agunot – women whose husbands won't grant them a *get* – as director of the institute's Centre for Women in Jewish Law. He also serves as one of two Conservative representatives at the Institute for Jewish Studies, where representatives of all denominations prepare students from the former Soviet Union for conversion to Judaism.

The conversion institute, originally proposed by the Ne'eman committee in 1998, is "going strong" in its second year, Rabbi Golinkin said. By December, he noted, there will be 100 classes of about 20 students each. The effort is one example of the rabbi's work toward co-existence between the various streams of Judaism.

Another is a meeting he attended with haredi rabbis in the wake of an arson attack on Masorti synagogue Ya'ar Ramot in July, for which three newly Orthodox men (all known to the police) were arrested in August. Rabbi Golinkin said the meeting was "very positive."

He is also involved in a program called Amitei Emet, in which three Schechter rabbinical students study one day a month with three counterparts each from Hebrew Union College (the Reform seminary in Jerusalem) and a modern Orthodox yeshiva that Rabbi Golinkin declined to name; as well as three teachers from a secular kibbutz.

> *'We're showing them Judaism is a wonderful thing'*

"The mission of the Schechter Institute," said Rabbi Golinkin, "is to teach open-minded pluralistic Judaism to the entire population of the State of Israel."

Because the institute's graduate program serves Israeli teachers and principals from secular, religious and TALI schools, the educators bring back to their respective schools what they learn at Schechter, Rabbi Golinkin explained.

"Many Israelis are brought up without any Jewish knowledge or experiences," he said. "Unfortunately, the image they have of Judaism is a negative image… What we're showing them is Judaism is a wonderful thing."

New Israel Fund founder issues a mixed report

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Twenty-one years ago, in the wake of Israel's historic peace treaty with Egypt, Jonathan Cohen and his wife, Eleanor Friedman, invited a group of friends, all Jewish social activists, to their home near San Francisco to discuss the current situation in the Middle East.

Jonathan Cohen

They were pleased with Israel's rapprochement with Egypt, but worried that it would foment brewing tensions in Israeli society that had been suppressed by Israeli's preoccupation with security and sheer survival.

At the same time, they were concerned by the drift toward hard-line nationalism, sectarianism and social and economic inequalities.

Wondering whether they could counter these worrisome trends, and animated by the Jewish tradition of tikkun olam (healing the world), Cohen and his spouse decided to form the New Israel Fund, whose mandate is to advance social justice and strengthen democracy in Israel.

Two decades on, the New Israel Fund – a classic grassroots activist movement – has played a meaningful role in both these broad areas.

Through the medium of grants to non-partisan, non-profit Israeli organizations, it has furthered the cause of civil and human rights and religious pluralism and tolerance in Israel.

In addition, it has worked to improve the status of women and Israeli Arabs.

Cohen, its co-founder and first executive director, is clearly pleased with its successes. "We've had a huge impact," he said in an interview during a visit to Toronto last week. "Without our programs, there would be higher levels of frustration and a sense of disempowerment and disenfranchisement, with a real potential for the rupturing of society."

In short, the New Israel Fund has given "a voice to the voiceless" and legitimized the very concept of citizen action.

"Thanks to the New Israel Fund, one can speak openly about Israel's shortcomings and injustices and still be recognized as strongly supportive," said Cohen, who describes himself as a passionately committed Zionist. "In other words, it's no longer necessary to idealize Israel in order to love it."

Cohen, however, is keenly disappointed that the negative trends he detected in 1979 have grown rather than dissipated.

Hard-line nationalism has developed into a more potent factor today. Sectarianism has deepened, with the result that Israelis share less of a common vision. The new wealth generated in Israel of late has widened the gap between haves and have-nots.

Cohen, a 53-year-old private investor who immigrated to the United States from South Africa in 1975, is particularly concerned by the growth of intolerance.

"It's the most disturbing trend," he said, citing the difficulty Israelis have in engaging in courteous civil dialogue.

This lack of tolerance, he believes, stems from several factors.

The vast majority of Israelis, hailing from the Arab world and the former Soviet Union, were born in countries without real democratic traditions.

Having lived under siege so long, Israel is still accustomed to making life-and-death decisions about its future, a state of mind which engenders acrimonious debate.

Many Israelis sincerely think that God is on their side.

"And we're a stiff-necked people," he observed.

Cohen, who grew up in Johannesburg and whose Lithuanian great-grandfather was one of South Africa's first rabbis, said that Zionism has triumphed in that Israel is now a flourishing and powerful nation.

And yet, he added, Israel is dogged by increasing tension between religious and secular Jews and torn by ethnic and racial divisions.

Religious Jews have become more vociferous in their demands on secular Jews. This, in turn, has spawned resentment on the part of non-religious Jews.

Meanwhile, Israeli Arabs, comprising almost a fifth of the total population, have become increasingly disaffected and radicalized. Among their grievances is the yawning gap in government funding between Arab and Jewish municipalities.

Cohen is delighted by Prime Minister Ehud Barak's declared intention to roll back the influence of religion on daily life in Israel. Recently, for example, Barak promised to introduce civil marriage and a constitution.

"Many of his proposals are in line with the New Israel Fund's agenda," he noted.

In the past two decades, the New Israel Fund has grown in terms of membership and level of philanthropy.

In 1979, with some 30 members, the New Israel Fund gave away about $80,000. Last year, with 20,000 members in North America, Europe and Israel, it raised just under $24 million.

Canada, he said, has approximately 1,000 active members. "Given the size of Canada's Jewish community, we hope for a significant increase in our Canadian membership."

Rabbi Sobel 'comes home' as new CCRJ director

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — As the new executive director of the Canadian Council for Reform Judaism (CCRJ), Rabbi Sharon Sobel feels like she has come home.

"Jewish life is thriving here and people are proud to be part of the community," said Rabbi Sobel, who served as assistant rabbi at Holy Blossom Temple for six years before spending five years at a congregation in Stamford, Conn.

Toronto Jews typically look to Jewish institutions to provide them with their learning and spiritual needs, she says. "I missed this while I was in the United States. Judaism here is a priority for many more people. There is a different mentality.

"I have also had a wonderful relationship with rabbis and congregants in Toronto, and I look forward to strengthening that relationship."

The CCRJ, the Canadian arm of the Union of American Hebrew Congregations (UAHC) – the umbrella group for Reform Judaism in North America – serves its member organizations and their 10,000 constituent families by assisting with their outreach, spiritual, programming, educational and leadership development needs, and in lobbying for social justice.

Rabbi Sobel, 40, succeeds Rabbi Paul Golomb, who is now at Vassar Temple in Poughkeepsie, NY. A graduate of Boston University, she was ordained from Hebrew Union College (HUC) in 1987.

While in Connecticut, she initiated her temple's participation in a pilot education program co-sponsored by HUC and UAHC. "The experimental project used education to try and transform the congregation, and it had an amazing affect.

"It helped me to see that if it could have such an affect on one congregation, how could it improve the Reform movement from a broader perspective?"

One of the biggest issues in Reform Judaism, says Rabbi Sobel, is seeking ways to make congregations "more participatory, more meaningful, more sustaining. We want people to come and feel that they are not merely passive observers.

"People are hungry for a spiritual experience that they can find meaningful. They want to find that in a congregation, but it does not always happen. We want to help it happen."

She also wants to inspire young people to stay involved with learning. "Kids and families are involved in many other things. We need to find ways to make them see that we can enhance their lives," she says.

"Camp George [the Reform summer camp in Canada] offers studies and prayers, and the kids return all revved up. They come back to their congregations and provide a missing link."

Rabbi Sobel is looking forward to working closely with congregations across the country, she says, and plans on visiting each one at least once a year. "There are small communities where living a Jewish life is a challenge, yet it is important for them to do so. We have to support them by offering educational programs, consultations and synagogue training.

"We have to show them that they are part of the larger Reform community; we want them to stay connected and not feel isolated."

Canada is the smallest UAHC region in terms of the number of congregations, but it has the largest geography, she says. "How can we make all the communities feel connected? How do we engender a sense of community, and make each community feel that it has something to offer?"

She is also concerned about cutbacks in social services, "and what that means for faith-based institutions, who may be expected to pick up the slack."

Rabbi Sobel plans on spending her first year as executive director "listening to congregations, listening to rabbis, and listening to lay people, in order to learn what they would like to see happen," she says.

"Then I will address the immediate priorities."

Zhirinovsky not coming to town

TORONTO — Russian ultranationalist Vladimir Zhirinovsky has postponed his visit to Canada "indefinitely," organizers said last week.

The flamboyant, often extremist politician, known for espousing anti-Semitic and pro-white views, was scheduled to visit Montreal, Ottawa and Toronto Oct. 2 through 6.

There had been reports – widely refuted – that Zhirinovsky would meet with a prominent Toronto rabbi and even attend a fund-raiser for the Jewish Russian Community Centre.

Canadian Jewish Congress had requested he be barred from Canada, or at least advised of this country's anti-hate laws.

But Zhirinovsky has been "detained in other matters," said Svetlana Galkin, spokesperson for Russian Canadian Broadcasting, which was to have sponsored his visit. She did not say when, if ever, Zhirinovsky would come to Canada.

CJC spokesman Manuel Prutschi said he was pleased at the latest development, saying Zhirinovsky is "not welcome in Canada."

Jewish Mediation Services of Ontario

In affiliation with
Canadian Jewish Congress, Ontario Region

As the High Holy Day period approaches, we are encouraged to reflect on our actions during the last 12 months and make a concerted effort to improve ourselves. This sense of renewal and optimism does not, of course, spring from a belief that the past can be wiped clean with a simple resolution to do better. Indeed, it is incumbent upon each of us to do what we can to resolve disputes with family, friends, neighbours and members of the larger community. This is only proper: how can we expect Hashem to accept our petitions if we turn a deaf ear to those that are offered to us - or fail to proffer our own as required?

Sadly, there are some disputes that cannot be resolved in such personal, heartfelt, ways. There are some situations where anger clouds our better judgement and reconciliation seems impossible. It is to deal with such cases that Jewish Mediation Services of Ontario (JMSO) was created. Operating under the auspices of Canadian Jewish Congress, Ontario Region, JMSO is a non-profit, confidential mediation program mandated to facilitate the resolution of disputes and conflicts within the Jewish community.

While we hope that no member of our community should find himself or herself in difficult circumstances, we ask that you consider JMSO as a resource that can be employed whenever it is felt that a neutral third party can provide valuable guidance towards achieving a solution that is acceptable to both parties.

May we all be sealed for a year of health, happiness and prosperity.

For more information please contact
Sharon Wolfe
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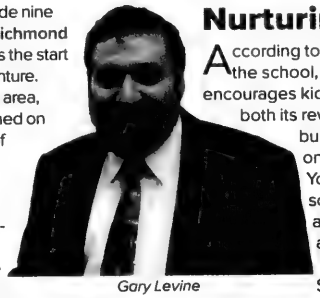
CHAT lines

Second campus is first class

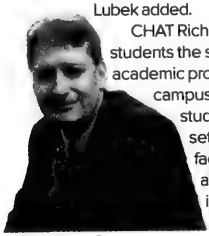
For the staff and 180 spirited grade nine students who now call **CHAT Richmond Hill** "home," the new school year is the start of an innovative educational adventure.

Located in the scenic Mill Pond area, CHAT Richmond Hill officially opened on September 5th. As CHAT Board of Directors President **Baila Lubek** explained, "the birth of a second CHAT campus is the result of tremendous growth in the community and unprecedented demand for quality Jewish education at the high school level. It's a pioneering opportunity for students and staff alike – a rare chance to be partners in building a new academic community."



Gary Levine

"Opening Richmond Hill enables CHAT to provide a parallel program to all our youth, and accommodate the increasing demand for a CHAT education. We've got room to grow, having reached capacity at our Wilmington campus," Lubek added.



Paull Simmons

CHAT Richmond Hill offers its grade nine students the same strength and scope of academic programming as the Wilmington campus, but with a single-grade student body in a more intimate setting. While both those factors will change with the years ahead, there are obvious immediate benefits. Guidance counsellor **Carla Pearson** noted that "almost every teacher knows at least half the students. That makes a big difference in what we can offer them and how well we can keep on top of their needs."

"There are many exciting opportunities for programming with Wilmington students," said **Paull Simmons**, Director of Student Services. "In addition to matches between our sporting teams and social activities like dances, where students will have a chance to mingle, our stage facility will be used to stage events for both campuses. As we develop our potential, we will have a lot to share as part of the CHAT family."

The diverse student population includes a number of New Stream kids -- students with no previous Jewish day school background. That cross section has turned out to be a big asset in building school spirit.

Jessica Parker, a New Stream student, stressed that her integration is an example of her new school tearing down old barriers. "We're all getting to know each other on a level playing field," she said. "No matter where we came from, we can break out of boundaries and define ourselves together as CHAT Richmond Hill."

Nurturing new leadership

According to Vice Principal **Gary Levine**, who heads the school, the CHAT culture of mutual respect encourages kids to take on responsibility and bear both its rewards and consequences. "That, too, builds leadership. CHAT kids learn early on that there are lessons all around them." You'd think the demands of setting up a new school campus might slow down students and staff. Not at CHAT Richmond Hill where activity is a mile-a-minute.

Paull Simmons, Director of Student Services, explained that "one of the most exciting aspects of the new Richmond Hill facility is how it enables a special group of grade nines to access and develop leadership skills through extra-curricular activities." Talking with the students, that excitement is palpable.

Jonathan Goldberg successfully ran for Student Council President, an experience only available to grade 12 students at the Wilmington Campus. "Our school is filled with new people, new challenges and new leadership opportunities for students. The message is 'if you want to start something, go for it.'"

(l-r) Jonathan Goldberg, Laura Hartman & Jessica Parker

A partnership of parents, teachers and students

Anyone who's played team sports knows the importance of everyone pulling together. Which is why CHAT Richmond Hill is committed to fostering an educational partnership between parents, teachers and students.

Several hard-working parent committees have helped shape the school year so far -- the Communications Committee, the Transportation Committee and the Extra-Curricular Activities Committee, which was also active in planning the school opening. "After curriculum night," Vice Principal Gary Levine said, "parents called to thank us for the quality of the teaching staff. I'd like to return the compliment and thank our parents for their ongoing commitment and support."

Within these walls

The new CHAT Richmond Hill is specially built for the bustle of high school life, with lots of room to grow.

Features of the school include a large sports playing field, a specialized music room and studio, a working stage with lighting tracks, a drama room, fully-equipped science labs, and a computer lab with 25 new computers. The large gym has an observation gallery and there is a spacious art room.

Of course, the physical amenities tell only part of the story. "What's so extraordinary here is how students are encouraged to do things," student **Laura Hartman** said. "If there are students willing to organize a club or event, it happens. We're shaping our high school and our high school years."

A hand-selected, home-grown staff

The 18-member teaching staff includes a mix of veterans and new teachers -- with five CHAT alumni. "We are proud to continue this CHAT tradition of having former students return to the school family as teaching professionals," noted Vice Principal Gary Levine.

As past CHAT graduates, **Talya Braude**, **Adina Herman**, **Daniella Robicsek**, **Lainie Sugar** and **Anna Freudenstein Urowitz** bring a special understanding of CHAT culture to their students. "The best part of being back at the school as a professional," Talya said, "is the chance to really pioneer the program in Richmond Hill with an enthusiastic new generation."

CHAT -- The Child of Vision

CHAT is the child of vision, the vision of a few men and women who had the commitment and insight to build a school for the entire Jewish community just over 40 years ago.

"None of this would be possible today without the support of the community," CHAT Headmaster **Paul Shaviv** said. "A community school can only exist with the foresight, commitment and funding generosity of that community, and in our case **UJA FEDERATION**. The level of support is as unique as CHAT itself." The CHAT connection to the community is best exemplified by the school's past, present and future partnership with **Jewish Toronto Tomorrow** – a **UJA FEDERATION** initiative. It resulted in the expansion of the Wilmington campus, started in 1999, and designated as the **Anne and Max Tanenbaum Education Centre**; the present initiative in Richmond Hill; and developing plans for CHAT's future presence on the **UJA FEDERATION** York Region Community Campus.

Photos: Big Dipper Communications

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Pierre Elliott Trudeau

The man evoked strong emotions. That is because the man displayed strong emotions. This was one of the great ironies of his nearly two decades in Canadian public life. For, more than most men, he championed reason, logic and intellect over emotions. And yet it was the torrent of highly charged emotions, friendly and unfriendly, unleashed across the country by the mere mention of his name that ultimately became one of the chief markers of his tenure as prime minister of Canada.

Pierre Trudeau died last week after bravely struggling with the two diseases that ultimately subdued his body, his spirit having been perhaps mortally wounded two years earlier by the tragic death of his youngest child. He would have turned 81 years old this month.

The younger generation of Canadians, born at the beginning of the '80s, hardly knows Pierre Elliott Trudeau, if at all. Yet they are the inheritors of a country whose constitutional ethos he totally transformed, whose jurisprudential system now carries within it a legally enshrined respect for and protection of the dignity and human rights of the individual.

And this, too, was another one of the great ironies of Pierre Trudeau's nearly two decades in Canadian public life. He believed resolutely and deeply in the desirability of a strong, centralized federal government. Yet, however broadly encompassing he envisioned the powers of the federal government should be, they were never intended to be so broad or so encompassing as to encroach upon the fundamental freedoms and basic rights of the individual.

Pierre Trudeau was the quintessential post-World War II, post-Expo 67 "new Canadian," a man rooted in his region but whose personal sweep extended far beyond, like a wide canopy that arched from one coast to the other. That canopy he called his "just society," a society he hoped in his heart would be one of equal opportunity, justice and fairness for all Canadians. Government, he believed, was obliged to try to elevate human existence in ways that led the governed closer – even by a little bit – to the possibility of greater individual fulfillment and societal improvement.

Trudeau's own words, as recorded by Ron Graham, will conclude these remarks: "Justice to me is a warm spirit, born of tolerance and wisdom, present everywhere, ready to serve the highest purposes of rational man. To seek to create the just society must be amongst the highest of those human purposes. Because we are mortal and imperfect, it is a task we will never finish; no government or society ever will. But from our honest and ceaseless efforts, we will draw strength and inspiration, we will discover new and better values, we will achieve an unprecedented level of human consciousness. On the never-ending road to perfect justice we will, in other words, succeed in creating the most human and compassionate society possible."

May it be God's will and our determination that each day we move ever closer to creating the truly just society.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They were sentenced to between four and 13 years imprisonment. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Dry Bones
YOM KIPPUR IS THE DAY WE USE TO LIST OUR SINS AND SHORTCOMINGS
THE WHOLE WORLD NEEDS A DAY LIKE THAT.
NO THEY DON'T.
THEY USE THE ENTIRE YEAR...
...TO LIST OUR SINS AND SHORTCOMINGS.

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Cotler responds to Simcoe

Your columnist G.K. Simcoe is correct in stating ("Scene in Ottawa," *CJN*, Sept. 7) that "it is safe to assume that for Cotler, Jerusalem is the capital of Israel and should never be redivided," but it appears that he or she was misinformed – and inadvertently misleading – in wondering why I would not meet with Justice Minister Yossi Beilin in his East Jerusalem office.

Your readers are entitled to know the facts, as follows:

- I have met with Beilin – in my capacity as an MP – in his office in East Jerusalem.
- During my recent visit to Israel – and again in my capacity as an MP – I also met in East Jerusalem with Attorney General Elyakim Rubinstein. There has been no change in my conduct on these matters since before and after my election as an MP.
- I did not refuse to meet with Beilin during my recent visit in Israel, nor did I meet him elsewhere. In fact, we did not speak at all while I was in Israel.
- What did occur was that the Canadian Embassy contacted Beilin to arrange a meeting for me on the International Criminal Court in a representative capacity on behalf of Foreign Affairs Minister Lloyd Axworthy. The night before the meeting, I was advised by Michael Bell, the Canadian ambassador to Israel, that the meeting was scheduled to take place in Yossi Beilin's office in East Jerusalem. My reply was, "I have no problem with that personally or as a matter of policy; I've been there before."

However, as Bell advised me, what I did in my capacity as an MP was one thing, but what I did in a "representative capacity" was another. In this instance, as Bell put it, I was "representing the executive power of government." Also, I was advised by Bell – whose office had arranged the meeting – that he could not accompany me to the meeting, in accordance with government policy.

It was, in my view, inappropriate if not unethical to attend a meeting in a representative capacity, when the person whom I was representing – Lloyd Axworthy – would not himself have done so, and his designated emissary in Israel – who had arranged the meeting – would not be able to participate. There is a difference between what I am prepared to do as an elected official and in accordance with my principles, even if it does not comport with government policy, and what I, or anyone, can do when asked to act in a representative capacity on behalf of another.

Irwin Cotler, O.C., M.P.
Mount Royal, Que.

* * *

For some, only nine commandments?

As a member of the Montreal Jewish community, I abhor and distance myself from the tax fraud scheme orchestrated by some of the members of the Tash community in Boisbriand. We will do ourselves a great disservice by trying to sweep this matter under the rug. It has brought us disgrace and must be dealt with squarely and quickly.

Obviously the commandment, "Thou shall not steal," is somehow missing from their doctrine. Their overzealous pursuit of funds to advance their cause overshadows their commitment to Torah.

Equally at fault are the "dozens if not hundreds" of Jews and Jewish businesses reported to have willingly become a party to the scam. To them I say, your greed surpasses your good judgment.

Raymond Felson
Montreal

* * *

Says Day's promise appropriate

Stockwell Day's pledge to provide tax credits for non-funded denominational schools is an appropriate response to the UN ruling that said funding denominational schools only for Catholics is discriminatory and violates international law. If Ontario won't fix its discrimination, Canada has an obligation in international law to use the powers available to it to provide a remedy. Day is only promising to do what the federal Liberal government already has an obligation to do.

Rinat Kernerman
Toronto

* * *

One-issue myopia

Re: In Support of Stockwell Day (*CJN*, Sept. 7), I am chagrined and deeply troubled. On the basis of the lessons I learned from my Holocaust experience that "bad things happen when good people keep quiet," I must raise my voice when some Jewish voices, especially young voices, team up with the most neo-Conservatives, and help them to become mainstream and even attractive, in this, so far, liberal country.

Whether or not the leader himself uttered anti-Semitic remarks is relatively unimportant. What is important is the overall social policies a leader's party would likely bring about.

Segments of the Jewish community mustn't be so myopic as to back a party on one issue alone, namely that of the financing of private Jewish schools. It would be nothing short of a tragedy of unlearned lessons.

In the long run, and in the broader societal sense, nothing gives minority groups greater security than the scrupulous defence and maintenance of liberal-social democracy.

Judy Cohen
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Reb Moshe and the lost Kol Nidrei

By CURT LEVIANT

Many medieval Yiddish folk-tales begin with "This is a true story" – a sure signal that it's make-believe.

But this *is* a true story.

In mid-January, 1981, I entered a bookstore in central Jerusalem, just off Yaffa Road, and overheard a short, elderly, white-bearded man asking for a book. He wore a beaten black fedora, a suit that was more black than blue, a thick overcoat, a dark green wool scarf and gloves. He spoke a Russian-accented fluent Hebrew.

Since my family stemmed from Russia, I asked him which city he came from. Gomel, he said. Excited, I told him I had relatives who had lived there. Listening to his meticulous Hebrew, I asked him how long he had lived in Israel.

"One year."

"Where did you learn Hebrew? In an ulpan?"

He looked at me over his wire-rimmed glasses. "No. From my siddur." (In Hebrew, it came out mellifluously: "*Mi-siddur tefillati.*")

Growing up before World War I, he had obviously studied in cheder and knew the entirety of the Jewish tradition. Yet, his precise knowledge of grammar and punctuation had come from a study of his little prayer-book.

We exchanged a few more words and I watched him leave the bookstore with the agility of a man half his age. He held his newly purchased book under his arm, close to his heart, like a Jew carries a Torah.

After he left, a wave of regret came over me. Why didn't I ask him who he was, where he lived? I should have gotten his phone number – if he had one. It is rare that one gets a sense of immediate endearment for another person, and I felt it with him. He had a radiance; it emanated from his warm, gentle and wise face.

Why did I let him go? I berated myself. Here was a man who reminded me of the lovable old men of Jerusalem who appear in Agnon's stories. He seemed to have stepped out of the pages of Agnon.

But destiny has its own rules.

As I walked up King George Street, I saw him waiting at the bus stop.

His name was Moshe Ashbel, and over the next few weeks, when he was a frequent guest in my house, he gradually revealed his story. Now he lived in Gilo, a southern suburb high up in the hills outside Jerusalem, which in summer was an air-conditioned neighbourhood.

Agnon once wrote that the Land of Israel has all the climates of the world and that Jerusalem has all the climates of Israel. In the Eyn Karem section of Jerusalem it was warm in winter and hot in summer; in Gilo, it was cool and cold, pleasant and breeze-brushed in summer.

Reb Moshe was an observant Jew, a Lubavitch Chassid, but like the Rebbe (and unlike most other Chabadniks), he was university educated. Moshe Ashbel had secular interests: Hebrew and world literature, science, grammar, math and especially music. Ever since earning his degree he had taught math in a high school in Gomel.

Moshe Ashbel was now in his mid-70s. He loved chazzanut, something he'd been deprived of in the Soviet Union for most of his life. (Of what else he was deprived we'll soon come to.) He told me that every Shabbat and yom-tov morning he would walk down from Gilo – about 45 minutes downhill and one hour up – to come hear Cantor Hershtik and the choir at the Great Synagogue. He was proud of his collection of cantorial music, especially the Kol Nidrei.

In May 1948, when the State of Israel was founded, he was a married man in his early 40s with two sons. Hearing the news in school on that momentous day, Moshe Ashbel did not restrain his joy.

A fellow teacher came up to him. "Ah, so you're glad about Israel, huh?"

"Yes, I am," Reb Moshe replied. (After all, the Soviet Union had just officially recognized the nascent Jewish state.)

"Would you like to go there?" And in the telling, Reb Moshe imitates the teacher's sarcasm.

"Yes, even on foot."

Within the next few days, he was arrested and sent to a labour camp in Siberia. In the camp, he said, he somehow found favour with the guards. Prisoners would be given a small ration of cigarettes every month, but since he did not smoke, he gave them to a guard who, in appreciation, let him write letters home. He even provided him with pen and paper, which according to gulag rules was forbidden.

The cold of Siberia chilled his bones in perpetuity. He could never get warm. Summer was his favourite season – but even then he wore a light overcoat.

In 1953, when Stalin died, Reb Moshe was freed, having served five years of a 10-year prison sentence.

He resumed teaching. His wife died; his sons, trained as engineers, moved to different parts of Russia for their jobs. He had an aged mother, whom he supported.

When the doors to emigration slowly opened, Moshe Ashbel acted on his desire of 30 years earlier to move to Israel. Now that he was already in his 70s and a pensioner, he applied to leave and was given permission. (By his departure, the regime would save paying him his monthly pension.) While his mother was alive, he could not, did not, think of leaving. But once his mother had died, he felt he was free to go.

Finally, the blessed day arrived. His suitcases contained only two items of value: his grandfather's little siddur and the score to a piano and violin version of the Kol Nidrei by the Russian violin virtuoso and composer, Mikhail Erdenko.

Reb Moshe told me that Erdenko had visited Tolstoy in 1910, the year of the great author's death. Tolstoy remarked that the Jews have a beautiful melody for one of their Yom Kippur prayers, the Kol Nidrei. He urged Erdenko to arrange that melody for piano and violin. Erdenko acceded and the music was published in Russia.

"When I got to the airport," Moshe Ashbel said, "the customs inspector looked over every item in my luggage and removed two things: my siddur and Erdenko's Kol Nidrei. As soon as they did this I sat down on the floor. I thought to myself: the Kol Nidrei is not unique. I can always get another copy.

"But not my grandfather's siddur, which I've had all my life, even in Siberia. It was the only thing I had from him. So I told them, 'I'm not leaving until you give that book to me.'

The customs agent said, 'Go board the plane.'

"Then I said, 'I'm not getting up. Call your supervisor.' To my surprise, he went and found a supervisor. This one wouldn't or couldn't help me either. I asked him to call *his* boss, the head of customs for the airport. Well, that man actually came, saw me sitting on the floor, paged through my siddur and threw it at me, saying with disdain, 'Let him take that thing and go.' I got up, boarded the plane and landed in Israel…

"Now I have a favour to ask you," Reb Moshe said to me.

"Up to half the kingdom," I said, quoting King Achashverosh's remark to Queen Esther.

"When you go back to America, please try to find the Erdenko score and send it to me."

I promised. And thus began my years' long search.

I went to libraries, called schools of music, spoke to violinists. None had ever heard of Erdenko. I wrote to Moshe Ashbel, informing him of my lack of success. Four years later, in 1985, when I was able to renew my friendship with him, I still had nothing for him.

More years passed. My beloved friend Reb Moshe lived to see his two sons arrive in Israel, and then, like the passing years, he too passed on.

But I still continued my search. I learned that Erdenko had concerted in the United States in the early 1930s and had even played in Carnegie Hall.

I called Bob Sherman of WQXR who had connections with Soviet musicians. He promised to look into the matter for me next time he visited Russia. But he came back empty handed. No one had heard of Erdenko.

I wrote to the three major music academies in the Soviet Union: Moscow, Kiev, Leningrad. Only Leningrad answered; they know nothing about him.

It was not until the fall of 1999 that I finally got some solid information about Mikhail Erdenko and the lost Kol Nidrei.

I had been invited by a New Jersey synagogue to give a talk about *The Song of Songs*, a book by Sholom Aleichem that I had translated. The co-ordinator was a retired professor of music who, hearing my story, suggested I contact the founder of the Borodin Quartet, a Russian Jew by the name of Rostislav Dubinsky.

Dubinsky had written a marvellous book, *Stormy Applause* (which I devoured at one sitting), which limned the fear, tension and degradation of being a first-rate musician and a Jew in the Stalin and post-Stalin era.

I called the publisher, Hill and Wang, and was informed that they did not have Mr. Dubinsky's current address, for the book was published some years back, but the clerk did remember that he lived in Bloomington, Indiana. That's all I needed. Bloomington meant the famous school of music at the University of Indiana.

I called and asked to speak to Mr. Dubinsky. The receptionist said she would ring the extension of his wife, Luba, who was a member of the Borodin Trio. (By this time it had become a trio.)

When she answered, I told her I wanted to speak to Mr. Dubinsky.

"I'm sorry to tell you that my husband passed away, and quite suddenly, two years ago. How can I help you?"

I told her the story – the same one I had repeated countless times. I wondered if she could help me. And, naturally, I told her I had read her husband's marvellous book.

"Of course I can," she said warmly. "My late husband would have been able to give you more information, but I can tell you that, like many other intellectuals in Russia, he has been made to disappear."

I told her how many years I've been searching for Erdenko.

"You won't find a trace of him. The Soviets erased him."

"Was he a Jew?"

"Of course Erdenko was a Jew. That's all the more reason that you won't find him or his Kol Nidrei."

Like all good things in this world that are lost and never found again.

But every Yom Kippur, when I hear the centuries-old melody, I think of my dear friend, Reb Moshe Ashbel, of blessed memory, and wonder what Erdenko's piano and violin version sounded like. And through waves that link us all, the quick and the dead, I tell Reb Moshe that my promise still holds: I haven't given up the search.

Curt Leviant is an author of several books. His forthcoming novel, Diary of an Adulterous Woman, *will be published in the fall.*

Anti-Semitism in Israel?

From time to time I dispose of or give away issues of magazines to which I subscribe. Before I do so, however, it is my habit to glance through them for the last time to see whether there was something that I had overlooked. That habit paid off in August, when I discovered an item that I had missed in the July 17 issue of the *Jerusalem Report*. The short article must surely be the strangest piece of Jewish information I had seen in a long time.

Rabbi Gunther Plaut in Toronto

It says that Knesset member Naomi Blumenthal, who is the parliament's chair of the absorption committee, introduced a bill to outlaw anti-Semitism in Israel. The *Jerusalem Report* characterized the bill as "surrealistic" — an ascription which appears to be highly appropriate. Yet, that is precisely what took place.

The almost unbelievable fact is that anti-Semitism has made its appearance in Israel as it has done all over the world. The article by Karen Yourish suggests that this strange phenomenon stems from non-Jewish Russian immigrants who have been able to make aliyah under the pretence of being Jewish and have now turned against their Jewish fellow citizens.

Yourish quotes an observer who knows Russian overhearing the following remarks while shopping in a supermarket: "It's a pity Hitler didn't finish off all of you," and hearing three drunks shouting, "Beat the Zhids."

Many years ago when I was travelling in Israel, I heard a well-known journalist say, "I'm sure you have found out that this is a land in which everything can happen." Only now, reading of anti-Semitism in Israel, do I fully understand how right the journalist was.

Obviously, the occurrence of anti-Semitic remarks in the land of the Jews is very marginal and restricted to a tiny group of outsiders who feel alienated for whatever reasons. In some ways this is just another example that the vision of those who want Israel to be a land like all other lands is nearing realization.

Those of us who were Zionists in the original sense, and who have maintained that vision even during difficult days, have dreamt of an Israel that is in most respects *unlike* other nations because it would represent the essence of being Jewish at its best.

In some respects, the land has more than fulfilled this hope, but there are lacunae with which the present generation is struggling. For better or for worse (and the latter only rarely), the land is still that place in the world in which everything can happen.

Fortunately, it is for the better most of the time, and sometimes even for the best.

Jewish bond unites students

Friday night dinner at home has always been special for me. While growing up, it was a very important part of my week. When was there another opportunity to actually see other members of my family where no one was in a rush to get somewhere?

When I left for school, one of the things that I missed the most about being away from home was this end-of-the-week gathering.

Last week, a friend of mine and I decided that we wanted to see a bunch of our Jewish friends who are living in Halifax. Many of my friends here have come from homes with the same Friday night experience, and I felt that it might be something that they missed too.

Darcie Richler in Halifax

Although we would have preferred to have a conventional dinner at home, we agreed that it was unrealistic to have everyone over at either of our places. We decided that a restaurant would be the best bet.

We sent out a mass e-mail to a mixture of camp and various Jewish friends from our respective programs asking them if they would like to join us for dinner for the upcoming Friday. The response was very positive from everyone, and we were very excited to see so many of our friends at once, keeping in mind how busy school had kept us the past few weeks.

As Friday approached, I wondered if I had made a mistake combining so many different groups of people who really did not know each other.

What would they talk about? Some of these people were graduate students with years of study and travel under their belts, while others were first year university students, who had never been away from home.

I prefer to avoid awkward conversation and get really uncomfortable when people just do not mix. I really wanted everyone to blend in and have a great time.

I learned a very important lesson last week. Our backgrounds might have been somewhat different, but we had one thing in common – we were Jewish.

We all came from different programs at school with different backgrounds and different ages. Yet, we had the bond.

It was fascinating to me to observe the conversations that went on. People were just eating and talking and opening up as though they had been friends for ages because they felt that they had a distinctive connection between them.

I never experienced anything like this until living out of town. I am not saying that connections like this do not exist in Toronto, my birthplace, but last week illustrated to me how a smaller community may draw you in to a special aspect of Jewish life.

When you tend to "sense" more of your minority status, you appreciate meeting other people who share the same faith and you feel an immediate tie. Awareness of the notion of Jewish continuity is also enhanced because people work a little harder to maintain a Jewish identity for themselves and their families.

By the end of the night, we all decided that we wanted to repeat the dinner date. My parents taught me that for our family, Friday night at home was a sanctuary from the hectic buzz of the week. Now I would like to incorporate that into my life here.

Even though we did not have the traditional Shabbat dinner like the one that I have at home, a way has been found to adapt the concept to our lives as students and feel rewarded by the outcome of the night.

It is funny how I took Shabbat dinners for granted when I was living at home. It only goes to show how you never really know how much you will miss something until you can't easily have it.

An alternative way to pray

Holidays. A staple in the life of any Jewish family – going to dinners with the relatives, missing school, attending Synagogue.

For me, family dinners have and always will be a part of my life and this remains true for many of my friends. I still miss school for the High Holy Days, but it's less of a perk now and more of an inconvenience.

Bryan Borzykowski in Winnipeg

And while I have always gone to synagogue and probably always will, for many people I know, attending synagogue has been phased out of their holiday experience.

At least from my point of view, it's quite interesting to see how things have changed in Winnipeg over the years.

I would always go to Herzlia Synagogue on Brock and Fleet and I thought that my friends would always attend their synagogues, whether it be at the Rosh Pina or Shaarey Zedek or any of the other shuls in Winnipeg.

As the years passed though, some of my friends and their parents stopped going to synagogue.

What was it? Why did people not want to go to synagogue anymore? I guessed that maybe religion just wasn't important to them, or maybe it was laziness. As I grew "older and wiser" and took notice of various things happening in the Jewish community, I realized that these reasons may be incorrect.

My thoughts first became clearer when I heard of the High Holy Day services provided by the Rosh Pina Synagogue, lead by Rabbi and Mrs. Rose.

This service, titled Family of Roses, takes a different approach to the traditional Rosh Hashanah ceremony. One of the main differences between this service and Rosh Pina's more traditional one, is that it is family run.

Rabbi Rose, his wife, and his sons all help in facilitating the service. So instead of a central figure leading the Holy Day, you have a few people guiding the activities.

While Torah reading is still a component of the "Rabbi Rose Service," the service also involves various stories, poems and songs that are meant to broaden the congregation's understanding of Holy Days and to make the synagogue experience more engaging and interactive.

Once I became aware of the Roses' family tradition, I began to take notice of the phrase "alternative services." Although many of my friends went to these "alternative services," I still couldn't imagine myself not sticking with the more traditional route of prayer.

However, another one of these unconventional approaches to the synagogue experience may have changed my mind.

Three years ago, one of my friends and her family made the Rosh Hashanah trek to our summer camp, Camp Massad. They decided to have a Rosh Hashanah service there, which included just a few families.

Like Rabbi Rose's service, this service includes songs, poems, stories and true to the Massad nature, a Rosh Hashanah related play. It is also very interactive and it includes Torah readings.

In its infancy, the Massad service, which is run by various family members, was only open to a few families. But last year, they opened the service to the community.

To everyone's surprise over 100 people attended. This year they actually advertised the service (last year it was just word of mouth), so Massad is expecting a very large crowd for their Rosh Hashanah festivities this year.

I spoke to Leah Braemer, who organizes the Massad service, about why she decided to pack up her family for the Holy Days and head to Winnipeg Beach, where Camp Massad is located.

She said that synagogue wasn't very meaningful for her, and she didn't have much of a connection with the prayers. Looking at the turnout to both of the alternative services in Winnipeg, it is evident that many people share her sentiments.

I now realize that it is not about being lazy or not wanting anything to do with Judaism, but it is that people just need to find something that suits them. Something that gives them that spiritual connection that they feel is missing.

Times are changing and people are changing. In an era of individualism and self-expression some people can't connect with the traditional ways of prayer anymore and maybe the alternative service is just the thing to bring them closer to whatever they are looking for.

The Kirshner File

Young woman takes aim at career as a cantor

As these words are written, Avitall Gerstetter is settling down for a two-year regimen of study in New York City. When she is finished, she will be Germany's first native-born, female cantor.

Sheldon Kirshner in Germany

"I really hope people will accept me," she said humbly. "It's what I want to give to the people. It comes from the heart. It's just the right thing to do. I have great respect for the synagogue and the bimah. I want to do something good for the community."

Soft-spoken, with a mane of curly, pale brunette hair, blue eyes, a flushed pink complexion, a curvaceous figure and a bubbly personality, Gerstetter looks and sounds more like a successful model or actress than an aspiring cantor.

Twenty-eight years old and single, her ambitions are fed by the Jewish community of Berlin, where she was born and raised. Thanks to its current president, Andreas Nahama, Gerstetter, a history professor in private life, is comfortably installed in New York City on a scholarship.

The fact that Berlin will have a cantor like Gerstetter speaks volumes about the community's growing openness and gradual receptivity to pluralism. "We're in the 21st century," she said, "and Jewishness has to change with the times."

Avitall Gerstetter

Nahama, nevertheless, is under no illusions as to what may await his protegé upon her return to Germany. "Avitall will not be accepted by all Jews," he conceded. "But she will find a place in the Oranienberger synagogue."

Slightly damaged during Kristallnacht, bombed by Allied aircraft during World War II and left to decay before being magnificently restored a few years ago, the Oranienberger shul is a liberal congregation synonymous with the diversity and tolerance of liberal Judaism.

Apart from Nahama, Gerstetter owes her budding cantorial career to two other people: Nahama's late father, Estrongo, who, until his recent death, was for many years the cantor at the Pestalozzi synagogue; and Rebecca Garfein, an American cantor based in Berlin. Having heard her sweet, melodic voice, both Nahama and Garfein encouraged Gerstetter to become a cantor.

Although she is well on her way toward achieving this goal, she is still awed by the prospect. "I couldn't imagine being a cantor when it was first suggested to me. But I remember my singing teacher telling me my style was cantorial."

Gerstetter's parents, Chava and Reinhold, are pleased with her plans. "They are very happy about it. They think it suits me."

Chava, a music teacher at a Jewish school, is an Israeli who was born in Haifa. Reinhold, a graphic artist from Stuttgart, designed Germany's latest batch of bank notes as well as some of its postage stamps. He is a Protestant convert to Judaism.

Gerstetter and her older sister, Daniela, grew up Jewishly. She attended a Jewish kindergarten in Berlin and then a regular high school, where she was one of only three Jewish students in the class.

At 14, she was sent to Britain for a year to improve her English. In her last year in high school, she went to Nashville to acquire American English. Then she lived in Israel for several months, perfecting her knowledge of Hebrew.

Subsequently, she studied English and music in the hope of becoming a teacher. But after meeting the Nahamas and Garfein, she switched course. In 1998, she began singing at the Oranienberger synagogue, and in 1999 she took classes in cantorial singing and rabbinics in Pittsburgh.

Several months ago, she performed at Beth Sholom, a liberal congregation in Munich, and made her first cassette.

Animated by a strong sense of duty, Gerstetter feels she has a contribution to make in rebuilding a community shattered by the Nazis. And she is upbeat about her chances of success, the naysayers notwithstanding. As she put it: "I wouldn't do this job if I wasn't optimistic."

A reporter's notebook

Jottings from a notebook...

Visiting Berlin in 1996 in his capacity as Israel's president, Ezer Weizman wondered out loud why Jews were still living in Germany. It was really a dated and irrelevant question, given the fact that Germany's Jewish community is the fastest growing one in the Diaspora, and that thousands of Israelis have settled in Germany.

Silence, of course, greeted Weizman's observation. Moishe Waks, vice-president of Berlin's community, was less diplomatic. "These are ideas of the 1950s and 1960s," he said in a recent interview. "It was an annoying statement. We have to realize that the president of a state can say stupid things. It was very astonishing."

In years past, Jews in Germany regularly left for greener pastures, including Wak's brother, Robbi, who made aliyah in 1969. But Charlotte Knobloch, president of Munich's community, is staying put. Two of her three children, however, live abroad. "For them, the world is bigger than Germany," she said. Salomon Korn, president of Frankfurt's community, knows the feeling. One brother, a stage director, is based in Paris but often works in Germany. Another brother, a doctor, lives in Israel.

***

Michael Wolffsohn, 53, is an unusual individual. He is the only Jewish professor at Munich's German Armed Forces University. Born and raised in Tel Aviv, he and his German-born parents settled in Germany in 1954. From 1967 to 1970, he served in the Israeli army as an administrator in the manpower department of the artillery corps. A prolific writer, he has written 23 books and 90 articles on Jewish, Israeli and German affairs. Proud to be described as a German Jew, a term most Jews in Germany eschew, Wolffsohn observed, "Empirical data shows a growing identification of Jews with Germany."

***

Rabbi Walter Rothschild, a graduate of Leo Baeck College in London, is something of a gadfly, having been roundly criticized by conservative elements in the Jewish community for being too liberal about conversions. "I come from a tradition which challenges the past," he explained, "and here I have the feeling that the past is more important than the future. My job is to safeguard the past and build the future."

***

Germany has fairly close ties with Iran. But Germany is none too pleased with several aspects of Iran's policy and behaviour, according to a German diplomat in charge of Iranian affairs at the foreign ministry in Berlin.

Iran's human rights record is abysmal. "The will of the people doesn't count as much as the will of the leaders in Iran," he said. During President Mohammed Khatami's visit to Berlin last July, Germany demanded a fair trial for the 13 Jews accused of espionage, and asked that they not be executed if found guilty.

The diplomat said that Germany is also concerned by Iran's determination to develop weapons of mass destruction. Yet he does not believe that Iran wants to threaten or destroy Israel. Iran's immediate concerns are Iraq and Afghanistan, not Israel. "Iran accepts Israel tacitly, but does not wish to have ties with Israel."

***

Israel's new embassy in Berlin, scheduled to have been completed in September, is still without an ambassador. Ehud Barak chose Yossi Katz, a One Israel member of Knesset, as Israel's envoy in Germany. But the appointment was overruled by the Civil Service Commission, and a replacement has not been designated. In the interim, David Walzer, who once served in Ottawa, is the acting ambassador.

***

Paul Spiegel, the current president of the Central Council of Jews in Germany, is not as media-wise as his late predecessor, Ignatz Bubis. The reclusive Spiegel has given remarkably few interviews. I asked for a meeting and was granted one. But at the last moment, he pulled out for family reasons. Several days later, I was informed that he would be available in Berlin. When I called his assistant to set up an interview, he was unavailable yet again.

Last of a series on Germany.

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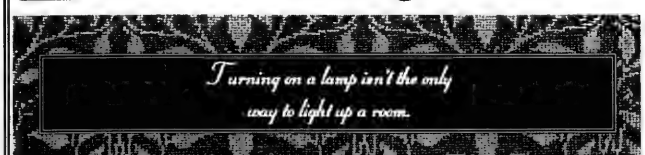

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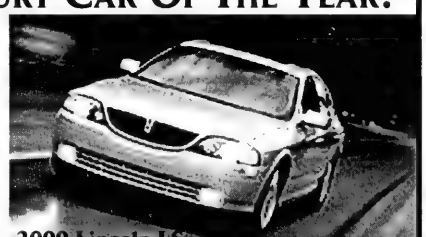

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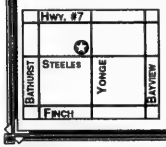

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No 'right or wrong' when mourning a child: Grief

By BARBARA SILVERSTEIN
Special to The CJN

TORONTO — In 1995, 18-year-old Stacey Levitt went out for a run near her home. She was fatally struck by a car just days before Rosh Hashanah.

"It was five years ago, but it feels like five minutes," Stacey's father, Ned Levitt, told a group of 40 at a recent meeting of Bereaved Jewish Families of Ontario.

"I never imagined that I would have to live without Stacey. Yet somehow, I have survived. I am still here five years later."

Levitt, who is on the steering committee of Bereaved Jewish Families, an organization under the umbrella of Jewish Family and Child Service, was one of three speakers to address the topic: My Child Has Died: Am I Reacting the Way I Should?

Guest speakers were Dr. Cindy Grief, a psychiatrist at Baycrest Geriatric Centre, and Rabbi Ronnie Cahana, spiritual leader of the Lodzer Shul.

Levitt said he is constantly asking himself if he is reacting in the appropriate way. "Five years later, I can smile. [But] how can I enjoy my life when my Stacey does not have her life anymore?" he said.

Levitt said he has to constantly gauge the impact of his need to talk about his daughter on the people around him, and so he is constantly asking himself: "If it is right for me? Is it right for them?"

He explained that he hasn't "stopped loving Stacey. I haven't stopped needing her in my life."

When he talks about her to his friends, "they're not necessarily comfortable," he said.

Nor are family members. During the initial years, setting a place at the table for Stacey on Rosh Hashanah helped Levitt and his wife cope with the loss at a stressful time. But when their two surviving daughters told them they were uncomfortable with the setting, "we respected their feelings," he said.

In her address, Grief, an expert in bereavement, said it is common for bereaved people to wonder if their feelings are normal. "No expert can tell you what's right or wrong. You're entitled to feel whatever you feel," she said.

And the pattern of grief varies from one individual to the next, she noted. "There is no consensus among experts on the pattern of grief," she said. "Grief is timeless and limitless."

She said losing a child profoundly affects people in so many ways and can have devastating consequences; an unexpected and traumatic death, like that of a child, can intensify bereavement.

The loss of a loved one, said Grief, can lead to depression and other psychiatric and medical complications, including anxiety, insomnia and hallucinations.

But grief "is not a disease or disorder," she stressed. "It's a human experience, and each person experiences it differently."

Bereavement, said Grief, effects relationships profoundly, changing the structure and dynamics; it's hard for bereaved people to spend time with people who don't understand their situation, especially during holiday celebrations. "The happiness around you is a reminder of what you have lost," she said.

"Life is frivolous until it's jolted [by tragedy]," said Rabbi Cahana. "And there will be a different world between you and others."

Grief is a very isolating experience, he added "The community has an obligation not to let the person be isolated," he said.

Yiddish folk music class offered

By BEN ROSE
Staff Reporter

TORONTO — Allan Merovitz is starting a class in Yiddish folk music because he wants to try to keep the language alive.

"My ultimate objective is to form a Yiddish choir because I have a long history of singing and teaching the language," he said.

"There's an incredible interest in Yiddish right now. You just have to look at the university calendars to know that."

He is working on a musical adaptation of I.B. Singer's short stories for a Chanukah production at the Young People's Theatre in 2001.

In addition, a story told to him by his grandmother about a brave girl who saved a boy in her little village has inspired *Esther the Brave*, a forthcoming production still in development.

"It mirrors the [Purim] story of Esther," he said.

In *Esther the Brave*, Merovitz plans to choreograph old-style European dances as part of the production.

Among his favourite folksongs, he said, are *Yam Lid*, *Lomir Ale In Eynem* and *Rebeynu's Tam*, which he will teach in his classes.

He gives credit for help with much of his research to the late Mira Rifelowitcz of Holland, a child of survivors, who organized a Yiddish festival in Amsterdam.

"She was a wonderful woman who died young at the age of 62 and fought for human rights causes."

Merovitz met her five years ago when he took a production of *The Chaseneh* to Holland, a country which he said always gave his work a good reception.

His classes start Oct. 10, for 10 weeks, 7:30 to 9 p.m. Tuesdays, at the First Nareyever Synagogue, 187 Brunswick Ave. For more information, call 416-516-4856.

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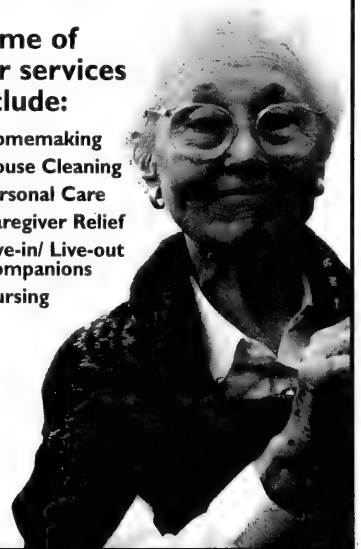

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Jewish Life

Oberammergau revisited

***Oberammergau: The Troubling Story of the World's Most Famous Passion Play* by James Shapiro, Random House, $37**

Every 10 years in the small Catholic Bavarian village of Oberammergau, a Passion Play is produced using almost half of the townspeople as actors. This tradition has been maintained for 350 years.

Books
Bernard Baskin

The play, which runs for seven hours, entails seven months of rehearsals. The performances are given over a five-month period. About half a million tourists come to view this spectacle in which – until 20 years ago – Jews were portrayed as villains and Christ-killers.

For many Jews and sensitive Christians, the play was regarded as the "longest-running exercise in religious anti-Semitism." As far back as 1860, a Scottish visitor described the play this way: "The Jewish race appeared hateful in your eyes, as you watched them gathering round the cross, looking upon the man they had crucified, and railing at him, and taunting him with his powerlessness and his pain.

"Then for the first time, you seemed to understand the significance of those ungovernable explosions that in the history of the Middle Ages one reads of, when sudden outbursts of hatred against the Hebrew race have taken place, and have been followed by cruelties and barbarities unrivaled in history."

Shapiro writes: "As someone who also writes and teaches about the interplay of art and anti-Semitism, I was disheartened by the ways in which this unbroken tradition had helped sustain the troubling legacy of medieval anti-Judaism. Like Shakespeare's *The Merchant of Venice*, Richard Wagner's music and Ezra Pound's *Cantos*, the Oberammergau play appeared to be one of those works of art whose virtues were deeply compromised."

Eventually things changed for the better. In the 1960s, American Jewish organizations began a vigorous protest and boycott of the play. More significantly, in 1965, the Second Vatican Council officially abandoned the old church doctrine of the collective guilt of the Jewish people in the death of Jesus. Oberammergau had to change, but the struggle, as Shapiro indicates, was protracted and often bitter.

Shapiro writes: "One by one, the details of their play were shown to be ahistorical. They were urged to eliminate their reductive use of the term 'Pharisee,' get rid of Moses' horns; cut from the play stereotypic and ahistorical Jewish characters; call Jesus by his Hebrew name Yeshua. The Last Supper should look less like a da Vinci painting and more like the Passover seder it was; and so on.

"The production of 1990 incorporated most of these, and the one in 2000 will go considerably further – satisfying the historians and critics and healing the second major wound opened by the play."

The cumulative aim of these revisions was not only to make the play less offensive, but also to change the story line. Instead of an opposition between Jews and Christians, the story leading up to Jesus' death is transformed into an intra-Jewish squabble that turns deadly only when the occupying Roman forces get involved.

He ends on a positive note: "If there is any residual anti-Semitism in Oberammergau, I did not see it. Quite the contrary. After all the years of criticism, after having the charge of anti-Semitism thrown at them time and again, the villagers of Oberammergau were unusually self-aware, though still sensitive on this subject."

The author is a professor of literature at Columbia University and his earlier book, *Shakespeare and the Jews*, was widely admired for its scholarship. Now he has taken a complex and troubling subject and rendered it into a many-sided and absorbing cultural history.

Deri's socio-religious movement

By RABBI YECHIEL BEN AYON

Aryeh Deri was to begin his three-year sentence on Sunday, Sept. 3. The left applauded the conviction as a triumph for the rule of law over a corrupt politician. The right cried foul, seeing it as a naked attempt to neutralize a political nuisance.

Through A Sephardi Window

Some might have thought that the decade-long saga of Aryeh Deri would end with his incarceration. To the great chagrin (or glee, depending on your vantage), no one thinks so now, as even a mostly hostile media has had to concede. His send-off, in their own words, was described as "massive," "extravagant" and "unprecedented."

First, on the previous Thursday night, a rally numbering over 20,000 supporters and well-wishers gathered in Jerusalem's Binyanay Haouma complex.

Then at midnight Saturday, 5,000, mostly men, attended a Selichot service (Sephardim begin reciting Selichot as of Rosh Chodesh Elul), at which Deri gave an address.

Nothing, however, compared to Sunday. The location of the jail was not determined till the last minute. When Matisyahu, a facility outside Ramle, was announced, yet another rally was hastily planned outside its gates. Hundreds of buses were leased to bring supporters from around the country.

The main caravan was to leave Jerusalem at 10 a.m. for the 45-minute ride to Ramle. Hundreds of buses vied for space with tens of thousands of private automobiles. Banners stretched high over a road, which itself was littered with political posters and flyers. The streets leading out of Jerusalem were lined with people; schoolchildren came out of classrooms to wave flags and posters. About a dozen vehicles were outfitted with large, loud amplifiers whose music lent a festive touch to a defiant march.

The caravan inched its way along and totally filled the Jerusalem-Tel Aviv highway. What should be a ride of less than an hour took me close to three! Helicopters of various design hovered above. Several landed at the side of the road to take better photographs.

As so many vehicles could not be accommodated, the police in Jerusalem began limiting access to the city, then closed the highway outright. The last part of the trip was a half-hour walk.

CNN reported 200,000 people at the rally, with perhaps another 200,000 held back. There were men, women and children of Sephardi and Ashkenazi origin (one speech was made in Yiddish!) and the assembly even included several thousand Arabs and Druze representatives.

The event itself was a combination political rally/spiritual revival. Popular artists shared the stage with venerable sages. Deri was presented, lauded, applauded, serenaded and exonerated by speaker after speaker. Most of all, he was told he would not be forgotten or relegated to the position of political has-been.

While the throngs slowly dispersed, some chose to remain behind. That same day, large tents (later augmented by portables) became the site of an impromptu yeshiva – Ohel Arye.

Now, chartered buses still come regularly (on the hour from Jerusalem), bringing an average of 3,000 supporters nightly. Dormitory facilities are becoming more elaborate, Shabbat hospitality, by reservation only, is booked well beyond the holidays. Someone chose to circumcise his child here, and 400 guests were delighted to hear the baby's name – Aryeh, naturally.

The Thursday midnight Selichot on Sept. 7 drew 50,000 worshippers, supporters and protesters against the government. All available apartments in neighbouring Lod and Ramle have been leased for the holidays and services will continue even then. Deri's jailing has turned him into a martyr and spurred a spiritual revival that leaves one wide-eyed. A nationwide petition for a presidential pardon is under way; 24 members of parliament have signed a separate petition.

If anyone fantasized that they could divest themselves of a leader, and thereby disperse the socio-religious movement Deri created, he or she had better awaken to reality. In Israel, leadership alternatives have for some time been dismal if not outright negligible, and the name Aryeh Deri is now being touted.

Jewish Life

Yom Kippur – tshuvah

By MARK MIETKIEWICZ

Perhaps the most moving moment of the High Holy Day services is the recitation of Unetaneh Tokef prayer: "On New Year's Day the decree is inscribed and on the Day of Atonement it is sealed: how many shall pass away and how many shall be born; who shall live and who shall die." **[http://www.ou.org/chagim/roshhashannah/unetanehtext.htm]** After enumerating several horrible ways to perish, the congregation exclaims: "But tshuvah (repentance) and tfillah (prayer) and tzedakah (charity) remove the evil of the decree!"

Today, how to understand tshuvah using the World Wide Web.

There are dozens of sites that explain tshuvah and how we can attain it. Many point out that "repentance" really isn't a very good translation for the word. In her article, New Year's Resolutions, Robin Treistman explains that the more accurate translation of tshuvah is "returning – returning to the desirable path." **[http://www.wzo.org.il/encountr/resolute.htm]**

How to get back on the path? The Aish Hatorah takes a practical tack in its article, Teshuva: Dry Cleaning for the Soul **[http://aish.com/holidays/the_high_holidays/last/teshuva.htm]**. It explains that the process of tshuvah involves four steps:

- Regret – Realize the extent of the damage and feel sincere regret.
- Cessation – Immediately stop the harmful action.
- Confession – Articulate the mistake and ask for forgiveness.
- Resolution – Make a firm commitment not to repeat it in the future.

In an attempt to drive the message home, Virtual Jerusalem provides an online Teshuva Self-improvement Chart **[http://www.vjholidays.com/rosh/teshuva.htm]**. You are challenged to ask yourself difficult questions like: "When did I last give a compliment to someone I really care for; someone I don't so much care for? What gives me meaning in life?"

But how do you convey concepts of tshuvah to young people? The Jewish Theological Seminary site has some suggestions **[http://www.learn.jtsa.edu/topics/kids/together/yomkippur/doingtesh.shtml]**. In order to get kids to understand that tshuvah is not an obscure theory but something very practical, the site lists some common misdeeds. (e.g. Jonathan borrowed his brother's Frisbee without asking and lost it. Abby called someone names in school.) It then asks kids to explain how they would achieve tshuvah.

There are many more thought-provoking sites on tshuvah on the Internet. Orthodox Union has summarized some midrashim about ba'alei tshuvah, people who have repented. **[http://www.ou.org/chagim/elul/bteshuvah.htm]**

Rabbi Eliezer Finkelman explains the Vidui confession and the recitation of regret for the wrongdoings of the past year **[http://www.beth-israel.berkeley.ca.us/rabbi/yom98.html]**.

And if you'd like to listen to some thought-provoking lectures on tshuvah, then click on 613.org where you can hear Rabbi Aron Tendler explain why love is always having to say you're sorry **[http://www.613.org/roshyomkippursuccot.html#teshuva]**.

The journey of achieving tshuvah is so onerous that Yom Kippur is viewed as a solemn, sombre day. But Aaron Ross has a fascinating essay on tshuvah in which he explains why Jewish tradition actually looks at Yom Kippur as one of the happiest days in the Jewish calendar **[http://pages.nyu.edu/~asr209/teshuva.html]**. He explains that throughout the entire day of Yom Kippur, we are unsure whether forgiveness will be granted. "However, once the day is done, once we have drained every ounce of our energies into the activities of the day… we are confident that our prayers have worked and that we have been pardoned in the heavenly court. It is then that we can shout and sing, and it is at that moment that the totality of the day culminates in a moment of supreme joy."

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

The doctor who loved history

By ZE'EV GLICENSTEIN
Special to the CJN

Dr. David Eisen, Toronto's first Jewish radiologist, was always intrigued with Jewish history. The youngest son of a Galician peddler who arrived in Toronto around 1902, David Eisen attended the University of Toronto's medical school from 1917 to 1922, and joined the Mount Sinai Hospital after graduating.

A quarter of a century ago, Eisen published a diary of his medical school years. Although he died in 1987 at the age of 87, his *Diary of a Medical Student* stands as a modest contribution to the subject of Toronto's Jewish history.

Despite his rigorous studies, Eisen was involved with various Judaic organizations, such as the Toronto Hebrew Students Association, the Menorah Society and the Zionist Institute. He wrote that the city seemed unwilling or unable to accommodate to the growing number of Jews in its midst. "Yom Kippur today," he records on Sept. 26, 1917. "Lectures started but I did not attend. I spent the morning in the recently founded synagogue across the street…"

Perhaps the most interesting entries in Eisen's diary recall the flu epidemic that claimed 58 people in one day, the firecrackers and bonfires on downtown streets upon news of the Armistice, and the Jewish life, glimpsed in passing but telling detail.

Dec. 10, 1917: "The British capture of Jerusalem was announced today. I certainly felt a thrill when I heard about it. I was retrieving my hat and coat from the cloak-room attendant at the Reference Library and noticed the large headlines in the newspaper that he was reading. When I reached Spadina Avenue, I bought all three evening papers…"

Nov. 18, 1918: "Today I noticed in the *Star Weekly* an article in the form of a review of a book written by a Dr. Rihbany, a Syrian, who pleads the Arab cause and asks America 'to save the Near East' from the rapacious Zionists. Quite a few misleading statements were made by the reviewer, presumably on the basis of what appeared in the book. I wrote a letter to the Star criticizing the review."

In 1957 Eisen published an interesting treatise on Toronto's Jewish doctors, later reprinted as a booklet with a portrait of Moses Maimonides on the cover. Toronto's first Jewish doctor, Samuel Lavine (1875-1959), made his early rounds on a bicycle, but later changed to the "more fashionable, but less dependable, automobile," he noted.

In 1965, Eisen became the chief archivist for Holy Blossom Temple, whose *Bulletin* often carried delightful little historical pearls from him. He wrote about the city's early Jewish settlers, pioneers in the clothing industry, Toronto's first synagogue, the Richmond Street synagogue, and how Holy Blossom acquired its unusual name.

An habitué of archives and libraries, he discovered a picture of Toronto's first synagogue and made a comprehensive study of burials in the 150-year-old Pape Avenue cemetery. He wrote about Rabbi Elzas, an early rabbi, and received an informative letter from Elzas's elderly daughter in New York.

In a column on Arthur Wellington Hart, the first Jew known to live here (from about 1833), he wrote: "Those of our co-religionists who are insurance agents can now hold their occupational heads high in the knowledge that theirs is the oldest Jewish business in Toronto!"

Eisen's diary throws little light on his years at Mount Sinai, which had only 35 beds when he started working there alongside L.J. Solway, A.I. Willinsky, L.J. Breslin and other pioneering Jewish medics. Eisen was not among this first wave of Jewish doctors – but he managed to make his mark on local Jewish history, all the same.

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Rabbi Erwin Schild, his wife Laura, left, and German Consul General Christiane Geissler-Kuss, share in a toast after the rabbi was presented with Germany's Officer's Cross of the Federal Order of Merit. The award is comparable to the Order of Canada. [Frances Kraft photo]

Rabbi Schild receives award from German government

By FRANCES KRAFT
Staff Reporter

TORONTO — Hate must never be the last word, said Rabbi Erwin Schild last week, on receiving an honour from the Federal Republic of Germany recognizing his contributions to Jewish-Christian dialogue there.

In a ceremony at Adath Israel Congregation, where he is rabbi emeritus, the 80-year-old honouree spoke of his initial "hesitations and compunctions" when the then-consul general of Germany, Wiprecht von Treskow, broached the subject of the rabbi's receiving the Officer's Cross of the Federal Order of Merit – considered comparable to the Order of Canada. Earlier this year, Germany's president, Johannes Rau, made the honour official.

Hate must never be the last word

"I'm glad that I agreed to accept this honour, for a number of good reasons," said Rabbi Schild, a native of Cologne who was imprisoned briefly in Dachau in 1938. He sees the award as a "token of [Germany's] desire ... and an expression of my response."

With the bright red cross standing out in contrast to the lapel of his suit jacket, where German Consul General Christiane Geissler-Kuss had just pinned it, Rabbi Schild recalled that before the Nazis came to power in 1933, Germany "was our *Vaterland* [fatherland], the land that we loved, the land with whose culture we identified, whose songs we sang and whose music we enjoyed and whose theatres we attended, whose literature we read."

When he learned the fate of his parents, who had perished in the Riga ghetto, and of other family members and friends, his reaction was "hatred. Hatred. I hated Germany. I'm not proud of it, and I'm not ashamed of it. It was a natural, normal, healthy reaction ... [but] it must not be the point at which we stop."

Germany has changed, as has Canada, said Rabbi Schild, noting that he speaks to Germans not only as a Jew but also as a Canadian.

"It isn't easy to be a child of survivors ... but I'm sure it's also not easy to be the children or the grandchildren of the perpetrators," he said. Young Germans today are "wrestling with the burden of their past."

Over the past two decades, Rabbi Schild has visited Germany numerous times to talk to German Christians about Judaism, following an initial invitation in 1982.

He is currently preparing for an upcoming visit, noted Geissler-Kuss, who praised the rabbi for his magnetism, warmth and positive leadership. His talks attract "a growing circle of younger listeners," she noted.

On one trip alone, in 1997, Rabbi Schild gave almost two dozen lectures, sponsored primarily by Catholic and Protestant churches. The German edition of his book, *World Through My Window*, has sold more copies than the English version, he said.

For those Germans who "seek so seriously," the rabbi said, "we can't be frozen perpetually in the shape of victims. We have to come out of this deep freeze, open our hands, our hearts and our minds" to establish a viable relationship. It will take many generations, but if we don't make a beginning, it will never happen."

The final word, he stressed, must be rapprochement.

Greater Toronto Area

RJCO to handle small community campaigns

By FRANCES KRAFT
Staff Reporter

TORONTO — Why is this campaign different from all other campaigns?

In the case of Ontario's 26 "regional" Jewish communities — the new, preferred designation for unfederated communities — the money raised in this year's UJA campaign will be split half-and-half between local and overseas needs, unless it is specifically designated by the donor for a particular sector.

The campaign will also be run under a new umbrella, the Regional Jewish Communities of Ontario (RJCO), a partnership — but not a merger — between Canadian Jewish Congress, Ontario region and UIA Federations Canada (UIAFC).

Previously, CJC handled programming for the regional communities and UIAFC dealt with fund-raising. The majority of the funds raised went to Israel and Jewish communities overseas. Local programs for the smaller communities were funded by Congress with money raised from campaigns run in the larger, federated communities: Toronto, Hamilton, London, Ottawa and Windsor.

"For the first time, the regional communities will have a say over the funds, as far as how they're spent for local needs," said Dov Harris, director of financial resource development, in his UIAFC office at the Lipa Green building. "Before, the funding for local programs came out of Congress and was solely controlled by Congress."

"Now the financing model is catching up with the programming model. If we want more programming, we need more financing," said Richard Kizell, RJCO chair.

A born-and-bred resident of Kingston whose parents, Ray and Joan, have taken an active role as chairs in past campaigns, Kizell – a 44-year-old financial planner – said he and other regional community leaders want to see the new structure as "evolutionary, not revolutionary... Everyone agrees that more money needs to be spent locally.

"I think it's still new for most of the communities," he said of the restructuring. "We're still in the stage of explaining it to the communities."

Overseas needs are not being neglected, stressed Harris. "There are some desperate situations in the former Soviet Union which need our help. We take as our credo, 'Kol Yisrael Areivim Zeh B'Zeh,' meaning a Jew in our Ontario region is as important to us as a Jew in the former Soviet Union, or in Addis Ababa – or anywhere, for that matter."

Last year the regional campaign raised $550,000, of which more than 90 percent went overseas. Local programs received about $120,000 from CJC.

The new system will "simplify what was once a very complex process," said Michael Soberman, CJC's director of community development for the regional Jewish Communities of Ontario, who was interviewed along with Harris. The pair have already begun this season's treks to the regional communities, which range from Thunder Bay to the Niagara Peninsula.

Among the services offered, said Soberman, are youth programs, such as a three-year high school outreach program, with twice-yearly Shabbatonim culminating in a trip to Israel. New programs being discussed include a graduate program for older teens not yet in university, along with a parent-teen dialogue on issues pertaining to Jewish identity, anti-Semitism and the role of Israel.

They would like to fund a travelling rabbi/educator program too, he added.

Soberman, who now handles the campaign's management and promotion – freeing up Harris to concentrate on bequests and endowments – has three staffers reporting to him at CJC: Fauna Mandel, high school outreach and family education co-ordinator; Shula Saltzman, senior educational consultant; and Roseanne Brown, director of regional Jewish campus organizations.

Their respective areas of expertise address what Kizell said is one of the regional priorities: getting younger people involved in a leadership capacity. Other issues, he noted, include aging, assimilation, and a shrinking Jewish population.

Campaign organizers hope to increase the funds raised, and also hope to see an increased rate of participation, meaning more individuals or families donating, added Soberman. Last year, he noted, there were about 700 givers, constituting about 70 percent of potential donors. Now that the partnership has come into effect, as of June 4, he has become aware of even more potential givers, he said.

"We used to talk about Israel, national and local," said Maxyne Finkelstein, UIAFC executive director. "Now we're talking about what needs are in the Jewish world."

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Israel-based organization in Toronto seeks dynamic, motivated individuals for the following positions.

Cultural and Academic Affairs Officer. Responsibilities include: plan, coordinate and implement Israeli cultural events throughout Ontario and western Canada; coordinate visits of Israeli scholars, liaise with Jewish student organizations on campus. A university degree, familiarity with Canadian culture, including programs, events and institutions, familiarity with Israeli culture and knowledge of Hebrew would be beneficial. This is a three-quarter time position and is available immediately.

Media Coordinator. Responsibilities include: monitor print and electronic media on issues pertaining to Israel, liaise with producers, editors and journalists; disseminate relevant information; coordinate media events for visiting Israeli dignitaries and scholars; write articles on timely issues. A university degree, familiarity with the Canadian media and an understanding of Israeli political and social issues are required. Knowledge of Hebrew would be beneficial. This is a full-time position available immediately.

Interested candidates should fax their resume with a cover letter, in confidence, to 416-640-1308 (after 1 p.m.) no later than October 27, 2000. Only those applicants invited for an interview will be contacted.

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Krofchick leads student council at Huron College

By FRANCES KRAFT
Staff Reporter

TORONTO — To the best of Harris Krofchick's knowledge, he is the first Jewish student council president at Huron College, an Anglican affiliate of the University of Western Ontario, established in 1867.

Elected in February, the 20-year-old administrative commercial studies major represents 900 social science and theology students, sits on the college's executive board as well as numerous committees, and oversees a budget in the tens of thousands of dollars.

Last year he served as sports commissioner, and designed the logo on Huron College clothing.

Representing his fellow students on the committee to select a new principal for the college is his "biggest honour," he said.

"My goal is to raise awareness and get people involved," Krofchick told *The CJN* in a phone interview from his Huron College office.

The Toronto native is very enthusiastic about his school. "The reason I chose Huron – and I'm glad I did – is that it's got a small class environment," he said. "And the student council is really there to help the students. That's what I love the most."

Helping may just be in Krofchick's blood. His history of volunteer involvements includes teaching Special Olympics swimming to children with physical and mental disabilities, volunteering with the Passover food drive, assisting with the blood drive at his high school (Forest Hill Collegiate), and at events like Purim carnivals at Beth Sholom Synagogue.

Technically, his current position is not with student council any more. Last year the council incorporated, adopting the name Huron College Student Event and Affairs Corporation.

The council has three dozen members and is expected to have an international representative within the next few weeks. Krofchick proposed the idea because of a recent influx of students from around the world, including almost two dozen from China through a university exchange program. Huron also has students from France, Sweden, South Africa and Israel, he said.

Krofchick estimates that between 30 and 40 percent of Huron students are Jewish. For that reason, he was also behind a Huron-based chapter of Western's Jewish Students' Union, which received the green light last week. He expects JSU Huron will run events independently as well as in conjunction with the main campus.

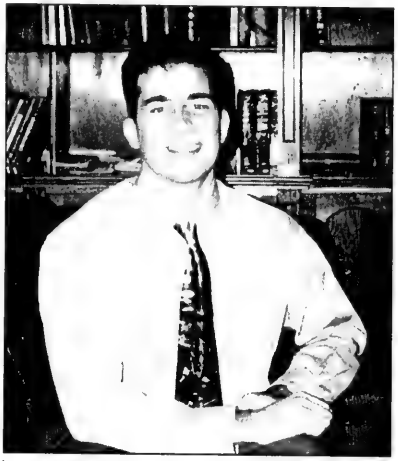
A JSU member since first year, Krofchick visited Israel for the first time on a Birthright trip in February.

Among the Huron events on which Krofchick has been working was a recent "coffee house," but the name doesn't do it justice, he stressed. "We had people come up and read poetry, tell jokes, just people hanging out and having a good time." All 250 participants stayed until the event was over at 1 a.m., he noted.

The party was significant not only because it was successful, but because there was no liquor. "This was one of the things we were trying to do to get away from the whole party mentality … you don't have to drink to have a good time."

Once the OAC year is dropped from Ontario's high school curriculum (students currently in Grade 10 will be the first year to graduate after Grade 12), the percentage of students who have reached legal drinking age will drop dramatically, he pointed out.

"We've started dropping some of the alcohol events."



Harris Krofchick

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16th Maccabiah in Israel
July 16 - 26, 2001

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or: www.maccabicanada.com
Team Canada departs for Israel on July 12, 2001. Master Athletes are required to fund their participation.

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Wall Street banker predicts peace, prosperity for Israel

By ANNA MORGAN
CJN Staff

TORONTO — Israel's current challenge will be to seize the opportunities arising from the forthcoming peace with the Palestinians, said Harvey Krueger, vice-president of Lehman Brothers, a U.S. investment bank.

"I believe there will be peace," Krueger said at a weekend conference featuring many of the Hebrew University's leading academics.

Krueger delivered the opening lecture on Israel's Evolving Role in the Global Economy, as part of a 75th anniversary celebration of the Hebrew University.

Today, Harvey Krueger said, Israel must confront the challenges posed by the forthcoming peace with the help of its intellectuals, so that the country will continue on its path as a successful partner in the global economy.

It will be the university's scientists, Arabists, philosophers, historians, culturalists and teachers who will help Israel meet the challenges posed by the forthcoming peace with the Palestinians, he said.

"It will require great patience, sensitivity and cultural understanding to create an attitude of economic partnership and mutual and fair co-operation... to understand the sensitivities and to probe for the solutions to decades of hostilities."

Furthermore, "the peace process, when successfully concluded, will bring a modern economy into direct contact with an underdeveloped, and to a large degree undereducated people," he said.

However, Krueger added, it is possible for Israel to build an economic relationship with the Palestinians based on the outsourcing of its high-tech products.

Harvey Krueger

Until now, Israel has outsourced to Ireland and to India, and both countries have benefited from this relationship.

Yet "how do you show the Palestinians that what is OK with India and Ireland is not exploitation to them? How do you prove that it is not economic aggression to outsource and that it is not a substitute for political aggression?"

Over the years, Israel has "emerged from a socialist state into a true free enterprise system which thrives and continues to earn the confidence of the international investment community."

Today, Israeli investments are traded in stock markets without "an Israeli discount or a patriotic premium," Krueger said.

"This is long way from Israel's first 25 years when demand outstripped productive capacity, efficiency was subordinate to output and profits were considered immoral.

"At that time, over 50 percent of Israel's entire industrial base was owned by the government or the Histadrut and much of the remaining 50 percent was controlled indirectly by the banks, which in turn were owned by the government or the Histadrut."

Then for the 10 years after 1973, he said, "Israel was a maturing state in a very painful position... Growth slowed, sometimes getting down to zero. Inflation began to slip out of control – suddenly it was 500 percent – and unemployment began."

From overemployment to underemployment in a small state is a major social and cultural wrench, he said.

"There was high currency volatility ... and in 1983 there was a major, major stock market crash. Foreign investment disappeared."

Finally, then-prime minister Shimon Peres and finance minister Yitzhak Moda'i led an economic reform, resulting in tight credit and high interest rates.

There were many business failures and very high unemployment, Krueger said. But as a result of these "Draconian fiscal and monetary policies," there emerged a stable tax policy, a restructuring of labour union or Histadrut owned industries and the international recognition of Israel's leading non-governmental companies in the global markets.

This, coupled with Israel's most important natural resource – its highly educated people – has enabled the country to fuel the extraordinarily impressive growth of a high-tech industry second to none today in the world.

Yet several problems have emerged as a result of this economic growth and viability. Today in Israel, differences have emerged between the old industry and the new industry, between low-tech workers and high-tech workers. And what that means is that class distinctions will inevitably occur, Krueger said.

"Israel, however, has always been egalitarian and has worked hard to be sure that everyone in the state had an equal and fair opportunity. We'll have to redouble those efforts."

One of the answers may be in peace, Krueger noted, which is now the object of almost everybody in the Middle East, because one of the problems with the old industry is that domestic markets are too small. Those markets can be enhanced by regional co-operation, and broader markets will benefit everyone.

"Israel is young and vibrant and it has proved itself resourceful. It will, over time, meet these challenges as it has so many others. And similarly, the Hebrew University is able... to provide the intellectual stimulation and the resources to help this country do so."

Israel is a country without many natural resources. But the fact is that it is only through the training of the real natural resource of Israel, the intellect, that Israel has been able to achieve the enormous strides that it has – and they have relied, then and now, on the Hebrew University to train that intellect, Krueger said.

"The continuity of the university is the continuity of all of us," he said.

Gerry Halbert, a former past president himself, paid tribute to the past presidents of the Toronto chapter; and Hebrew University vice-president Moshe Arad acknowledged Mark Gryfe, vice-president of external development, who will be leaving Canadian Friends of the Hebrew University.

Ronnie Appleby, who co-chaired the Canadian Friends of the Hebrew University event with his wife Bunnie Appleby, said today our relationship with Israel should include seeking out ways to invest and partner in the economic miracle that's currently taking place in Israel.

Seventy-five years ago, one of the most daunting challenges facing Israel, before its birth, was the establishment of Hebrew as a vital language.

And so, Appleby noted, when the Hebrew University opened its doors to the world in 1925, Albert Einstein delivered the first lecture – and his first few words were in Hebrew.

לשנה טובה

Best wishes for Peace, Happiness and Prosperity in the New Year

The Seagram Company Ltd.

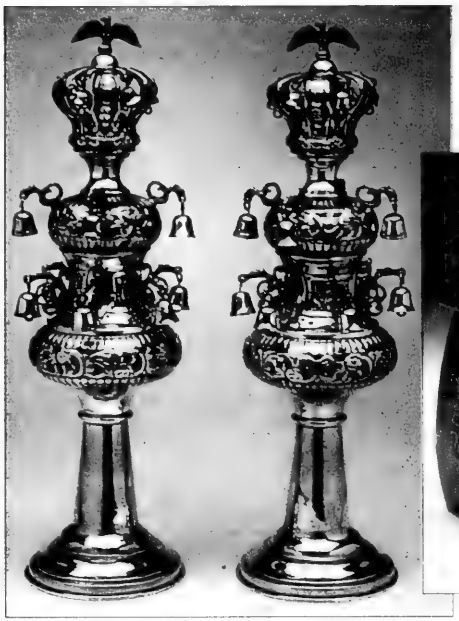
ROM acquires European Judaica collection

Continued from page 3

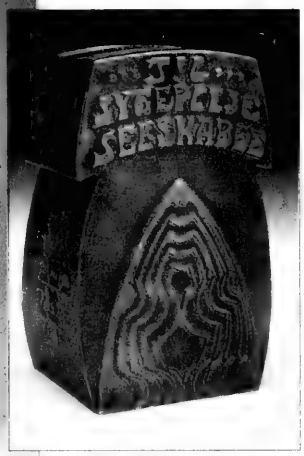
Publishing Society in New York City.

- A Bohemian Kiddush cup from the period 1830 to 1840.
- A 20th-century silver Israeli dreidel depicting Jerusalem.
- An olive wood Esther scroll and case.
- Several porcelain havdalah plates with Yiddish and Hebrew inscriptions.
- A German children's Haggadah.

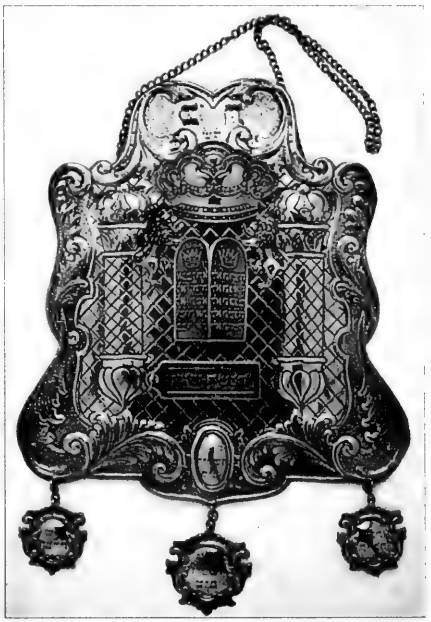
ROM's Judaica Gallery first opened in the Samuel European Galleries in 1990. Prior to this, objects displayed in the gallery were on loan from Toronto's Beth Tzedec Museum, New York's Jewish Museum and local private collectors.



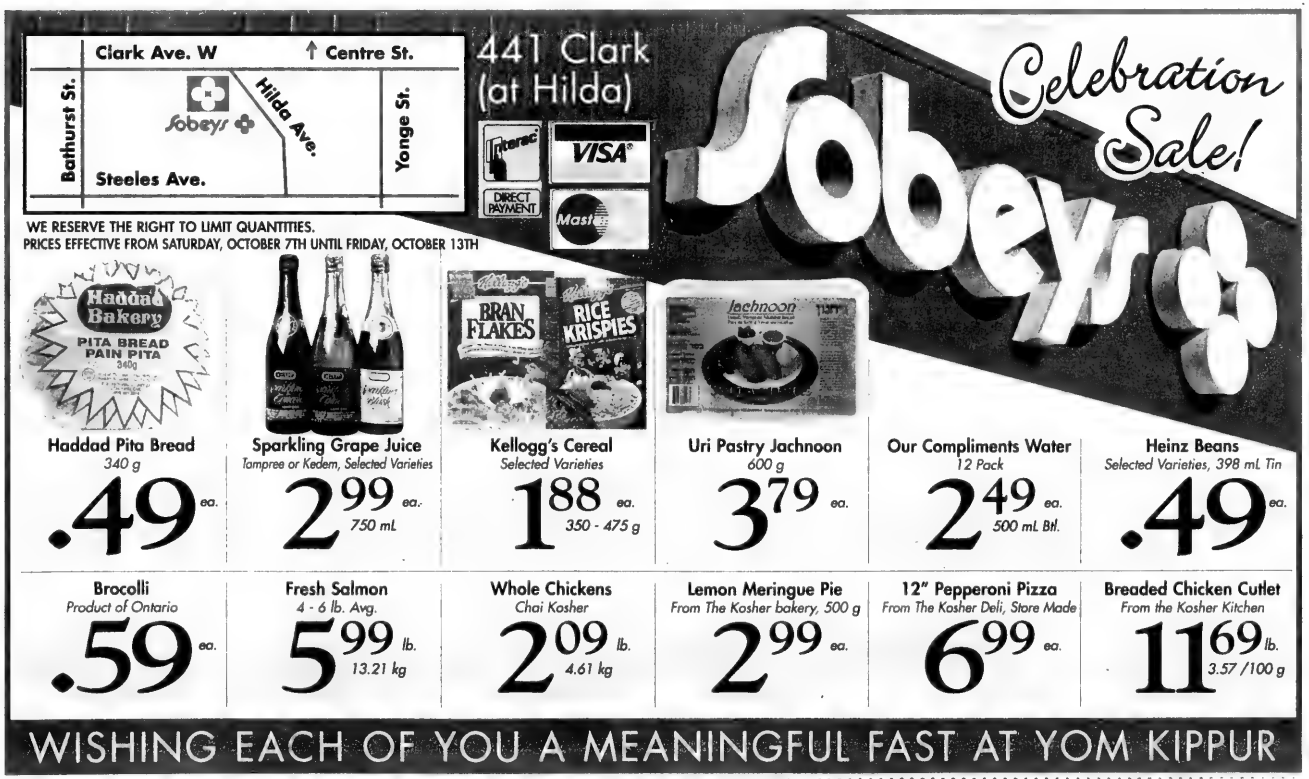
Torah finials, Warsaw, late 19th to early 20th centuries.



Danish art nouveau charity box.



Torah shield, probably German, late 19th and early 20th



Jewish groups urge Senate to keep anti-Nazi procedures intact

By PAUL LUNGEN
Staff Reporter

TORONTO — Two Jewish organizations have recommended that a Senate committee studying Bill C-16 allow the bill to pass without amending the present denaturalization and deportation procedure used against suspected Nazi war criminals.

Canadian Jewish Congress and the Simon Wiesenthal Centre submitted briefs to a Senate committee studying the proposed act, saying the bill as it now stands provides an adequate remedy for deporting war criminals while protecting the legal rights of suspects.

"Congress is concerned that revising the section in Bill C-16 dealing with citizenship revocation will open the door to a new constitutional challenge. This could chill action on Nazi war crimes cases precisely when time is of the essence in pursuing justice against the perpetrators," said Congress legal counsel Jack Silverstone.

"I think the act is a good balance between the rights of individuals and the requirements of society," said Leo Adler, representative of the Simon Wiesenthal Centre.

During debate on Bill C-16 in the House of Commons, supporters of Nazi killing unit member Helmut Oberlander lobbied for changes that would take the revocation of citizenship out of the hands of cabinet and make it part of a judicial process. They argued the absence of the right to appeal a Federal Court finding of fact, as to whether a suspect lied to gain admittance to Canada, is unfair.

Their opposition to Bill C-16 was joined by MP Andrew Talegdi, the former parliamentary secretary to Citizenship and Immigration Minister Elinor Caplan. He resigned his post when the government refused to include amendments that would allow for an appeal of the judge's decision.

Under current procedure, a Federal Court judge holds a trial to determine whether a suspect gained admittance to Canada by concealing his wartime activities. His finding of fact is forwarded to the immigration minister who brings it to cabinet, which decides whether to strip the suspect of citizenship.

Legal researcher Kenneth Narvey, chief operating officer of the Montreal-based Coalition of Concerned Congregations, said during the House debate that "the present system is bad for everybody. The government can't appeal and the friends of the accused feel it's unfair not to have the right to appeal."

David Matas, honorary legal counsel of B'nai Brith, said he favoured amendments to the Bill which would allow appeals from trial court decisions. Such a step could expedite legal remedies against Nazi war criminals, he said.

However Congress and the Wiesenthal Centre disagree. "We do not believe that at this late stage, we can possibly entertain a new regime that will take us into the realm of legal unknowns," Silverstone said.

He pointed out that, as a result of the appeals resulting from the Finta case, "we lost five years."

שישאר בינינו

גידי קורן וחברים

שלום לשלום

כפי שהדברים נראים עם כתיבת שורות אלה, ערפאת יצליח גם הפעם להחמיץ הזדמנות בלתי חוזרת, כפי שרק הפלסטינאים יודעים לעשות כבר מאה שנה. לזכותו של ברק ייאמר שהוא הצליח לשכנע את רוב מדינת העולם החופשי בכנות מאמציו להגיע לשלום, ולהציג את ערפאת כמו שהוא. ועובדה שמנהיגי העולם החופשי הודיעו למנהיג הפלסטינאי שאם יכריז חד צדדית על מדינה, הוא לא יזכה בתמיכתן. ומי יודע, אולי לכבוד ראש השנה ייפול אצלו האסימון! מותר לחלום.

יורם פירוצקי מדווח מניו יורק

"אחת ההצגות המצחיקות שרצות בימים אלה בניו יורק נקראת Fully Committed. היה לי הכבוד לחזות בהצגה השנונה הזו על מסעדת יקירה השייכת לשף אמריקאי בעל שם צרפתי ורשימת סועדים שלא היתה מבוישת את ספר הטלפונים של דונאלד טראמפ. וכדי ליהנות ממעדני השף יצריך להזמין שולחן כמה חודשים מראש, וכל זה כדי לשלם בסוף הארוחה סכום שהיה משביע משפחה מרובת ילדים במשך שנה. כשיצאתי מההצגה עם חיוך על השפתיים וקרקור בבטן חשבתי לתומי שכל קשר בין המחזה והמציאות מקרי. אלא שלמחרת, בזכות מעשים טובים וקשרים עד יותר טובים הגעתי למסעדה ניו יורקית שעומדת בקריטריונים של ההצגה, כולל תור של כמה חודשים ומנות מיניאטוריות עם שמות מפוצצים. אחרי שעתיים של המתנה הגיעו לשולחנו שני פינגווינים עם צלחות גדולות ומפוארות ועליהן מנות מיקרוסקופיות שלא היו משביעות אפילו דוגמנית צמרת. אני, שמקפיד על כשרות לא השתתפתי בחגיגה, ורק התבוננתי בסועדים לוקחים ביסים קטנטנים ומשלמים מאות דולארים ועוד אומרים שהיה- מה-זה-נפלא, ממש אין מלים."

נשיאים ורוח וגשם אין-קץ

"רציתי לתת לכתבה את הכותרת "יש לנו נשיא חדש", אלא שנזכרתי שמשה קצב הוא נשיא מדינת ישראל ואילו אנחנו קנדים ממוצא יהודי או ישראלי שלא גרים באזור שיפוטו. ומדוע אבחנה זו חשובה כל כך? ובכן בכנס על התבוללות שנערך לא מזמן באוניברסיטת בר-אילן, התלונן הנשיא שמנהיגים ישראלים נותנים גושפנקא חוקית והכשר לחיים מחוץ לישראל ("legitimizing living outside Israel").

וכל זאת כדי שיוכלו לסחוט מהם כספים ולהשתמש בהם ללחץ פוליטי. כלומר, אילו היה הכוח בידו, היה מבטל את " ההכשר " שלנו לחיים בגולה ונותן לנו אולטימטום לחיות בארץ או להפוך לטריפה. מול שלא נבחר לרב ראשי, שהרי בהעדר חוקה(שקצב מתנגד להחלטה) יכול היה לבטל לנו את "ההכשר" מיידית וגם בג"צ לא היה עוזר לנו. ובאשר להתייחסות לדבריו של הנשיא, הרי אמרו חז"ל "נשיאים ורוח- וגשם אין". מצי

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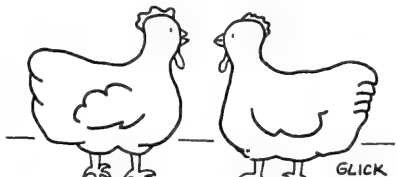

"I'm trying to write a singles ad -- should I say I have nice pulkes?"

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The Synagogue and the 21st Century

As the future hurtles at us furiously how can the synagogue respond without abandoning the claims of the past? How can the synagogue provide community when the individual and the family most require a sense of place and purpose?

Three experts will reflect on the role of the synagogue — the place of learning and music, prayer and religious community — as we look towards the future.

Mon., Nov. 13, 8 p.m.
Prof. Lawrence Hoffman
Founders, Baby Boomers and Beyond: the Synagogue in Transition
Prof. Hoffman is a Professor of Liturgy at Hebrew Union College and a leading exponent of spiritual renewal for North American Jewry.

Tues., Nov. 28, 8 p.m.
Dr. Jack Wertheimer
Why the Synagogue Stands Alone and Above
Dr. Wertheimer is Provost and Chief Academic Officer of the Jewish Theological Seminary of America, and Director of the Joseph and Miriam Ratner Center for the Study of Conservative Judaism.

Dec. 1-3
Dr. Joseph Levine
Scholar-in-Residence
The Aesthetic Dimension of Synagogue Practice
Dr. Levine has been an active cantor for 35 years and is a faculty member at the Academy for Jewish Religion. He is a well-known lecturer and author of many articles.

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We offer numerous ongoing classes, affording the opportunity to study sacred texts in depth. You're invited to study regularly, or as time allows.

WEDNESDAYS

Sisterhood Torah Study - The Prophetic Books
Rabbi Ed Goldfarb
9:30 a.m.
This class will continue to delve into the passionate writings of our prophets. New and returning students are welcome.

Midrash: The Brilliance of the Rabbinic Imagination
Rabbi Yael Splansky
7:30 p.m., beginning Oct. 18
In their attempt to discover the hidden truths of the Torah, the Rabbis of Old not only read the black ink on the page, but also the white spaces around the letters. Together we will study their methods of logic and methods of creativity as we explore the layers of interpretation that are built upon the original Torah text.

SATURDAYS

THE GENESIS PROJECT: A Look At When The World Was Young
Shabbat Morning Torah Study
Rabbi John Moscowitz
9:00 a.m.
What is the worldview of the extraordinary book of Genesis? Can we trust this book — both as a factual document and as the word of God? What is God's plan for the Jewish people - and how do we fit in today? We will explore these and other questions as we engage in a line by line exploration of Genesis — from the very beginning when the world was young. (This study begins Sat., Oct. 28. Shabbat morning Torah study continues until then with the study of our other sources.)

Other Study Opportunities

Jewish Poetry of the 20th Century
Adam Sol
Wednesdays, through Oct. 18, at 7:30 p.m.
This course will examine work by some of the leading modern Jewish poets, including Charles Reznikoff, Adrienne Rich and A.M. Klein. In particular, we'll investigate how these writers explore Jewish themes and how, through their art, they re-interpret Judaism for the modern era.

Looking at Judaism and Zionism: Our History through Great Novels
Prof. Harvey Kerpneck
Wednesdays, Oct. 12, 26, Nov. 9, 23, and Dec. 7, at 7:30 p.m.
Our studies will include Coningsby, Sybil and Tancred, by British Prime Minister Benjamin Disraeli;Anthony Trollope's Nina Balatka; George Eliot's novel, Daniel Deronda; and The Island Within, by Ludwig Lewissohn.

Explorations in Jewish Law
Rabbi Yitzchak Witty
Tuesdays, Oct. 17-Nov. 21, at 8:00 p.m.
In this course, students will explore Jewish law and its teachings about the laws of divorce, truth-telling, the wayward son, standing by idly "on the blood of your neighbour," and more.

Torah Cantillation
Randi Garfinkel
Tuesdays, Oct. 17, 24, 31, Nov. 7, 14, 21, Dec. 5 and 12, at 7:30 p.m.
In this course, you'll learn the history of the cantillation system and the skills to chant Torah.

Library Lectures

Where Do We Go From Here?: The Future of Jewish-Christian Relations
Father Brian Hogan, S.B.
Dean of Theology, St. Michael's College, University of Toronto
Wednesday, Oct. 25, at 7:30 p.m.
Co-sponsored by Holy Blossom Temple Interfaith Committee.

Anti-Semitism in America: The Lynching of Leo Frank
Yuval Daniel, film director
Wednesday, Dec. 6, at 7:30 p.m.
Co-sponsored by Holy Blossom Temple Brotherhood.

Other Fall Lectures

Monday, Nov. 6, 8 p.m.
Prof. Michael Marrus
Dean of Graduate Studies and Chancellor Rose and Ray Wolfe Professor of Holocaust Studies, University of Toronto
The Vatican and The Deportation of the Jews of Rome - 1943
Holocaust Education Week Lecture

Wednesday, Nov. 8, 8 p.m.
Rabbi Uri Regev
Director, Israel Religious Action Center
Religious Pluralism in Israel: The Current Situation
Co-sponsored by ARZA-Canada

Thursday, Nov. 9, 8 p.m.
Alan Coatsworth Memorial Lecture
The Honourable Bob Rae, QC, PC
Civil Liberties and Civic Responsibilities
Co-sponsored by Canadian Jewish Congress, Ontario Region, Young Maccabees, Canadian Council of Christians and Jews, and Christian-Jewish Dialogue of Toronto.

Monday, Nov. 20, 8 p.m.
Prof. Ori Soltes
Professorial Lecturer in Fine Arts and Theology, Geogetown University
Lost and Not Yet Found: Half a Cenury after the Nazi Plunder of Art
Co-sponsored by UJA Federation.

Monday, Dec. 4, 8 p.m.
Elaine Sciolino
Reporter, New York Times
The Jews of Iran: an Update on a Community in Crisis

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Coast to Coast

Survivors honoured in Ottawa

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — In his remarks to Canadian Holocaust survivors, their families and friends at the end of a day in which 55 survivors were recognized and honoured on Parliament Hill, defence minister Art Eggleton expressed his desire to see a Holocaust museum established in Ottawa.

The building of a permanent, freestanding Holocaust museum in Ottawa has long been on the agenda of the Canadian Jewish establishment, and of survivors eager to see their legacy perpetuated.

"While I would love to announce here tonight that we have jumped all the hurdles, we are getting there and we will continue to have the determination to get there," Eggleton told the gathering at the Westin Hotel last Wednesday.

"You have made an indelible mark on Canadian life," he told the survivors, who came to the capital from across Canada. "With the same will, the same determination and the same strength that allowed you to survive, you made Canada your home."

Earlier in the day, the survivors were saluted in the House of Commons with remarks from Montreal Liberal MP Irwin Cotler.

"You have not only witnessed and endured the worst of man's inhumanity to man, but somehow found in the well-springs of your own humanity the courage to go on, to rebuild your lives as you helped build your communities here in Canada," Cotler said.

A special ceremony was held later in which Deputy Prime Minister Herb Gray and Secretary of State Hedy Fry participated. Joel Dimitry, a former chair of the Canadian Society for Yad Vashem, noted that in a parliamentary chamber only metres away, government bureaucrats had plotted their "none is too many" policy on Jewish immigration to Canada on the eve of World War II.

Last week's event was held to mark the 55th anniversary of the liberation of the Nazi concentration and death camps, and to pay tribute to the estimated 20,000 Holocaust survivors who made Canada their home after the war.

Immigration and citizenship minister Elinor Caplan noted that Canada and Israel are the only countries in the world to officially recognize and honour those who have survived the Shoah.

Conceding that there have been some "dark moments" in Canada's history when immigration policy has not been kind to Jews, Caplan said Canada has learned from the lessons of the past and is now "a country that guarantees a fair hearing to anyone who comes and claims persecution."

She acknowledged the contributions of the Holocaust survivors: "You came here to rebuild your lives and, in the process, you built this country."

The event was organized by B'nai Brith Canada, Canadian Jewish Congress, Canadian Friends of Simon Wiesenthal Centre, Canadian Society for Yad Vashem and Jewish Holocaust Survivors of Canada.

Marilyn Stuhl
David Stuhl
Mory & Debra Burstein
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Zukerman returns to Israel with NAC Orchestra tour

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — World-renown conductor Pinchas Zukerman returns to the Israel this week as he leads the National Arts Centre (NAC) Orchestra on its most extensive overseas trip in years.

Zukerman, 52, returns to Tel Aviv, his birthplace, this week as the NAC Orchestra begins its tour with two concerts there today and tomorrow (Oct. 5 and 6). These shows will be followed by a performance this Saturday (Oct 7) in Amman, Jordan, after which the New York-based maestro and the orchestra will head to Europe for dates in Germany, Switzerland, Italy, France, England and Scotland.

The tour, which will be funded by corporate sponsorships, the federal government, fund-raising and the Canada-Israel Cultural Foundation, marks many firsts. These include the first tour of the Middle East by a Canadian orchestra, and the first performance in an Arab country by Zukerman, the NAC Orchestra musical director.

Another significant first is the invitation to Zukerman and an ensemble of NAC Orchestra musicians to teach at a music conservatory in Palestinian-controlled Ramallah on the "West Bank."

Also during the visit to Tel Aviv, Zukerman will lead a collaborative learning program, "Dialog Through Music," with school children from Israel, Canada and the Palestinian Authority. The program will be taught using broadband Internet technology and curricula developed in partnership with the National Research Council, Communications Research Centre Canada and the Canada-Israel Industrial Research and Development Foundation.

Zukerman hopes to contribute to the peace process in his homeland through the sharing of music and culture. "I am particularly honoured to have been requested by the Prime Minister to consider ourselves as cultural diplomats for Canada," he said.

"This is a remarkable opportunity to allow the musicians and the music they make to be a bridge between peoples and countries."

Ottawa JCC to remain closed on Shabbat

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — A recent vote by its board of directors has ensured that the Soloway Jewish Community Centre (SJCC) will retain its status as one of the few Jewish community centres in North America to remain closed on Shabbat.

Since the opening of its new facility in 1998, the SJCC has received requests from some members for Saturday afternoon access, primarily to its fitness and aquatics facilities. With the newly-elected board of directors reflecting a more diverse demographic, some of its newer members wished to address the issue of opening the centre on Shabbat.

"I was amenable to having the issue explored, but I wanted to be able to go through a proper, constructive process," said SJCC President Ian Sherman.

"We agreed that we would collect information through a series of focus groups, meetings with other beneficiary agencies, community leaders, the shuls and major donors, and that we would hire an independent consultant to facilitate the process and to prepare a report. All of that was done and then we voted."

Rabbi Reuven Bulka applauded the board's decision. "The Centre board and its president deserve our full appreciation for the integrity with which they carried out this delicate process and the dedication to community which informed their decision," he said.

"It is noteworthy that in the community consultations on this issue, the eye-opener for many was the strongly expressed view of many not necessarily identified as personally Shabbat-observant, who nevertheless felt the centre opening on Shabbat would be an unwelcome departure from our time-honoured respect for age-old tradition."

The board voted overwhelmingly in favour of the status quo. "The SJCC must incorporate all Jews, regardless of Jewish affiliation and philosophy, and all Jews must regard our centre as their home, as a place where they belong," said Sherman.

"As such, I hope we serve as both the catalyst and foundation for deep commitment, love and mutual respect between all Jews.

"For the SJCC to opt for one denomination's concept of Shabbat observance, for us to claim that one specific philosophy has a monopoly on what constitutes authentic Judaism, will be to totally undermine our goal as a community centre for all Jews."

Rabbi Bulka said he appreciates the magnitude of the board's decision. "Most JCCs across North America are open on Shabbat," he said. "We have always felt unique in our centre being closed, as indeed are all our community Jewish institutions.

"But the uniqueness is not merely in being different; it is in our sense of community, our working together in a spirit of respect and understanding. The vote by the board was not a victory for one side over the other; it was and remains a victory for the community."

Said Rabbi Bulka of the decision: "Their vote to maintain the policy of the centre being closed on Shabbat is a reaffirmation of the togetherness that makes our community click."

United Way kicks off 2000 campaign

TORONTO — The United Way of Greater Toronto's fund-raising target for 2000 is $67.5 million – the charity's largest goal in its 44-year history.

Money raised will help more than one million people in Toronto who turn to United Way's 200 community agencies every year.

The United Way funds a network of health and social service agencies which provide services to young children, youth, families, abused women, the homeless, newcomers, seniors, people in crisis and the disabled.

It also funds several Jewish communal agencies and organizations.

The 2000 goal is more than $4.7 million higher than last year's goal and $4.4 million more than last year's record $63.1 million achievement.

In July, United Way of Greater Toronto announced $1.9 million in new spending – a 27 percent increase over 1999 – to be distributed to a record number of 62 constituent member agencies. Much of this new money will help prevent and alleviate homelessness and support newcomers to Canada.

All funding levels to Jewish communal agencies and groups will remain the same this year, with two exceptions:

The Bathurst Jewish Community Centre received a $15,000 increase to expand its outreach and integration program for immigrant youth. This program is designed primarily for Russian Jewish youth and will focus on athletics, developing leadership skills, mentoring and integration into Canadian life. BJCC's total allocation for 2000 is $384,696, up from $369,696 in 1999.

The Baycrest Centre for Geriatric Care had a mutual agreement with United Way to drop its annual allocation by $10,000, to $330,079. This decrease is in no way based on the agency's performance.

Other agencies will receive the following allocations from United Way:

The Bernard Betel Centre for Creative Living: $143,080; Bloor Jewish Community Centre: $101,412; Jewish Family and Child Service of Toronto: $1,366,033; Jewish Vocational Services of Greater Toronto: $402,916; Toronto Jewish Free Loan Cassa: $44,170, in addition to a grant of $12,870; and UJA Federation of Greater Toronto: $45,701.

As it did last year, the Jewish Camp Council elected not to receive United Way funds because it is restructuring. The council is still a United Way member agency.

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Upcoming Events for Seniors!

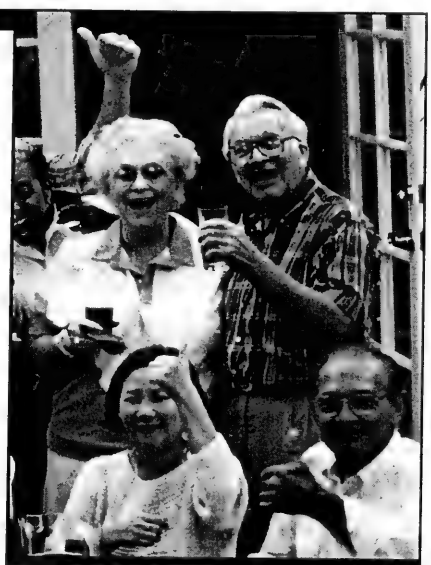
Rabbi Aaron Flanzraich
Thursday, October 5 at 2:00 p.m.
Rabbi Aaron Flanzraich, of Beth Sholom Synagogue will talk about "Yom Kippur and Renewal".

Broadway Melodies
Thursday, October 11 between 7:00 - 9:00 p.m.
Join Patrick Rose and David Warrack to sing some of your favourite show tunes. This program is in association with the Avenue Road Art School.

Mothers and Wives - The Jewish Woman in Song
Thursday, October 12 at 2:00 p.m.
Naomi Bell returns to Forest Hill Place with another entertaining musical programme.

For reservations call Gwen or Susan at 785-1511.

Forest Hill Place
645 Castlefield Avenue, Toronto



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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Tuesday, Oct. 10, is deadline for Oct. 19 issue and Monday, Oct. 16, is deadline for Oct. 26. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Friday, Oct. 6

POST HOLIDAY DINNER

Post-Rosh Hashanah dinner for Jewish lesbian/gay/bisexual/transgendered students and young professionals! Come eat apples and honey, meet new people, start out the New Year in a friendly, Jewish atmosphere. Shabbat dinner 7 p.m., 79 St. George St. (University of Toronto campus). Sponsored by Jewish Campus Services. For details on other programs and to RSVP, **Michelle Lackie** 978-0422.

Saturday, Oct. 7

SHABBAT SHUVAH DRASHE

Rabbi Moshe Stern delivers the traditional Shabbat Shuvah drashe at Shaarei Tefillah Synagogue, 5:15 p.m.

Tuesday, Oct. 10

CHUG TANACH

Chug Tanach meets at Beth David B'nai Israel Synagogue at 8 p.m. to study Jeremiah, chapters 21 and 22. Presenter is **Irv Matlow**.

Thursday, Oct. 12

YIDDISH FILM SERIES

Lodzer Centre Yiddish film series continues with *Der Purimshpieler* (1939, Poland) 7 p.m., 12 Heaton St. **Karen** 630-8752.

And What Else Is New

LEARNING NON-SERVICES

Free Yom Kippur Learning Non-Services. Explore the spiritual meaning of Yom Kippur and its rituals with **Rabbi Michael Skobac** at Forest Hill Jewish Centre, 446 Spadina Rd. Kol Nidre program Oct. 8, 7:30 p.m. Yom Kippur day program Oct. 9 at 10:30 a.m. For information, call Jews for Judaism at 905-761-0040.

AT KOLEL

Kolel: The Adult Centre for Liberal Jewish Learning, now located at 151 Eglinton Ave. W., offers "of interest" courses including: Healing a Jewish Heart, a 12-steps course; Conversations About Conversion for those thinking of or in the process of conversion; Feminist Torah Study; Body and Soul – half-text, half-yoga; as well as a host of singles events and High Holy Day services. 485-7007.

YIDDISH CONVERSATION

Yiddish conversation courses and more, beginning in Toronto and Thornhill around mid-October, from beginners to advanced. Call Yiddish Hotline 635-2882, ext. 150.

BETH TZEDEC HESED

Beth Tzedec Hesed events. To register, **Marlene** 781-3514, ext. 34.

Bereavement Group for people living with spousal loss, 6-week daytime sessions, begins Oct. 24, 3 p.m. at Beth Tzedec.

Reciting the Sheva Berachot Backwards, a group for people handling a divorce – understanding your new status, negotiating day-to-day events, learning to like yourself again, 7 sessions begin Oct. 25, 7:30 p.m.

BOOK SALE

Time for the annual University College book sale on the University of Toronto campus, Oct. 13-17. Books old and new, all topics, great prices, new stock daily. 978-0372.

FREE HELP FOR SENIORS

If you are a senior, 55+, looking after a loved one at home, help is available at no cost. Attentive volunteers will visit 1-3 hours per week to give you a break from your caregiving responsibilities (no physical care provided). For information about the Bernard Betel Centre's

Continued on page 29

Ben Wicks remembered for his 'Jewish heart'

By MONTY MAZIN

Ben Wicks will forever be remembered as a man of humour and humanity.

What I admired about Ben, my closest and dearest friend, was that he was a decent, caring, compassionate humanitarian. A mentsch — who performed good deeds (mitzvot) with a joyous heart.

Guest Voice

Ben was not Jewish. But he had a Jewish heart and a Jewish kop (head).

We were born Cockneys (within the sound of Bow Bells, London) and shared many common interests — love of people (especially children) helping the underprivileged, the poor, and those in desperate need.

Ben's humble beginnings in England were what gave him a strong rapport with people from all walks of life.

In 1997 he relived a call from his publisher, Bloomsbury of Great Britain, to say he had been commissioned to write a book to commemorate the 50th anniversary of Israel.

I'll always remember his excitement when he told me the news, and my own excitement and joy when he said: "Monty! You are going to be my interviewer and researcher."

Dawn of the Promised Land became a best seller, and no wonder.

Ben started out with the intention of telling the story of the birth of the modern State of Israel. But the book turned out to be more than that.

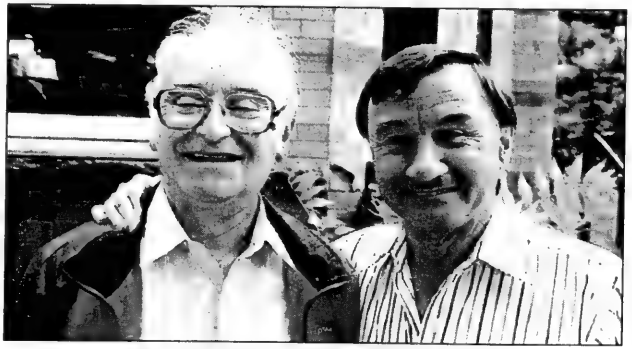
He wrote: "This is the story of a people which through its incredible courage overcame obstacles that most of us would find insurmountable."

His final words read: "What do those people who built a nation out of rock and sand have in common? Each one can look back with pride to a period of pain, courage and endurance…It is the story of the birth of a nation — a home for the Jewish people, who had been wanderers for so long: a home called Israel."

Ben Wicks bestowed on my wife Blema and myself one of the greatest honours we could ever wish for — he dedicated the book to us.

Internationally renown as a cartoonist, writer, journalist and broadcaster, Ben Wicks' greatest accomplishments are his series of *Born To Read* books – distributed every year to over 2,000,000 children – and the *I Dot Can* program seen daily on the internet (www.benwicks.com.), both of which promote literacy.

Ben Wicks lived and departed this world with an imperishable crown of good name. He has left his family and all of us with a legacy that will forever be cherished.



Ben Wicks (right) with his friend Monty Mazin.

Losing Ben was very painful. It is truly consoling to know from the extent of tributes from people of all walks of life, how much he was loved, admired and respected by those who knew him and whose lives he touched. He is deeply missed.

"Happy is the man who has
Acquired a good name,
And retains it when he departs
This world." (Talmud Berochot)

Wicks is survived by his wife Doreen, his children Vincent, Susan and Kim, and eight grandchildren.

Alfred "Ben" Wicks' was the creator of the syndicated cartoon strip The Outcasts, *which was picked up by more than 200 newspapers. Wicks was also an esteemed literacy promoter, writer, journalist and broadcaster. He was 73.*

Monty Mazin lives in Toronto. He is a former community activist.

Continued from page 28

free Respite Program, call **Paula Mintzberg** 225-2112, ext. 118.

YIDDISH COURSES

Intermediate Yiddish Conversation course with **Ellie Moydel**, Tuesdays, 9:10-11:30 a.m. at Beth Emeth Bais Yehuda Synagogue. Call Ellie at 497-4695.

Yiddish Literature in Translation course with Ellie Moydel, beginning Monday, Oct. 16, 9:10-11:30 a.m. at Beth Tikvah Synagogue. Call 497-4695.

NEW DANCE TEACHERS

Neesa Kenemy and **Claire Miller** are now teaching Modern Contemporary Dance at the Koffler Centre School of Dance at the Bathurst Jewish Community Centre.

Kenemy, upon graduating from Koffler, went to Ryerson Polytechnic University for advanced performers training, specializing in modern dance. Miller received early training up to advanced levels in St. John's, Nfld., and came to Toronto to continue her training at the Toronto Dance Theatre.

Modern Dance at the Koffler is offered for ages 6 years to adult.Call 636-1880, ext. 273 or 359.

ALPHABET PARADE

Alphabet Parade at Edithvale Community Centre on Finch Avenue West is a recreational drop-off program for children aged 3-5. A different alphabet letter is explored each week through stories, songs, games, worksheets, computers, gym and outdoor play. Choose 1-3 afternoons per week (Monday, Wednesday, and/or Friday) 1-3:30 p.m. Sponsored by City of Toronto Parks and Recreation Department. **Rose** 663-5948 or **Tammy** 784-0175.

WRITING YOUR MEMOIRS

Holy Blossom Temple is sponsoring a memoirs writing course led by **Mary Frances Coady**, beginning Wednesday, Oct. 11 at 2 p.m. Pre-registration is advisable. Phone **Anne** at 789-3291, ext. 235.

PRESCHOOL PROGRAMS

Garnet A. Williams Community Centre offers Baby Massage by a massage therapist. Register now at your local community centre.

Surprise Package, morning and afternoon, for ages 4-6. Classes include Pottery, Story Time, Music, Kindergym and Puppetry. Register now at Vaughan Community Centre or call **Karen Turack** 832-8552, ext. 5212.

AFTERNOON CABARET

Terrace Gardens Seniors Residence invites the public to join in An Afternoon Cabaret every Tuesday, 2-3 p.m., at 3705 Bathurst St. Sing-along with pianist **Arlene Miller.** Admission free. **Sharon** 789-7670.

FOR SENIORS

Earl Bales Seniors' Club: Trip to Magog, Que., Oct. 24-27, $369; Kawartha Fall Colour Tour, Tuesday, Oct. 31; Casino Niagara, Nov. 16; dances Oct. 15, 29; Casino Rama Oct. 16, 30; Bingo, Tuesdays 1-3 p.m.; Fitness Thursdays 9:30-10:30 a.m., members free. 395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Oct. 5, trip to Bradford; Oct. 12, free evening of discussions; Oct. 19, Israeli movie video *Kuny Lemel in Tel Aviv*; Sunday, Oct. 22, dance with light supper and music; Oct. 26, bingo. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

LZA Seniors meeting, Wednesday, Oct. 11, 10:30 a.m. Information about Miami trip and registration. Dance classes Thursdays 1:30 p.m. and Cultural Club Tuesdays 10 a.m. at the Borochov Cultural Centre, 272 Codsell Ave. **Libby** 782-2059 or office 630-9444.

Shaarei Shomayim Friendship Club: Painting classes every Wednesday 1-3 p.m.; Plans being made for the fall season. **Lena** 785-5773.

Young at Heart Seniors package deal at glatt kosher Saxony Hotel, Miami Beach, Fla., for 2 weeks, 1 month or 2 months, with or without food. **Helen** 635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1993 Steeles Ave., W. 225-2112.

Fall recreational programs offered in partnership with the Toronto Board of Education include: Painting with Watercolour, Pottery, Ballroom Dancing, Creative Writing. Fall Fitness programs continue until Nov. 29. Register at first class. For information call **Ruth Cohen**, ext. 105, regarding fitness classes or **Therese Lawlor**, ext. 124, regarding recreation classes.

Hebrew classes, beginner/intermediate with **Kolya Shimrat**, Tuesdays 9:30 a.m. to 11:30 a.m. **Bookie Kwart** ext. 116.

The Awareness Project Players present *Heart and Sole* , an amusing and entertaining look at Heart Healthy Lifestyle, Thursday, Oct. 12, 1:15-2:30 p.m.

Hearing Aid checkup with **Barry Katz** Tuesday, Oct. 10, 12:15 p.m.

Therapeutic Touch with **Florence Baum**, Tuesday, Oct. 10, 11:30 a.m. to 1 p.m. **Joan** ext. 126.

Ballroom dancing with **Irving Naftolin** who will lecture on and demonstrate Ballroom Dancing, Wednesday, Oct. 11, 1:30 p.m.

Arthritis Management Clinic with **Bev Tobe,** therapist with the Arthritis Society, Thursday, Oct. 12. Make appointment. ext. 131.

Creative Writing with **Sylvia Maultash Warsh**, Fridays 10 a.m. to noon starting Oct. 6 for 9 weeks. **Bookie Kwart** ext. 116.

Israeli Club Etrog meets every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. **Anna** ext. 110.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Seniors Calendar: Thursday, Oct. 5, 2 p.m., *The Comedy of Alan King*, sketches on film. Also, meet the new seniors' co-ordinator **Arlene Smith.** Thursday, Oct. 12, 2 p.m., afternoon tea to bid farewell to **Judy Weinryb,** seniors' co-ordinator for the past 5 years, and to welcome Arlene Smith.

ABOUT PEOPLE

COLLEGE APPOINTMENTS

Centennial College has announced two new senior appointments.

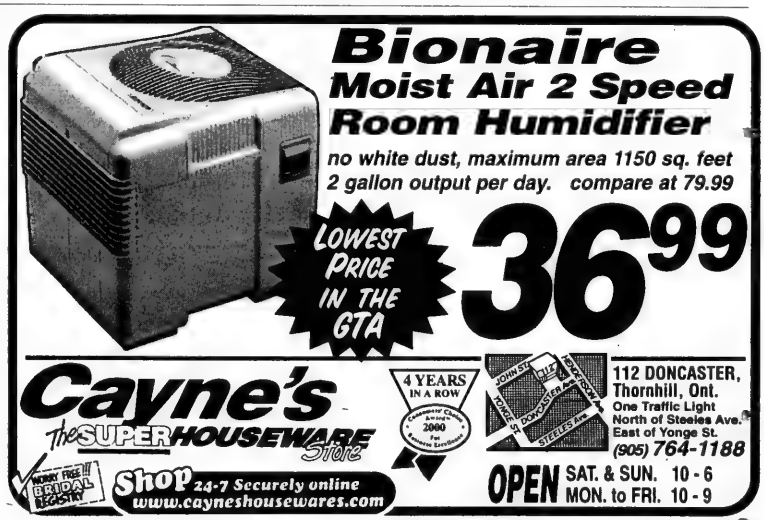
Madelyn Herschorn is the new director of marketing and communications. She has been leading the college's marketing planning, media relations, editorial/production services and advertising functions as the acting director for 33 months.

Nate Horowitz, the new director, Bell Centre for Creative Communications, interactive multimedia training facility. He served previously as a co-ordinator and faculty member at the college, teaching and working in communications and imaging.

SENIOR ACHIEVEMENT AWARD: Morley Wolfe, chair of the Toronto Committee on Community Race and Ethnic Relations, is one of 20 recipients of the Ontario Senior Achievement Award for his outstanding community service and volunteerism. He is pictured above at the presentation ceremony with Hilary Weston (left), lieutenant-governor of Ontario, and Helen Johns, minister of citizenship, culture and recreation. [John Smee photo]

ADATH ISRAEL EXECUTIVE: Adath Israel Synagogue executive members for 2000-2002 are (from left): John Zeller, past president; Paul Feldman, secretary; Sheldon Parker, immediate past president; Howard Goldstein, president; Mark Alter, 1st vice-president; Eric Gossin, 2nd vice-president; and Avrum Brown, treasurer.

SINGLES EVENTS CAN BE FOUND ON PAGE 30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Coast to Coast

Winnipeg celebrates century of Jewish music

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Winnipeg's Jewish community is celebrating 100 years of Jewish music and musicians with an exhibit organized by the Jewish Heritage Centre (JHC) of Western Canada.

The exhibit, Our Musical Heritage: A Century of Jewish Musicians and Music in Winnipeg, opened Sept. 16 at the Ed and Marion Vickar Jewish Museum at the Asper Jewish Community Campus.

"This is the biggest initiative that we have ever undertaken," said JHC president Roz Usiskin in her remarks at a ceremony to formally open the exhibit. "We believe that we are the first Jewish community in Canada to have taken on a project of this kind."

The three-month exhibit showcases the evolution of Jewish music in Winnipeg over the past century, ranging from the songs and melodies brought here by some of the first Jewish immigrants from Europe, to compositions of modern Winnipeg Jewish musicians such as Sid Robinovitch and Aharon Harlap (formerly Charloff).

Pride of place in the exhibit goes to legendary giants such as the late Cantor Benjamin Brownstone and the late Sarah Udow, as well as the Chai Folk Ensemble, which Udow founded more than 35 years ago, and the Jewish Women's Musical Club.

Usiskin recognized Noach Witman, long-time Yiddish-language radio host and Winnipeg's senior proponent of Yiddish, for donating most of his extensive collection of records and tapes to the JHC.

The exhibit is one of three components of a larger JHC project celebrating the roots and development of Jewish music in Manitoba. The others are a coffee table book by writer Sharon Chisvin and illustrator Gustavo Rymberg, and a series of four concerts in October and November highlighting different aspects of Winnipeg's Jewish musical heritage.

The project was started four or five years ago, Usiskin says, by the Jewish Historical Society (JHS) – a JHC predecessor – when JHS members became aware of how little material they had on Jewish music and musicians in Winnipeg's history.

"When we began building up our music collection, we realized that we had an invaluable treasure here," said Usiskin. "We saw a lot of possibilities."

She emphasized that the museum exhibit is not meant to be the final word on the subject. "A research project like this is never completed," she said.

"This exhibit is meant to be a small representation of a much larger panorama. We know that many documents and photos have still to surface."

Resolutions for the new year

As Canadian Jews join their co-religionists around the world in welcoming the new year, it is a fitting time to offer some New Year's resolutions. So, with every good wish during this High Holy Day season, please accept the following suggestions in the helpful spirit intended.

The honour of one is the honour of all. It is almost touching to see how all Jews stood a little taller and prouder following Joseph Lieberman's nomination as the Democratic vice-presidential candidate. Somehow, Jews feel a visceral connection to other Jews who reflect well on the community-at-large. It should follow then, that Jewish organizations should embrace the success of other Jewish organizations and recognize that the achievements of any one of them in the political sector benefits all, as well as the community as a whole. Unfortunately, the perception among politicians in Ottawa (and more than likely in provincial capitals as well) is that the goal of the agencies, too often, is simply to out-do their "competition." The damage of such a perception is obvious and the risk of a continuation of such behaviour is the marginalization of Jewish groups from the political decision-making process.

The shame of one is the shame of all. Two weeks ago, news broke of a fraudulent charities scheme in Quebec. The dishonesty of one group has (as it inevitably would) cast a pall of suspicion on all charitable activities within the Jewish community. This phenomenon has a wider application. Irresponsible acts, statements and positions impact on the totality of the community. It would be folly for anyone or any organization to think that the non-Jewish world (even in the relatively sophisticated world of politics) distinguishes much between one group and another. "Measure twice and cut once," the saying goes. As it relates to organizations, it should perhaps be said that they ought to "think twice before speaking once."

Scene in Ottawa
By G.K. SIMCOE

Put your money where your mouth is. As all the political parties gear up for an election, the Jewish community is still, for the most part, watching from the sidelines. Unless Jews make a conscious effort to become active in political life (any party, any role), they will be destined to remain, for the most part, passive observers from the sidelines with little ability to contribute to policy issues that matter. Political influence is not an inherent right – even if the position you espouse is legitimate. Become engaged along lines that are important to you. Have a good year.

Yom Kippur in Bergen-Belsen recalled

MONTREAL — Exactly 55 years ago, Abraham Brenner, a Canadian Jewish soldier stationed in Germany, wrote a letter to his Montreal friend Bill Berger, describing what it was like to celebrate Yom Kippur with survivors of the Bergen-Belsen concentration camp.

Bill Berger has since died, but his surviving brother, David, discovered the letter several years ago among his sibling's possessions and deposited the letter in the archives of the Montreal Holocaust Memorial Centre. The centre has since been seeking to establish the whereabouts or fate of Brenner and return the letter to him if he is still alive, or to members of his immediate family.

The centre's efforts to track him down through Veterans Affairs Canada and Jewish war veterans groups, however, have so far proven fruitless. The letter nonetheless remains a moving, vivid and anguished account of that Yom Kippur in Germany 55 years ago. Here it is published in its entirety. Anyone who may know of Brenner's fate can contact Carol Burke at the centre at 514-345-2605.

DL

* * *

There we were, 10 Jewish Canadian soldiers. While attending our New Year services at a camp in Hanover, we had heard that there was a Jewish settlement in Celle, Germany, and decided to visit it during the Yom Kippur holiday. When the time came, being granted leave from our various units, we met together, and arrived in Celle a day before Yom Kippur.

Our first greeting was the Jewish flag unfurled in front of the synagogue.

Being informed that there were many fellow Jews in nearby Belsen, we unanimously agreed to go over there. After travelling about 30 kilometres, we reached the notorious camp that the world will never forget.

Making our way in, we eventually discovered the Jewish part of the camp. Its people gazed at me in astonishment. This was the first time they had ever seen Canadian soldiers, and it took endless explanations before they finally began to understand that we were those fortunates – Jews from [North] America.

The poor souls encircled us, bombarding us with hundreds of questions. Many were the queries about relatives and friends who had come to Canada during the past few decades. What a pleasure it was to bring news of their distant kinsmen, in those rare cases in which we recognized the names.

The day passed and the time came for Kol Nidre and the ushering in of Yom Kippur. In front of the altar, a Hungarian rabbi officiated. He prayed to the Lord in Yiddish to forgive these people their sins. He was saying these prayers before the same people who had seen their own kin murdered, killed and gassed, for the last six years. These pitiful outcasts were overcome with emotion. The sight was a tragedy – men and women wailing in utter desolation, the men beating their breasts and knocking their heads against the walls of the synagogue.

Amongst the 10 of us, there was not a dry eye nor unbleeding heart, as we realized how fortunate we were to have our families living in Canada and not in Europe. They, at least, had not been condemned, as so many of these people had been, for being Jews.

Kol Nidre was then sung, but not in the manner that we used to hear it back home. It was heart-rending. The rabbi chanted with such broken emotion and tears in his voice that we shall never forget the scene that we witnessed.

The responses of the congregation rang out so loudly that at times it almost sounded as if they were being shouted for the whole world of Jewry to hear.

When the time came for Kaddish to be said, there was not a member in the congregation who did not recite it for a mother, father, wife, husband or child. It was as if the whole was in mourning.

The day services were similar. Fasting meant nothing to these people, for they had fasted not only on Yom Kippur but many times whilst they were in various stalags.

The tragic part of the services for me was that when I recalled former Yom Kippurs, I could remember seeing children there and venerable old Jews. But here, all whom I saw were between the ages of 14 and 40. The children and the old people had perished completely.

On forthcoming Yom Kippurs that we hope to celebrate some day in Canada, those scenes that we were able to see, of what has been done to a people, just because they were Jews, will always live in our memories.

One of the Ten,
Signalman Abraham Brenner

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Trudeau remembered as a friend

Continued from page 1

He had a sympathy for Third World countries and may have seen the Palestinians in that light. He feared stirring inter-ethnic tensions in Canada – a reason he gave for his government's cool response to the pursuit of suspected Nazi war criminals in this country.

Still, Trudeau won Jews' admiration for his devotion to human rights and fairness to minorities, his uncompromising stance against separatism, and, of course, for his intellect.

A younger Trudeau had admired Jewish intellectuals. While studying political economy at Harvard University in the 1940s, he wrote how impressed he was with Jewish academics who had fled Hitler.

"It's a sad day, especially in this period of introspection," remarked Deputy Prime Minister Herb Gray, whom Trudeau appointed in 1969 as the first Jewish member of the federal cabinet. But Gray's faith was never a factor.

"He dealt with people on the basis of their talents, not their background," Gray told *The CJN* just hours before the start of Rosh Hashanah. "He was interested in building an inclusive society and fostering multiculturalism, which he entrenched in the Constitution.

"He was a giant."

Senator Sheila Finestone, who followed Trudeau as Mount Royal MP, said Jews were attracted to him because of his strong stand on human rights.

In fact, that was why Finestone reluctantly entered politics in 1984.

"Remember, more than half of the Jewish community were immigrants or [Holocaust] survivors when he came on the scene. They had come from places where there were no rights. They had a gut response to him and put a lot of hopes in this man.

"Not everyone loved him," Finestone allowed. "A lot were angry. But at a more fundamental level, the Jewish community trusted him."

They also appreciated that he opened the doors to immigration wider than ever before. Trudeau was not inclined to apologize for the mistakes of the past, but he did learn from them and tried to make things right in his time, she said.

In a statement, Irwin Cotler, current MP for Mount Royal, expressed condolences to the Trudeau family on behalf of the riding's constituents. For them, "Pierre Elliott Trudeau will always be its most distinguished and distinguishable MP," Cotler said.

"But the thing I remember most – and what I believe touched Canadians the most – was his personal courage, his moral courage, inspired by a vision not only of who we were but what we might aspire to be."

Trudeau was "a great friend of the Jewish community," recalled Barney Danson, who served in the late prime minister's cabinet beginning in 1974. "He was a strong supporter of Israel but realized there had to be some balance with the Palestinians."

Danson, the second Jew appointed to the Trudeau cabinet, felt the late leader was "aware of but not preoccupied" with issues on the Jewish agenda.

The matter of Nazi war criminals was not a priority, partly because it had not yet been pushed as one by the Jewish community, Danson told *The CJN*.

However, it was under Trudeau's watch – and that of former solicitor general Robert Kaplan – that Canada first moved on a Nazi war criminals: Helmut Rauca was extradited to West Germany in 1982.

What mattered more to Trudeau, Danson said, was the Arab economic boycott of Israel, and of companies that did business with Israel. "That deeply, deeply incensed him. That, and sanctions on military goods to Israel."

Danson said Trudeau was always ready to incur the wrath of Arab nations by ignoring the boycott, and in 1979, the Liberals were about to introduce legislation directly addressing the boycott, but were defeated by Joe Clark's Tories.

At the Montreal Jewish community's celebration of Israel's 30th anniversary in 1978, Trudeau gave the keynote address before a crowd of close to 20,000 at the Forum.

He praised Jews for their contribution to mankind in both religion and knowledge, and the accomplishments of Israel in building a nation.

He praised Jews for contribution to mankind

"The Jews who gathered in the Holy Land to form the State of Israel brought to it all the wealth of spirit and intelligence, all the qualities, virtues and gifts that I have mentioned. In a few decades, their presence, the legitimacy of which cannot rightfully be questioned, has literally brought back to life a land that was being eaten away by the desert… a new democracy has been set up.

"In just a few decades an original and marvelously lively culture has grown up. In brief, Israel has constructed one of the most advanced societies in the world."

The very survival of the Jewish people is a "marvel," Trudeau said.

The audience responded with a standing ovation.

Trudeau did not serve in World War II. He was among the young French-Canadian intellectuals of the day who had doubts about Canada's involvement in a distant conflict.

As Mordecai Richler recalls in the latest issue of *Saturday Night* magazine, Trudeau, around 1943, was seen riding his motorcycle, wearing a German army uniform, through the back roads of the Laurentians.

Canadian Jewish Congress, Quebec region president Dorothy Zalcman Howard called Trudeau "a great statesman, a true friend and a staunch defender of the rights of all minorities.

CJC national president Moshe Ronen commented, "Farewell to a friend of all minorities."

Danson, who was appointed Trudeau's parliamentary secretary in 1970, recalled the late prime minister having "a warm and cordial" lunch with then-Israeli prime minister Golda Meir in 1974.

But things weren't always so friendly with Menachem Begin, who led Israel into the late 1970s. Begin is the sole Israeli leader Trudeau mentioned in his memoirs, published in 1993.

Begin visited Canada in 1978. Relations between the two leaders were strained. There had been "several good exchanges" with Begin, and Trudeau admired the Israeli leader's willingness to make peace with Egypt. But then Begin wandered into sensitive territory.

"He tried to pressure us to move our Canadian Embassy from Tel Aviv to Jerusalem," Trudeau wrote. "This would have been a coup for his government of course."

Trudeau said no, and "Begin became rather nasty about it and said, 'I'm going to tell your voters in Toronto that you're not supporting Israel on this.'

"I told him: 'They already know. You can tell them what you want but I don't think it would be very courteous and I don't think it would be very effective.'

"I knew this because my own constituency in Mount Royal had a large Jewish population and I often took the opportunity to exchange views with my constituents about Israel and the Palestinian issue.

"We turned Begin down flat. But Joe Clark was not so wise, and he later got into a lot of difficulty when he followed the Begin line on moving our embassy to Jerusalem."

Trudeau was a guest, along with then-Israeli prime minister Yitzhak Rabin, at a 1983 State of Israel Bonds dinner honouring Montreal community volunteer and Trudeau friend Sheila Kussner.

In person, Trudeau was not arrogant or cold, Kussner recalled last week. "One on one, he was a lot of fun," she said. "He had a sharp, quick wit and was a great conversationalist. I enjoyed him thoroughly."

In his memoirs, Trudeau also recalls a trip through the Middle East in the summer of 1948, and his subsequent arrest as a Jewish spy.

That year, Palestine was "convulsed" in war over the State of Israel, whose independence had been proclaimed just weeks earlier. He arrived in Amman and was determined to see Jerusalem, which was blockaded by Arab forces. The trip was risky to say the least.

Trudeau jumped aboard a truck loading with Arab soldiers who were leaving for the front. They crossed the Allenby Bridge and made it to Jerusalem.

"It was with immense pleasure that I walked through it, a pleasure mixed with other strong emotions, since I had to cross a street on the outskirts of the Old City under Israeli-Arab fire."

On his way back from a monastery, where he had visited a Canadian Dominican priest, Trudeau found himself in violation of a curfew.

"Two Arab soldiers grabbed me by the collar and without any further formalities, threw me in jail." He was informed that he would be charged with espionage and if he was convicted, the death penalty awaited.

Fortunately, the priest he had visited intervened and persuaded his Arab jailers that Trudeau was a Canadian student and not a spy for the Haganah.

After "not a very pleasant day and night," Trudeau was released and placed aboard another truck back to Amman. But the soldiers on the truck were still convinced that "I was indeed a Jewish spy; they had seen me come out of the prison. The long beard I had at the time made me look even more suspect in their eyes."

The return trip was punctuated by several death threats, until the British Embassy in Amman finally won the young traveller his freedom.

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See Page 45

Temple Mount riots: both sides losing control

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

Opinion

The riots on the Temple Mount were triggered by a provocative act on the part of Israelis, namely by Likud Chair Ariel Sharon and other Likud MKs, when they visited one of the most sensitive points in the dispute with the Palestinians at the worst possible time.

In contrast, it is certain that the other riots which broke out at around 20 different flash points around the West Bank and the Gaza Strip were instigated by Fatah's Tanzim faction and Palestinian policemen clothed in civilian dress.

The impression that one forms is that Palestinian Authority Chairman Yasser Arafat at some point lost control of the situation in the territories and perhaps over Tanzim as well. And there is also a deeply worrying possibility that the PA may have given a green light to the demonstrations and the clashes in Arab towns within Israel so as to fan the flames not only in the territories, but also on Israeli soil.

Arab MKs played an active part in the demonstrations which took place during Sharon's visit to the Temple Mount on Thursday.

The main reason the weekend's clashes resulted in so many casualties, with some 30 Palestinians dead and hundreds injured, is that the Palestinian side was the instigator and the assailant and was sometimes blatantly careless, in terms of tactics, while the IDF forces were, in almost all of the incidents, in fortified positions and outposts.

The IDF only suffered injuries, most of them resulting from stone-throwing, even though the soldiers came under heavy fire, especially near Netzarim.

The storming of the Netzarim outpost, at the junction of the main road and the road going north into the town of Netzarim, and of the Girit outpost near the Egyptian border, were two examples of this. Three Palestinians were killed near Netzarim, though this number may not include the boy killed by automatic fire when he and his father were caught in the cross-fire.

(The Israel Defense Forces announced it is holding an investigation into who shot and killed a 12-year-old Palestinian boy. Southern Commander Maj.-Gen. Yom Tov Samia said Sunday it was still uncertain that the boy was killed by an IDF soldier. Intelligence officers are examining the video tape in an attempt to discover from what angle the boy was hit.

Even if the IDF does discover that the fatal shot was not fired by one of its men, it has hinted that it will not make a big show of this before the international media.)

The IDF was given permission to use light anti-tank fire for the first time because of the heavy fire which rained down on the Netzarim outpost. Three anti-tank missiles were fired on Palestinian positions just across the road, the suspected source of the unrelenting fire. But Chief of Staff Shaul Mofaz prohibited the army from firing from fighter helicopters, despite a request from forces on the ground for such backup.

The IDF took various measures after Thursday's Temple Mount riots in preparation for a possible escalation in violence. The army initially believed that the weekend would pass relatively quietly in light of Arafat's order to demonstrate peacefully. Extra soldiers were thus placed at the most sensitive positions. Mofaz later viewed the Netzarim clashes from a helicopter, seeing for himself the masses of Palestinians and the exchange of fire.

Senior ranking Israeli and Palestinian security officials met in an attempt to end the clashes. The overall opinion formed after these meetings was that the PA police does not always have control over the goings-on in the territories.

One possible conclusion is that despite the relatively heavy losses on the Palestinian side, the leaders feel that they have scored points with the recent clashes, winning over international public opinion which has of late tended to believe that Israel had made the biggest effort to find a peaceful solution.

What is not clear is how Hamas, which is restrained by the PA, will react. Its leader Sheikh Yassin said after the Temple Mount clashes that this legitimizes his movement's operations against Israel.

Arafat 'not ruling out war on Israel'

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Palestinians are keeping the option of war against Israel viable, Palestinian Authority Chairman Yasser Arafat declared in an interview with the Saudi daily *Ukaz*.

"We're prepared for all possibilities which circumstances might create," Arafat said.

Arafat told the Saudi newspaper that while the PA wants peace, it won't hesitate to engage in warfare to defend itself. "The Palestinian people have many options at their disposal," Arafat said, "and they have survived many sacrifices in their history."

Arafat's defiant tone was supplemented by harsh condemnation of Israel by leaders and commentators in Arab countries. MK Ariel Sharon's visit to the Temple Mount has been singled out in these Arab responses as the provocation which triggered the conflagration.

In Tehran, Khaled Meshal, the head of Hamas' political division, called for armed resistance to Israel. The Jerusalem issue, Meshal said, is a "call to action for all Muslims and Palestinian forces, [as well as to] Hezbollah."

Meshal called for "strikes against Zionist interests around the world," and he said that PA policemen should continue confrontations with IDF soldiers and should shoot at them. Asked whether Hamas will renew terror strikes against Israel, Meshal declared "the Palestinian people have the right to respond with all measures against Zionist aggression."

A Hamas spokesperson, Ibrahim Rusha, said that Palestinians have launched "a new jihad [holy war]."

Jordanian Prime Minister Ali Abu al-Ragheb said that violence in Jerusalem and the territories is a direct response to "provocations" perpetrated by opponents of the peace process. Al-Ragheb denounced the "ugly crime which Israeli soldiers carried out" against Muslim worshippers at Al-Aqsa.

Speaking yesterday with Arafat, Jordan's King Abdullah expressed his country's support for the Palestinians and their demands. Arafat will visit Amman today.

Lebanon's Prime Minister Salim Hoss described the recent events as "new proof of Israeli aggression."

In Cairo, the state-affiliated newspaper *Al-Aharam* reported that Egyptian President Hosni Mubarak warned Israeli Prime Minister Ehud Barak that events of recent days will have "damaging consequences" for the peace process.

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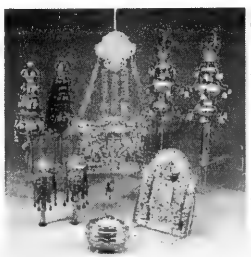

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Canada sends two to Holocaust meet

By RON CSILLAG
Staff Reporter

TORONTO — Canada is sending two delegates to Vilnius, Lithuania to attend this week's conference on looted Holocaust-era assets.

And Canada is considering looking into whether any artworks plundered during the Third Reich found their way into Canadian museums and art galleries.

The Oct. 3 to 5 meeting, which focuses on cultural assets, is the latest in a series of international gatherings on Holocaust-era restitution.

In 1997, a conference on Nazi-looted gold was held in London, where Canadian officials presented a report which found no evidence that Nazi gold ever entered Canada.

In 1998, a meeting was held in Washington on looted art and unpaid insurance policies.

In January of this year, Stockholm hosted a meeting on Holocaust education and remembrance. The Canadian delegation was led by Deputy Prime Minister Herb Gray.

This time, international experts from 39 countries are gathering to examine looted intellectual and moveable cultural property, including art, archives and religious objects d'art.

The Canadian delegation will consist of Jean-Claude Racine of the department of Canadian Heritage, and Sean Boyd, an official from the Canadian embassy in neighbouring Riga, Latvia. Canada has no diplomatic mission in Vilnius.

No Jewish communal officials from Canada will attend this conference, as opposed to previous gatherings. However, they will be fully apprised of developments, said Mark O'Neil, a spokesperson for the Canadian Heritage ministry.

O'Neil told *The CJN* that following the conference, Canada "quite likely will be looking at a follow-up project on looted cultural assets in this country." This, he said, "will give us an opportunity to work with museums."

O'Neil said the possibility cannot be ruled out that some art stolen from Jews in the Nazi era found their way into Canadian public collections. He said he didn't know how private art collections in Canada would be affected, if at all.

The meeting will seek:

- To implement the concluding principles of the Washington conference on Holocaust-era assets, as well as a resolution on looted Jewish cultural property passed by the Council of Europe;
- To discuss the compilation of an inventory of cultural assets looted during the Holocaust, and of their restitution to rightful owners;
- To establish legislative guidelines.

Further details of the conference's objectives are at www.vilniusforum.lt

Netanyahu won't face charges

By GIL SEDAN
Jewish Telegraphic Agency

JERUSALEM – In a move that could shake up Israel's political landscape, the attorney general has announced he will not bring corruption charges against former Prime Minister Benjamin Netanyahu.

In a 22-page written opinion issued last Wednesday, Elyakim Rubinstein cited a "lack of sufficient evidence" to seek a trial on charges that Netanyahu took bribes during his tenure and failed to return state property after leaving office.

The decision clears the way for a possible political comeback by Netanyahu, who, along with his wife Sara, has denied any wrongdoing. Rubinstein also indicated in his decision that she, too, would not be indicted.

Netanyahu, presently on a lecture tour in the United States, had no immediate plans to return to Israel, according to his office.

The former premier quit politics after his decisive defeat by current Prime Minister Ehud Barak in the May 1999 elections.

Recent opinion polls indicate that Netanyahu would make a more formidable opponent to Barak than the current opposition leader, Ariel Sharon.

Sharon has indicated that he intends to fight to retain control over the Likud Party.

Rubinstein's decision came as Barak is fighting to rebuild his coalition, which suffered the defections of four parties on the eve of July's Camp David summit.

Barak, who now controls a minority of the Knesset's 120 seats, faces the possibility of a vote for new elections when legislators return from their recess at the end of October.

Rubinstein's decision not to press charges will not necessarily mark the end of the legal process.

Netanyahu's political rivals are expected to ask the High Court of Justice to demand an explanation from state prosecutors as to why charges were not pressed.

Latvia indicts Kalejs for war crimes

JERUSALEM — Nazi collaborator Konrad Kalejs has been indicted for genocide and war crimes by the government of Latvia.

Kalejs, who resides in Australia, is a former member of the Arajs Kommando, a paramilitary police unit that assisted in the murder of Latvian Jews during World War II. He also commanded a guard unit at the Salaspils concentration camp.

Kalejs has been expelled from Canada and the United States for his collaboration with Nazi forces. The Simon Wiesenthal Centre called on the Latvian government to immediately request his extradition and it has urged Australian authorities not to permit Kalejs to evade justice by fleeing the country.

The week in Israel

Sept. 25

• Prime Minister Ehud Barak and PA president Yasser Arafat met in another effort to break the deadlocked peace talks. It was their first face-to-face talks since the Camp David summit in July.
There was no breakthrough.

• A joint U.S.-Israel laser weapon for the first time shot down successive salvos of Katyusha rockets in tests in New Mexico.

Sept. 26

• Jerusalem's Arab population is increasing at three times the pace of the Jewish population, according to a study released by the Jerusalem Institute for Israel Studies. Researchers predict that, at this rate, Arabs will make up 40 percent of the city's population in 20 years, up from the current level of 31 percent.

Sept. 27

• Two roadside bombs exploded in the Gaza Strip as a convoy of cars carrying Israelis heading to Netzarim was passing by. *A 19-year-old soldier, David Biri, died of his injuries.*

Sept.28

• Some 30 policemen were lightly wounded on the Temple Mount when Palestinians attacked them with stones following a visit by Likud Party leader Ariel Sharon.

• About 6,000 Falash Mura will immigrate to Israel next year, according to the Jewish Agency for Israel.

Sept.29

• Another bomb exploded just north of Nahal Oz roadblock. No one was hurt. The bomb was set some 30 metres from the road, inside Palestinian territory, and exploded near IDF jeeps patrolling the area
Files from JTA and Ha'aretz

Continued from page 1

Violence spreads

At the same time, Arafat promised Barak that he will act in order to return calm on the street.

The same Israeli sources said it is clear that the Tanzim and leading members of the Palestinian security apparatus are behind many of the recent disturbances in the West Bank, both in terms of organization and execution.

The American administration, however, has laid the blame for the violence squarely on the visit of Likud Chair, MK Ariel Sharon, to the Temple Mount on Thursday.

While expressing serious concern, particularly at the violence, which Secretary of State Madeleine Albright described as "clearly undermining the peace process," the Americans took an unusually blatant position on Sharon's action.

The State Department speaker said that "Sharon's visit at the site caused these tensions."

The Likud chair yesterday rejected the accusations against him, saying that "the disturbances are part of an overall, premeditated campaign which began 10 days ago near Netzarim and spread from there to Jerusalem and Judea and Samaria.

"I am sorry about the injured on both sides. Nonetheless, it is unacceptable that every time the Palestinian demands are not met, they embark on violence," Sharon added.

The United States is now asking both sides to cease fire and show maximum restraint. A senior U.S. official said that "Israel and the Palestinians must avoid any activity which will stir up tensions in the region."

Albright telephoned Barak and Arafat during the weekend in an effort to calm the situation, and other American officials talked with Israeli and Palestinian counterparts.

Chief of Staff Shaul Mofaz, speaking at a press conference on Saturday afternoon at the IDF headquarters in the West Bank settlement of Beit El, said that he believed that a ceasefire had been achieved. He said that he had spoken with the Palestinian heads of security, Jibril Rajoub and Muhammad Dahlan, and that a ceasefire was finalized to go into effect at 4 p.m.

A minute after Mofaz left the press conference, officers expressed pessimism at the possibility of such a ceasefire taking hold.

"We still have 10 Palestinian funerals ahead of us. There is no chance the area will calm down," they said. Another ceasefire, set for 8 p.m. Sunday night, also failed to take hold.

Since the disturbances began on Thursday at the Temple Mount, the IDF has reinforced its positions in the territories and made use, for the first time, of light rockets against Palestinian Authority positions. Attack helicopters also made an appearance in the skies over Ramallah, Rafiah and Nablus.

The bloodletting began on Friday, with the murder of a Border Guard, Yossi Tabjeh, 27, by his Palestinian colleague during a mixed patrol in the border town of Qalqilyah. The second Border Guard, Madhet Yosef, 19, succumbed to his injuries near Joseph's Tomb in Nablus last night, when Palestinian Authority officers refused to allow Israeli medics to evacuate him.

PA officer murders Israeli colleague on patrol 'in revenge'

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The opening shots to last weekend's bloody events began early on Friday morning, several hours prior to the riots that engulfed the Temple Mount compound and the clashes that continued to claim victims throughout the New Year holiday.

Shouting "Allah-u Akbar," a Palestinian Authority policeman shot and killed his Israeli colleague Yossi Tabjeh, 27, while on joint patrol in one of the main streets of the West Bank border town of Qalqilyah on Friday morning.

The men of the joint patrol were on a routine route through the town, on a guard mission that has been in place since Israel withdrew from a number of West Bank towns. The mixed team of Palestinian police and Israeli Border Guards drove in two jeeps through Area A, under Palestinian controlled territory.

Following a short drive, the patrol stopped for a coffee break. At the end of the short stop, Tabjeh, who commanded the Israeli team, was already in the front seat of the jeep, with two other Border Guards in the back seats. The perpetrator approached the jeep, shouted, "Allah-u Akbar," and fired a burst toward the back seat, missing the two Israeli officers in the back. He then moved to the other side of the jeep and shot Tabjeh, injuring him fatally.

Tabjeh died two hours later.

The driver of the Israeli patrol jeep was slightly injured in the shooting.

The other Palestinian officers tried to stop the shooter, but he turned the weapon at them. As they backed away, he ran into the centre of the town and turned himself over to one of the Palestinian Authority's security organizations.

Following the incident, the identity of the shooter was made known.

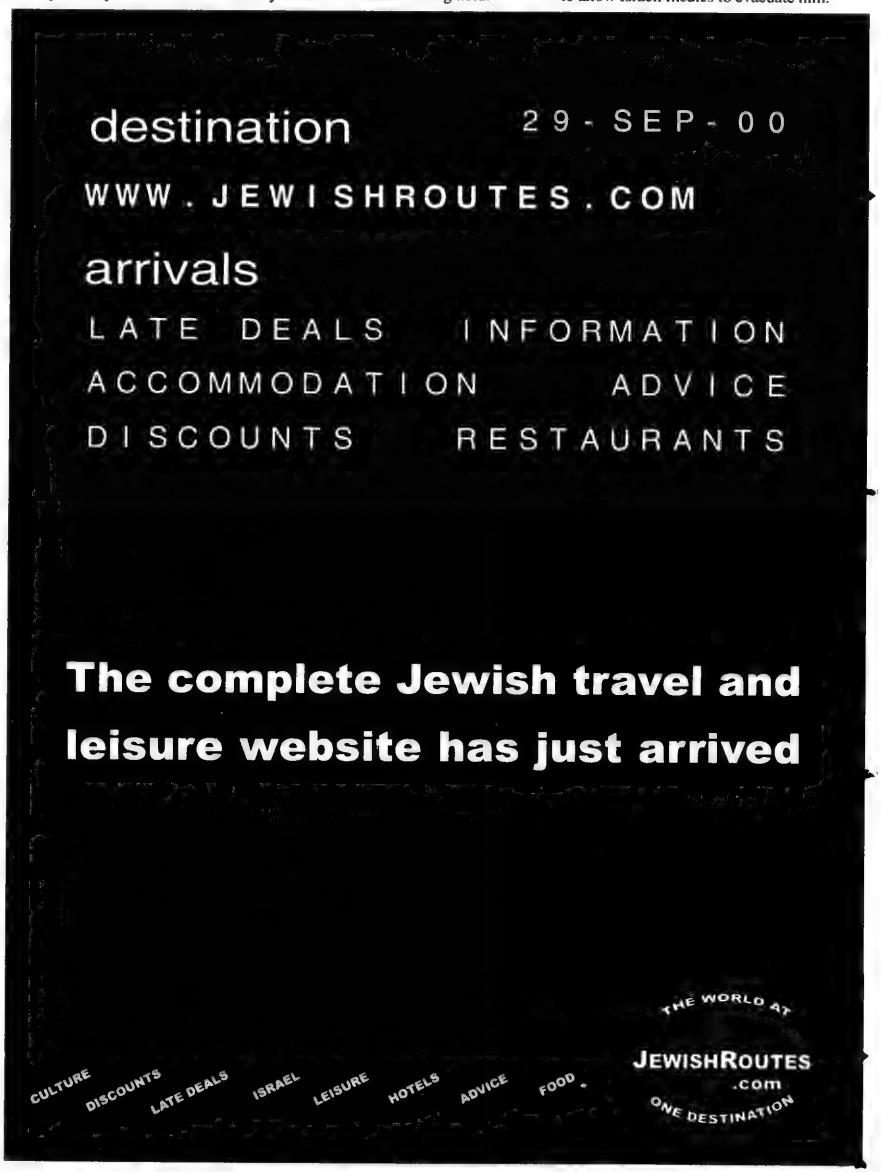
Na'il Suleiman is a resident of Assira Shimaliya, the town near Nablus where three IDF soldiers were killed by friendly fire in a failed Duvdevan commando operation in August. The man they were trying to capture, leading Hamas terrorist Mahmud Abu-Hanud, escaped.

Throughout the incident, the Border Guards did not fire a single shot. IDF officers were later sharply critical of this: "Whoever shoots at IDF soldiers or border guards must pay with his life," said one officer.

Senior members of the Palestinian security apparatus claimed that Suleiman was mentally disturbed. However, during his interrogation, the Palestinian police said that he murdered the Israeli officer to avenge the fact that he was beaten by Israeli Duvdevan troops during the operation in his village.

The surviving members of the Border Guards unit said there was no prior evidence to suggest that anything was wrong; the coffee break which preceded the incident went smoothly.

Yossi Tabjeh, who immigrated from Ethiopia during Operation Moses in the mid-1980s, will be buried today at the military cemetery in Ramle. Tabjeh was engaged to be married soon.



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'So near, yet so far'

By SHELDON KIRSHNER

Mideast Analysis

Winston Churchill's famous wartime phrase, "so near, yet so far," sums up the state of Israel's protracted and frustrating peace negotiations with the Palestinians. After almost a decade of on-again, off-again talks, beginning with the 1991 Madrid conference, the two sides have never been closer to an agreement. And yet, none of the central issues have been conclusively settled.

At the Camp David summit, which collapsed on July 25 after 15 days, Israeli and Palestinian negotiators broke new ground on recurring stumbling blocks such as borders, security cooperation, water resources and the status of Jerusalem.

As U.S. Secretary of State Madeleine Albright correctly suggested, Camp David was "a watershed," given the willingness of Ehud Barak and Yasser Arafat to seriously mull over incendiary topics which had previously been considered taboo.

In the end, despite Bill Clinton's best mediation efforts, the negotiations floundered over the disposition of the Temple Mount – the site of the first and second Jewish temples – and the future of some three million Palestinian refugees.

Less than two months later, in subsequent talks in New York City brokered yet again by the United States, Israel and the Palestinians tried once more to resolve their differences, but to no avail. Backed by Saudi Arabia, Morocco and Egypt, Arafat stuck to his insistence that the Palestinians must exert sovereignty in eastern Jerusalem.

In a concession to international pressure, Arafat agreed to postpone a unilateral declaration of Palestinian statehood slated for Sept. 13, the expiry date of the Oslo process.

Israeli policemen confront Arab rioters near the Temple Mount. Hundreds of people have been injured and 30 killed since Ariel Sharon's visit to the compound.

But in the days ahead, there was backsliding. Ahmed Qureia, a key Palestinian negotiator, rejected two Israeli demands to which Arafat had reportedly acceded: an Israeli settlement bloc in the West Bank incorporating 80 percent of Jewish settlers, and an Israeli military presence in the Jordan Valley for up to 20 years.

Barak, for his part, announced that Israel would not honour interim accords pertaining to further Israeli withdrawals from the West Bank, the provision of a northern safe passage route from the West Bank to the Gaza Strip, and the release of Palestinian prisoners.

As a result of these sombre developments, there was a sharp deterioration in the atmospherics. Saying that the talks were going nowhere, Barak accused Arafat of intransigence, a charge Arafat hurled back at him. Meanwhile, Arafat's senior aide, Nabil Abu Radaineh, complained that the peace process was fading fast, while Israel's acting foreign minister, Shlomo Ben-Ami, warned the Palestinians that Barak had run out of concessions.

In a bid to revitalize the talks, Arafat proposed Islamic sovereignty over the Temple Mount, while giving Israel control over the Western Wall and the Jewish Quarter in East Jerusalem. Barak promptly dismissed this compromise proposal, and Arafat scoffed at suggestions that the Temple Mount compound should be subject to "divine" sovereignty, whatever that means.

Two weeks ago, Barak floated a trial balloon for entrusting sovereignty on the Temple Mount to the permanent members of the United Nations, a promising solution Arafat has yet to embrace. Barak, rightly so, believes that the Temple Mount should not stand in the way of a final status treaty between Israel and the Palestinians.

Realizing that the issue of Jerusalem could be a deal-breaker, Barak, whose parliamentary mandate has become increasingly tenuous, now appears ready for a partial agreement. The Palestinians have ruled out that option, contending that there will be no breakthrough without Jerusalem, a position Barak once ardently championed.

Prospects for an accord seemed to have improved following Barak's upbeat meeting with Arafat on Sept. 26, their first since the Camp David summit, but immediately contracted after last week's fruitless negotiations in Washington and the eruption of violence following Ariel Sharon's visit to the Temple Mount on Sept. 28.

So, with the deadlock persisting, the two sides await another bridging proposal from the U.S. Yet, as Barak has said, there is still only a 50/50 chance for an agreement.

Chances of an accord may have receded even further into the distance after 30 Arabs and Jews were killed in eastern Jerusalem, the West Bank and the Gaza Strip in five days of rioting. The fighting , the worst since September 1996, spilled ominously into Nazareth, Jaffa and a number of Israeli Arab villages, stunning and disheartening Israeli officials.

On the West Bank and in Gaza, Israeli soldiers and members of the Palestinian Authority's police force participated in the clashes, which injured hundreds of persons. In some instances, much to the outrage of the Palestinian leadership, Israel used helicopter gunships and anti-tank rockets to quell the demonstrations.

It was a terrible week for the wobbly peace process.

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The battle to defend a textbook

By YORAM HAZONY
Ha'aretz Daily Newspaper Ltd.

In the Aug. 25 issue of *Ha'aretz*, Akiva Eldar reported on the flurry of activity initiated by Prof. Israel Bartal in the ministries of education and foreign affairs. Eldar termed the activities "a war against a book [called] *The Jewish State: The Struggle for Israel's Soul* by Dr. Yoram Hazony."

But this description is not accurate. In fact, the materials being sent out in all directions hardly mention my book, and are actually part of a war to defend one book – the Education Ministry's new ninth-grade history textbook, *A World of Changes* (1999). The textbook was written by a staff headed by Danny Ya'akobi who was advised by a group of academics, including Bartal.

The problem faced by Bartal and his partners in this struggle is this: How do you defend a textbook that is simply indefensible?

Comment

A World of Changes is a survey of both world and Jewish history during the 20th century which departs dramatically from what have been the accepted parameters of Zionist historiography in Israeli textbooks until now.

The book makes no mention whatsoever of Chaim Weizmann during the period that he served as the president of the Zionist Organization (1921-1946). Only a single sentence is devoted to the diplomatic activities of David Ben-Gurion prior to the establishment of the State of Israel (regarding a meeting with Dwight D. Eisenhower in 1945), and no mention is made of the Warsaw Ghetto uprising or any other act of European Jewish resistance against the Nazis.

The underground operations of the Haganah, Etzel and Lehi against the British are dismissed in under one sentence ("and acts of violence on the other hand"); and the description of the Six Day War makes no mention of the Egyptian decision to blockade the Straits of Tiran.

The book does contain a large amount of material, as it should, about Jewish life in the Diaspora, the Holocaust, the peace process and the assassination of Yitzhak Rabin.

What is missing is the material drawn from classic Zionist historiography – the book downplays anti-Jewish persecution in the Diaspora, except where it is associated with fascism (for example, in the Soviet Union and in the Arab states). And it is broadly disinterested in acts of Jewish heroism (the Warsaw Ghetto uprising, illegal Jewish immigration into Palestine, the struggle against the British).

Similarly, personalities who made decisive contributions to the struggle for Jewish independence and security over 50 years – Yitzhak Rabin, Moshe Dayan, Ezer Weizman, Shimon Peres, Menachem Begin – virtually do not appear in the book until the '70s and '80s, when they are discussed in the context of the peace process. Entire crucial chapters of their lives have simply been erased from memory.

Yoram Hazony

In short, the Education Ministry has produced an outrageous book, which is radically divorced from the way most Israelis understand their history. Which raises the obvious question: How did this happen?

What is going on in the Education Ministry's labyrinth of academic committees and bureaucratic departments, which bear responsibility for writing this book, providing academic supervision for it, approving it, and publishing it with the logo of the Education Ministry's Curriculum Development Division?

In the case of *A World of Changes*, this system has failed resoundingly.

The fact that the Education Ministry could write and publish a book like this could be understood as the result of some combination of post-nationalist ideology with professional negligence. But how to explain what we've been seeing in recent weeks?

Instead of correcting the situation with a promise to publish a "corrected edition" and quietly taking the book off the shelves, government officials are lining up to join the struggle to defend this dreadful textbook.

The Education Ministry's Web site now features a 6,000-word essay by Bartal – a senior scholar who is one of the leading figures on the Education Ministry's curriculum committee – dedicated almost entirely to trying to persuade us that there is nothing wrong with this book, and that every word against it is "a lie."

But this cannot be done, and the effort leads Bartal to offer us "explanations" that are not worthy of an academic of his standing. For example, in order to deflect my claim that the book makes no mention whatsoever of the Warsaw Ghetto uprising, Bartal answers that Hazony "forgot ... that on page 132 the student learns at length about recruitment of tens of thousands of Jewish volunteers for the war against the Nazis." True, there is such a description on page 132 – but what it is describing is the recruitment of Palestinian Jews into the British Army during the war.

What kind of an answer is this to the argument that the book makes no mention of the Warsaw Ghetto uprising?

Bartal offers an answer of similar quality to my claim that in *A World of Changes*, crucial elements of the story of the Six Day War have completely disappeared – including the Egyptian blockade of Eilat, the Israeli appeal to the Jordanians not to enter the war and the heroic battles over Jerusalem ending at the Western Wall.

The dramatic photograph of Yitzhak Rabin, Moshe Dayan and Uzi Narkis entering the Old City through the Lions' Gate is gone as well, and in its place there is a photograph of an Israeli half-track in east Jerusalem under a sign in Arabic.

Yoram Hazony is head of the Shalem Centre in Jerusalem.

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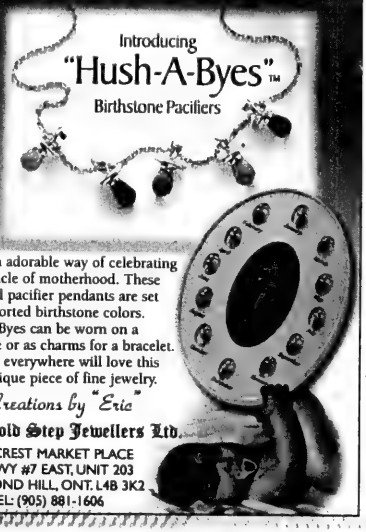

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The Year 5760 in Review

Peace process dominates headlines

Tishrei

EVENTS

• Austria's far-right Freedom Party surges to second place in the country's general election.

• Birthright Israel, the free 10-day trip to Israel for university aged Jews, is launched.

• The Vatican denounces the book *Hitler's Pope: The Secret History of Pius XII*, which claims Pius XII, the pope during World War II, was anti-Semitic and facilitated Hitler's rise to power.

• Prime Minister Ehud Barak becomes the first post-World War II leader to meet with a German chancellor in Berlin since it became the seat of government in a reunited Germany.

• Israeli Foreign Minster David Levy meets with the leaders of 11 Arab countries and five Persian Gulf states.

President Moshe Katsav

• Nine travellers returning to Israel from Kenya are the first Israelis to land at the Palestinian airport in Gaza.

• Canadian Minister of Defence Art Eggleton visits Israel to discuss the peace process.

• Former South African president Nelson Mandela visits Israel for the first time. Mandela had cancelled previously scheduled visits to the Jewish state because he was critical of Israeli policies.

PEOPLE

• Shawna Novak, a 22-year-old triathlete decides not to compete in a World Triathlon competition because it falls on Rosh Hashanah.

• Moshe Nussbaum, a pillar of Toronto's Orthodox Jewish community, tragically dies after being struck by a car in a hit-and-run accident. Nussbaum was 88.

Cheshvan

EVENTS

• Former prime minister Benjamin Netanyahu is investigated by police for allegedly pilfering state gifts after leaving office.

• Barak agrees to let the Palestinians establish a sovereign state as part of the framework for a final agreement.

• Canada and Israel sign the Mutual Legal Assistance Treaty, which enables the two countries to share information in the investigation and prosecution of crimes.

• Three pipe bombs explode in Netanya, wounding dozens of people on the eve of final status negotiations between Israel and the Palestinians.

• Israel establishes full diplomatic ties with Mauritania, the third Arab country to send an ambassador to the Jewish state.

• The Ontario government refuses to extend public dollars to the funding of private religious schools, despite a United Nations ruling that says funding Catholic, but not other religion-based schools, discriminates against Jews and other non-Catholics.

• Israel opens a safe-passage route for Palestinians between the Gaza Strip and the West Bank.

• News reports indicate that since 1995, some 400 Jews have arrived from Cuba with the assistance of the Jewish Agency for Israel.

PEOPLE

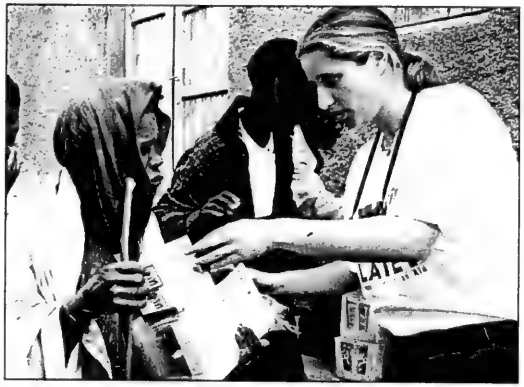
• Joseph Burg, a staunch religious Zionist and Israeli government minister for 35 years, dies at age 90.

• Former chief rabbi of the British Commonwealth Immanuel Jakobovits dies at 78 of an apparent brain hemorrhage.

Kislev

EVENTS

• Barak and Prime Minister Jean Chrétien have their first face-to-face meeting in Istanbul at the Organization for Security Co-operation in Europe (OSCE) conference.



Israelis aid Falash Mura in Ethiopia

• Barak addresses 4,000 people, including 150 Canadians, at the General Assembly of United Jewish Communities in Atlanta.

• Muslims in Nazareth lay a cornerstone for a mosque, sparking criticism from the Vatican and protests by Christians in Israel. The mosque is located near the Basilica of the Annunciation, thought to be the spot where the Archangel Gabriel announced to Mary that she would bear the son of God.

• Israeli settlers are removed from 12 West Bank outposts. No one is injured.

• An Israeli field hospital begins operating in Turkey to treat survivors of that country's earthquake.

• Israel and Syria sit down for high-level talks, but Barak and Syrian Foreign Minister Farouk al-Shaara do not shake hands for the cameras. The talks eventually collapse.

PEOPLE

• Dimitri (Matti) Baranovski, a 15-year-old Russian Jewish teen, is savagely beaten to death in a Toronto park.

• Matt Cohen wins the Governor General's Award for English-language fiction for the novel *Elizabeth and After.* Cohen dies of cancer a short time later.

• Michael Marrus, a University of Toronto scholar, is appointed to work with a panel of historians charged with reviewing Vatican archival material relating to World War II.

• Li Peng, a former prime minister of China and now the number 2 official in the Chinese Communist party, visits Israel.

• Edmond Safra, a Lebanese-Jewish banker dies of smoke inhalation at the age of 67. Foul play is suspected.

Tevet

EVENTS

• Pope John Paul II angers Jewish groups by taking the initial steps to beatify Pope Pius IX, notorious for ordering the kidnapping and conversion of a seven-year-old Italian Jewish boy in 1858.

• Iraq is ordered by a United Nation's commission to pay $7 million to El Al for economic damages suffered by the Israeli airline during the Persian Gulf War.

• Joerg Haider, leader of Austria's Freedom Party, forges an agreement to join the country's government, in a pact with the conservative People's party. Haider, whose anti-immigrant platform and past praise for Nazi employment policies worry many western leaders, later steps down as official leader of the party.

• Israel's Interior Minister Natan Sharansky says his ministry will recognize civil marriages performed in foreign consulates based in Israel.

Shvat

EVENTS

• Deputy Prime Minster Herb Gray and and Liberal MP Irwin Cotler lead a Canadian delegation to a global forum on Holocaust education and remembrance in Stockholm.

• An Orthodox Montreal couple are parents to the new millennium's first quadruplets.

• A poll shows the majority of Ontarians support government funding of private religious schools.

PEOPLE

• Jack Mintz becomes the first Jewish president of think-tank C.D. Howe Institute.

• Samuel Kernerman, a World War I and Jewish Legion veteran, turns 101.

• Niv Erez, a graduate of CHAT, is shot to death in a jewelry store robbery north of Toronto. Erez was 23.

Adar I

EVENTS

• The Vatican and the Palestine Liberation Organization sign a landmark agreement aimed at Israel that says any unilateral decision on Jerusalem would be "morally and legally unacceptable."

• Barak wins unanimous cabinet backing to end Israel's military presence in Lebanon.

• Joerg Haider, the leader of Austria's far-right Freedom Party is greeted by protests from Jewish groups when he visits Canada. Haider is said to meet with unidentified members of Montreal's Jewish community to discuss compensation for Holocaust victims.

• The Knesset passes a law granting equal rights to women, including equality in the workplace and the military, the right of women over their bodies and protection from violence and sexual exploitation.

Adar II

EVENTS

• Pope John Paul II makes a historic first-time visit to Israel. During his stay, the pontiff visits Yad Vashem and places a note in the Western Wall expressing his sorrow for the suffering of Jews at the hands of Christians. Earlier in the month, Jewish leaders were angered when the Pope issued a letter seeking forgiveness on behalf of Roman Catholics, without specifically mentioning the Holocaust.

• Ten of the 13 Iranian Jews on trial for spying for Israel and the United States are denied the right to select their own counsel.

Continued on page 39

The Year 5760 in Review

Iranian Jews live under a cloud

Continued from page 38

• Chrétien delivers the keynote address at the Canada-Israel Committee's parliamentary dinner and policy conference in Ottawa.

• A report released by B'nai Brith Canada's League for Human Rights notes that anti-Semitic incidents rose by 11 percent in 1999 from the previous year.

PEOPLE

• Ralph Snow, community activist and philanthropist dies in Toronto at age 73.

Nisan

EVENTS

• Chrétien becomes the first Canadian prime minister to visit Israel in an official capacity. Canadian media criticize Chrétien for making a series of diplomatic blunders, including advising Palestinian Chairman Yasser Arafat that the threat of a unilateral declaration of independence could be a useful bargaining chip.

• The Iran 13 are permitted to have their own counsel a few days before the trial begins. Two of them "confess" to spying for Israel.

• David Irving loses his libel case

Deborah Lipstadt

against historian Deborah Lipstadt. Irving sued Lipstadt for calling him a Holocaust denier in one of her books.

• An Israeli court convicts five people of negligence in connection with the collapse of a bridge at the 1997 Maccabi Games that led to the deaths of four Australian athletes.

• Israel's national hockey team wins its first gold medal at a Pool D International Ice Hockey Federation (IIHF) competition in Iceland.

PEOPLE

• King Abdullah of Jordan meets Barak in Israel for the first time since ascending the throne.

Iyar

EVENTS

• Israel hastily withdraws all its troops from south Lebanon, ending a 22-year military presence in the area. More than 5,000 Israel-backed South Lebanese Army soldiers are granted asylum in Israel. Hezbollah quickly moves in and occupies Israel's former military outposts.

• President Ezer Weizman declares he will resign for health reasons. The announcement comes after a report reveals he behaved improperly by accepting $300,000 from businessmen Edouard Saroussi and Rami Ungar.

• Israel's High Court of Justice rules that women may read aloud from the Torah in their own groups at the Western Wall.

• Nine of the Jews on trial in Iran for spying for Israel "confess." MP Irwin Cotler says the confessions are illegal because they were given while the accused were in detention without counsel present.

• Lawyers from the CJC and Chosen People's Ministries battle over whether the menorah can be used as a registered emblem by a group who call themselves Jews but worship Jesus.

• Quebec works with Israel and the Palestinian Authority to set up a tripartite industrial park in an area near the Israel-Palestinian border.

• The Jewish Agency for Israel flies 100 Falash Mura – Ethiopians whose ancestors converted from Judaism to Christianity – from Ethiopia to Israel. Thousands more are housed in transit camps in Ethiopia, hoping to emigrate to Israel.

PEOPLE

• Myra Freedman becomes the first Jew and first female lieutenant governor of Nova Scotia.

• Hockey legend Maurice "Rocket" Richard dies at age 78 after a long bout with cancer.

Sivan

EVENTS

• Hafez al-Assad, Syria's president, dies of heart failure at age 69. His 34-year-old son, Bashar, becomes the new president. Observers proclaim a wait and see attitude towards Bashar's plans for a Syrian-Israeli peace deal.

• Barak meets with United Nations Secretary General Kofi Annan.

PEOPLE

• David Sultan, Israel's ambassador to Canada, ends his four-year term and returns to Israel

• Nancy Huston wins the top prize of $1,000 at this year's Jewish book awards for her novel, *The Mark of an Angel*.

Tammuz

EVENTS

• The world Jewish community is shocked and saddened as 10 Iranian Jews accused of spying for Israel are found guilty. Several governments condemn the verdict and rallies are organized in North American cities to denounce the Revolutionary Court's decision.

• Barak and Arafat negotiate final status issues for nearly two weeks at a Camp David summit. The historic meeting brings no results; Jerusalem is cited as the thorniest issue.

• Barak's coalition government falls apart, but he survives a vote of no confidence, and two motions to bring down the government fail.

• Sephardi Chief Rabbi Eliyahu Bakshi-Doron declares the Temple Mount should remain under Palestinian administration, even after a final agreement is reached.

• The German government and German industries agree to hand over $7.1 billion (Cdn) to an estimated one million former forced and slave labourers. About 170,000 Jews qualify for the compensation, including 15,000 in Canada.

• Seven of the 10 Iranian Jews convicted in Shiraz file appeals.

PEOPLE

• Moshe Katsav, former Likud party cabinet minister, becomes the first Sephardi to be elected president of Israel, defeating former prime minister Shimon Peres.

• Irit Waidergorn, Israel's consul to Ontario and western Canada, returns to Israel after her four-year term ends.

Av

EVENTS

• Senator Joseph Lieberman of Connecticut becomes the first Jew ever chosen to run for the vice-presidency, after being selected as presidential candidate Al Gore's running mate.

• Shas's spiritual leader Rabbi Ovadia Yosef angers Jews worldwide by stating that victims of the Holocaust were "reincarnated souls of Jews who had sinned in the past." The rabbi subsequently explains his intention was not to offend anyone but to try to explain difficult concepts in kabbalistic terms.

• The Vatican says a peace deal signed by Israel and the Palestinians should include international status for Jerusalem's holy sites.

• Katsav says Jerusalem must remain Israel's undivided capital.

• Three Israeli soldiers of the elite Duvdevan unit are killed by friendly fire after a clash with Hamas terrorist Mahmoud Abu Hanud.

• A study by professor Allan Muscovitch reveals poverty among Canadian Jews is as prevalent as in the general population, at 17 percent.

PEOPLE

• Rabbi Shlomo Halberstam, a long-time rebbe of the Bobover chassidic group, dies at age 92.

• Eliahu Ben-Elissar, Israel's first ambassador to Egypt, dies of a heart attack at age 68. Ben-Elissar helped cement the 1979 peace treaty with Egypt.

• Morton Shulman, the outspoken, high-profile doctor, coroner, politician and investment guru dies in Toronto at the age of 73.

Elul

EVENTS

• Pope John Paul II beatifies 19th-century pope Pius IX, who ordered the kidnapping of a six-year-old Jewish boy; he also beatifies much-admired pope John XXIII.

• The mini-parliament of the PLO postpones a declaration of statehood until at least Nov. 15.

• Toronto activist, philanthropist Alex Eisen and Rabbi Philip Scheim inspire the Conservative Rabbinical Assembly to undertake the writing of Megillat Hashoah, to be incorporated in the ritual remembrance of the Holocaust.

• A demographic report published in the American Jewish Yearbook 2000 predicts that the majority of the world's Jews will be living in Israel by the year 2080.

PEOPLE

• Lenny Krayzelburg, an immigrant to the United States from Odessa, wins a gold medal at the Sydney Olympic Games.

• Yehuda Amichai, one of Israel's greatest poets, dies in Jerusalem at the age of 76.

• Former Canadian prime minister Pierre Elliott Trudeau dies at age 80.

With files from the JTA

The IDF leaves Lebanon **[Isranet photo]**

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Fun short stories teach morals

By LEILA SPEISMAN
Staff Reporter

One of the enjoyable things about this holiday season is that we have time to read, not just stuff we have to read for school, but books we can simply enjoy.

Gershon Kranzler has written a book of short stories, some based on chassidic legends, some on stories from the Torah, and others that are just good stories – but always with some kind of a moral behind them.

The book is *Chanan and His Violin and other stories,* (Merkos L'Inyonei Chinuch, 770 Eastern Parkway, Brooklyn, N.Y.) and has illustrations by Bryna Waldman.

The title story, *Chanan and His Violin*, is very moving. Chanan, a young boy in Lodz, Poland, has a wonderful talent – he plays the violin beautifully. When the Nazis invade Poland, Chanan's music helps raise the spirits and sooth the souls of the oppressed Jews in the Warsaw Ghetto, and later at the Treblinka concentration camp. Although the story does not have a happy ending, it shows that courage and strength don't come only from the barrel of a gun.

Most of the stories are far more cheerful. One is about Sender, a very poor man, who loves to recite the Psalms. His wife, desperate because there is no money to prepare for the holidays, throws an old lulav at him, and orders him to go and earn some money. Sender goes to a far city, where the king's son is very ill. The only thing that can save him is the fruit of a palm tree. And what is a lulav if not a branch of a palm tree?

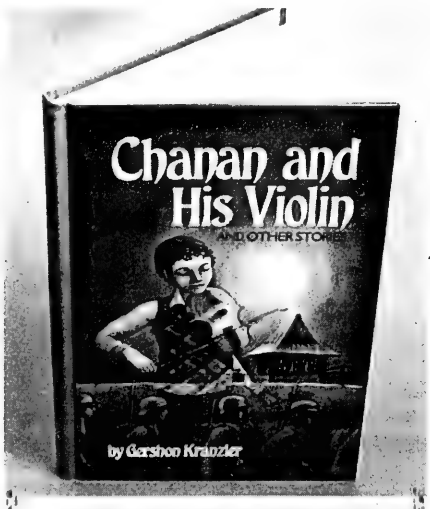
In another story, a teacher who has spent his whole life either studying or teaching, discovers the miracles of nature. Still another is about an airman during World War II who is shot down by German aircraft and then works with the partisans who saved him.

You will especially enjoy stories in which people use intelligence and insight to win over those who are trying to trick or cheat.

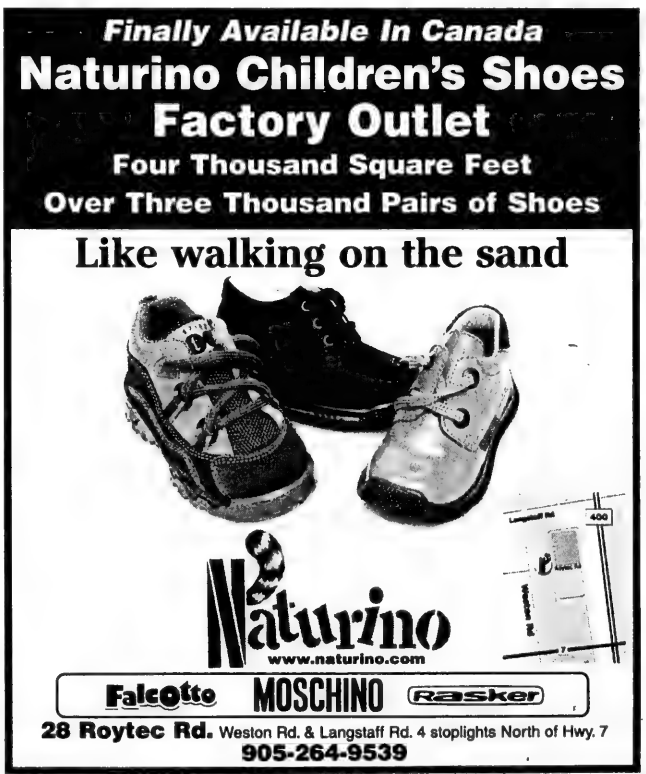
In one story, a young boy discovers who really owns a bag of gold coins.

My favourite, though, is called *The Clever Tanner*. King Solomon, the wise king who built the Temple in Jerusalem, goes for a walk with three of his advisors. He has a conversation with a tanner washing skins in a river that seems to make no sense at all. The final question he asks the tanner is what he would do if the king sent him three turkeys. The tanner replies that he would pluck them. Guess who the three turkeys are!

There is even a Pesach play that you might enjoy putting on before the seder.



WALKING FOR CANCER CURE: Tired but happy Grade 5 students at Associated Hebrew Schools' Kamin campus raised money for cancer research in their recent Terry Fox Walk-a-Thon. [Emma Csillag photo]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Singer, actress Theresa Tova releases debut CD

By BEN ROSE
Staff Reporter

STRATFORD — Theresa Tova, the jazzy singer for whom Yiddish is "a state of mind" has had harsher times in her career.

The actor, who plays matchmaker Yenta in the much praised production of *Fiddler on the Roof* here, remembers when she was mopping the floor backstage before the opening curtain of *Still the Night* at Toronto's Theatre Passe Muraille – a play in which she starred.

She has come a long way since, playing the role of anarchist Emma Goldman in the musical *Ragtime* in Washington in a 2,000 seat venue. At that time, U.S. Vice-President Al Gore told her "there were a lot of unionists out there who liked what you did."

On that trip, the Canadian ambassador to Washington allowed Tova's children, Tara, 14, and David, 16, to sit in his chair and pretend they were running things. Her children, incidentally, spent most of the summer at Stratford with her. Her husband Bob Pearson, a professional costume and set designer, joined them on weekends.

Her debut CD, *Telling Stories*, is being sold at an aboriginal art gallery in Stratford, and the irrepressible Tova told the woman curator, "Don't be surprised if members of my tribe show up."

Tova recalls the time she was travelling in a 17-passenger van with her musicians to give a concert in Windsor arranged by a prominent philanthropist, when the van's radiator blew near a gas station with a coffee house.

While the group waited for a fleet of four vans to pick them up, Tova had her hair done and applied makeup in the washroom. They arrived just in the nick of time for the concert.

On Oct. 31, just three days before *Fiddler* ends its run, Tova will rush into Toronto to appear at the Leah Posluns Theatre in a concert fund-raiser for the Shtetl Foundation of Canada (an organization set up to raise money for the building of a scale replica of a Lithuanian shtetl).

These types of deadlines are now old hat for the singer who was born in Paris but came to Calgary at the age of 18 months. She learned Yiddish as her first language in the prairies, where her grandparents and parents spoke to her only in Yiddish.

She got a big lift when a University of Waterloo student approached her recently in Stratford to say how much he liked her CD.

"Why do you act surprised?" the student asked.

"Because," Tova replied, "you are not 65 and you aren't Jewish."

The singer, in fact, is surprised at how many non-Jews are buying the record, which, she says, is 80 percent in Yiddish.

Theresa Tova

Her close friend and mentor, Hindy Nosek-Abelson, wrote the Yiddish translation for the popular depression song, *Brother Can You Spare a Dime?* which illustrates the diversity of the CD.

The CD produced by cafe singer John Alcorn has a jazzy edge to it, and includes *Sheyn Vi Di Levone, Leybeke, Tell Me, Where Should I Go?, Harshil, Oygen, Papirosen, Play a Little Song for me* (in Yiddish), *Under Your White Starry Heaven,* and *Abi Gezint.*

Tova is joined on her CD by tenor David Wall and instrumentalists Mark Eisenman, Artie Roth, Martin van de Ven, Perry White, Daniel Barnes and guest violinist Steven Greenman.

Tova is rehearsing for her one-night concert at the George Weston Recital Hall, Toronto Centre for the Arts (formerly the Ford Centre), Nov. 19, with her sextet of five-star musicians. She will sing numbers in Yiddish and English.

The Waletzky Trio from New York will open for her in their Toronto debut. The Waletzky Trio is known for their sensitive interpretation of Yiddish melodies and candid lyrics. Tickets, $40, $33, $25, are available from Ticketmaster 416-870-8000.

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Yom Kippur secular observance

TORONTO — The Winchevsky Centre Community is marking the Jewish New Year with a secular observance of Yom Kippur.

This non-theistic ceremony will include music with David Wall (Flying Bulgar Klezmer Band) and Kevin Barrett (guitarist.).

The public is invited to participate in this event with members of Winchevsky Centre Community (the Morris Winchevsky School, The United Jewish People's Order, The Toronto Jewish Folk Choir and Camp Naivelt).

The event will take place Oct. 8 at 7:30 p.m. at the Winchevsky Centre, 585 Cranbrooke Ave. Toronto. $15 for families (two adults with two children); $8 for adults, $5 for children 12 and under). 416-789-5502.

Another dose of them Loving Spoonfuls

Loving Spoonfuls, the irreverent documentary-style grandmother cooking series, returned this week with the first of 13 new episodes on the Women's Television Network (WTN). The show runs Mondays, 6:00 PM EST.

Hot on the heels of the series' recent Gemini Award nomination in the Best Lifestyle category, creator of the show, Allan Novak, announced that Salter Street Films International has signed on as international distributor and will be unveiling the series at the MIP-COM festival next week in Cannes, France.

Series highlights include Jewish bubbie Mary Finson whose daughter, cookbook author Rose Reisman joins her for a low-fat vs. high-fat cookie war (week of Oct.16).With his comedic bent, Allan Novak continues to redefine what a cooking show can be and host David Gale with his warmth and humour continues to charm the bubbies.

Arts & Travel

Eye on Arts

By Bill Gladstone

PEOPLE OF THE BOOK

As we turn the page into the New Year of 5761, Eye On Arts presents its annual survey of what some people in the arts and literary community are reading.

***

Anne Frank: The Biography, by **Melissa Müller**, has been claiming the recent attention of **Chava Rosenfarb**, the Toronto-based Holocaust author. The book, published in 1999 by Henry Holt, contains an epilogue by **Miep Gies.**

"It gives a lot of information about Europe before the war," says Rosenfarb. "It may not be the greatest biography because Anne was so young, and I like more character analysis in a book. But it has a lot of information about how the Dutch people behaved during the war."

Rosenfarb is author of the Yiddish novels *Bociany* and *Of Lodz and Love*, which the Syracuse University Press brought out in English translation last year. The books were awarded the national Glassco Prize for translation in Ottawa on Sept. 30.

***

Speaking of Anne Frank, writer-director **Al Waxman** (whose autobiography, *That's What I Am*, appeared last year) says he read everything he could find about Frank as he prepared to direct *The Diary of Anne Frank* at Stratford this season. He seldom has time to read things unconnected to his current dramatic projects for TV or movies, he says.

However, in connection with an hour-long documentary on Montreal Jewish poet **A.M. Klein**, Waxman recently read some of Klein's poetry and began reading his novel, *The Second Scroll.*

"I had heard Klein's name before, but I didn't know a great deal about him," Waxman admits. "Now I know who he is and what he wrote, and I have the opportunity of turning other people onto him. He's one of those Canadians who are more famous in the United States than in Canada. I like the idea of celebrating accomplished Canadians."

Produced by the History Channel, the documentary about Klein is called *The Messiah of Montreal.* In it, **Leonard Cohen** reads a poem he wrote about Klein, **Margaret Atwood** reads some of his poetry, and Waxman narrates as he strolls the poet's former neighbourhoods. The hour-long production, Waxman says, will air in the winter.

***

Nomi Berger, author of seven novels in the 1980s and the more recent non-fiction book *My Brother Peter*, is currently reading *A Good House*, by **Bonnie Burnard**, winner of the 1999 Giller Prize.

"It's a very meticulously detailed study of a family and small-town Ontario life from 1949 to 1997," Berger says. "It's very well-crafted and has a remarkable ring of authenticity. It's a charming read."

***

'Bellow has lost none of his talent'

In his novel *Ravelstein*, **Saul Bellow** focuses on a character based on his late friend, **Allan Bloom**, the Chicago professor who once taught in Toronto. Author **Morley Torgov** (*The War to End All Wars, The Outside Chance of Maximilian Glick*) says he found Ravelstein particularly intriguing because his children studied with Bloom years ago. "My children were almost his disciples," he recalls.

"Even though Bellow is 85 years old, he's lost none of his talent or genius as a writer. He's as great as ever." Torgov also read *The Human Stain*, **Philip Roth's** latest. "The guy simply can't write a bad book," he says.

Having just completed the writing of **Stickler and Me**, a young adult novel that is now at a publishing house, Torgov has started working on a new novel, *Suicide Note*, about the composer **Robert Schumann**.

***

Barbara Rusch, chair of the upcoming Holocaust Education Week, holds a master's degree in French literature. She recently read *Pamela*, by **Samuel Richardson**, an early classic of English literature. Published in 1740 and regarded as the first modern novel, it's an epistolary tale (told in a series of letters) about a woman who, being of sound virtue, triumphs over an abductor who presses her for favours.

"I was very impressed that this innocent woman was not rescued from her fate by a *deus ex machina* or by a man coming in on a white charger," Rusch says. "Rather, she was rescued by her own virtue, her own quick thinking, her incredibly strong family values, and her own determination."

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Arts & Travel

Filmmaker, author Amos Kollek feels 'conflict' living outside Israel

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Israeli film director Amos Kollek, the son of Jerusalem's former mayor, is torn between desire and duty.

"Everyone should do what they want," he said, "and that includes the freedom to live where they want to live. But I was raised on Zionism and all that. So a certain conflict exists in my being away from Israel."

Kollek, whose movie, *Fast Food Fast Women*, was screened at the recently-concluded Toronto International Film Festival, is a resident of New York City when he is not living in Jerusalem.

But his famous father, Teddy, who was mayor of Israel's capital for a quarter of a century, would be far happier if he returned to Israel on a permanent basis. "Overall, pure and simple, he would love for me to live in Israel."

Kollek, however, has no plans to move back to Jerusalem, where he maintains a house near the zoo.

"For a variety of reasons, I have a wish to be away from Israel sometimes because Israel can be very confining. And sometimes, you have a wish to go against what people tell you. I have a certain resistance to being told what to do."

A bit of a rebel, Kollek, 53, believes that, as a filmmaker, he is better off in the United States. He lives there with his third wife, Osnat, a photographer, and their two young children, Avigaiyeel, 5, and Noaa, 3.

"To some degree, it's easier to shoot a film outside Israel," said Kollek, a mild-mannered, balding man with wispy gray hair whose low-budget English-language films invariably touch on such themes as loneliness and the search for love.

"There is little funding for films in Israel. Making independent movies anywhere is hard, but still harder in Israel. And statistically, films have a better chance of distribution abroad."

And yet, because he is an Israeli to the marrow, Kollek usually tries to find ways to connect his films to Israel. "I'm an Israeli and I have emotional ties to Israel. It's basically my home."

Kollek's first movie, *Goodbye, New York*, was shot in Israel. A subsequent film, *Double Edge*, dealt with the Arab-Israeli dispute. And the film he is currently working on, *Linda*, a comedy about relationships, is partially set in and around Jerusalem.

Born in Jerusalem in 1947, he studied psychology and philosophy at the Hebrew University after serving in the army. (Kollek's younger sister, Osnat Sachs, a painter, lives in Israel).

In his second year as a student, he wrote a movie treatment which blossomed into a novel, and a movie called *Don't Ask Me If I Love*, and effectively launched his overlapping careers as a novelist and filmmaker.

"My parents were very supportive, though they would have preferred me to be a farmer on a kibbutz, building the country. But it was never a major issue between us."

When he was in his 20s and 30s, Kollek concentrated on writing, churning out a succession of novels from *The Girl Who Brought The War* to *Four Weeks In Gaza*. He also contributed columns to *Ma'ariv*, the Tel Aviv daily, and *La Isha*, a women's magazine.

In 1979, he turned his talents to his autobiography, *For Jerusalem: A Life*, published in Hebrew, English and other languages.

"I guess he asked me to work with him because he wanted to get to know me better," Kollek explained in an interview on the second-last day of the Toronto International Film Festival. "When I was growing up, he was very busy with affairs of state."

Around 1985, Kollek began to focus on cinema. "I haven't written a novel in about five years," he said.

Kollek, whose independent, non-studio films include *Forever Lulu*, *High Stakes*, *Sue* and *Fiona*, has worked with actors from Hanna Schygulla and Sally Kirkland to Alec Baldwin and Faye Dunaway.

His films, usually financed by European investors and made for under $2 million U.S., are not great moneymakers.

But in the past three years, they have gained greater recognition than ever before. *Fast Food Fast Women*, his third movie at Toronto's festival, revolves around an overworked Manhattan waitress who's been stuck in a stale relationship for too long. It opened to good reviews in Israel and France, and will be released in the United States next spring.

Politically, he and his father are more or less on the same wavelength, both being Labour party pragmatists.

The eastern sector of Jerusalem, he observed, will eventually have to be shared by Israel and the Palestinians. "It's not important who officially controls eastern Jerusalem, but how well people get along. Why die over all kinds of arguments over this or that piece of land? As long as one side is deeply unhappy, there won't be peace."

What of the Temple Mount?

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Arts & Travel

Ex Argo cheerleader does the cha-cha in Grease

By KATHRYN KATES
Special to The CJN

TORONTO — Maureen Katz says her daughter Jodie could sing before she could talk.

At her first birthday party, the budding chanteuse took delight in entertaining all her guests. Now 25, the Ottawa-born actress, singer and dancer's passion for performing is still very evident in her portrayal of Cha-Cha in the latest production of the hit Broadway musical and Hollywood movie, *Grease, Like You've Never Seen It!*

As Cha-Cha, a sly, saucy and sassy girl who loves to dance, Katz joins leads Ma-Anne Dionisio (*Miss Saigon*) as Sandy, and Rick Miller as Danny, in this updated revival of the classic '50s-inspired musical.

Katz is a natural talent, born into a musical family. Her father was in a band a few decades ago and her mother played the clarinet.

"When it comes to musicality, I can't read a note of music; it is like Greek to me," Katz says. "I have had almost no vocal training, but I have a very good ear. I don't know how to play any instruments, but I hear everything with almost perfect tone.

"My training in dancing is quite sparse. I went to the Gretta Leeman School of Dance in Ottawa and studied jazz just until I was 13, but I've always been this firecracker dancer. I'm very fortunate to have this talent in me.

"In terms of my training, I've been almost all self-taught, which can be a hindrance at certain auditions that are very technical," she admits. "I muddle through and I've gone pretty far, considering."

Her first foray into theatre was in *Fiddler on the Roof* for the JCC Theatreworks in Ottawa.

Katz attended McGill University in Montreal graduating with a degree in North American studies. At McGill, she kept active writing for the school paper, cheerleading and appearing in musicals.

Her first big role at the University was Val in *A Chorus Line*. When Canada's Wonderland held auditions across the country, 300 hopefuls attended the audition in Montreal alone.

Jodie Katz

Katz won one of the nine positions offered, prompting a move to Toronto.

She followed her summer job at Canada's Wonderland with the UC Follies production of *Guys and Dolls* at Hart House.

In March 1998, she landed a job performing as lead singer on a cruise line travelling around the Caribbean and the Mediterranean.

Since coming to Toronto, Katz has taken a few classes at the Randolph Dance School and some private vocal coaching with David Dunbar.

"Singing, dancing and acting isn't just a hobby, it is my other persona. It is not something, I chose to do – it has chosen me.

"In that sense, I feel blessed not only to perform for an audience, but actually make it my living.

"I have to make it work or my mom will make me go back to school, which I really don't mind – I love school."

To support her budding career, Katz works at a number of jobs including as a journalist for a Web site company geared to students, as a go-go dancer at the Phoenix and the Joker (two night-clubs in the city), and as an occasional wedding singer.

Last year, Katz worked on the football field as a lead Argo cheerleader.

Katz also likes to entertain around the dinner table and envisions herself with her own television cooking show.

Like many other actors, she too wants to tackle Broadway one day.

"I'm very emotional and sensitive, like most actors tend to be. When I go to see a big musical, I actually cry because I want to be on that stage so badly that it hurts.

"This year, a really telling moment for me was when I was watching the Tony Awards and I started to bawl, because I had just gotten the part of Cha-Cha in *Grease*, which was a big deal to me.

"At that moment, I knew in four months I wouldn't have to be watching from the audience. I would be onstage. It was an overwhelming feeling," she says.

Grease, Like You've Never Seen It! is directed by Denis Bouchard and choreographed by Dominque Giraldeau, both of Montreal, and is playing at Toronto's Elgin Theatre until Oct. 22. For tickets, call the Elgin Theatre Box Office at 416-872-5555.

Aelita glitters in BJC fundraiser

By BEN ROSE
Staff Reporter

TORONTO — Latvian-born singer Aelita linked arms with Igor Emelianov, her baritone supporting star, and turned to the sold-out audience at Leah Posluns Theatre.

"How many of you think we are married?" she asked teasingly.

Half the audience put up their hands, and Aelita replied: "Yes we are, but not to each other. My husband is doing the lights for the show, so I have to be nice to him."

This was typical of the tone set by the international starlet in her first professional appearance at the theatre, where her production, Around the World in 90 minutes, was a fund-raiser for the 55 plus department of Bathurst Jewish Centre (BJC).

Aelita, appearing in glittering gowns,which she said she was willing to lend to any one of appropriate size (size 4 to 6), said she has raised $7 million for Israel in 20 years.

In addition to Emelianov, her show included energetic violinist Vassily Popadiuk and six dancers from the Ontario Dance Theatre Company whose numbers took the audience to world capitals.

Aelita was at her best as chanteuse Edith Piaf, dressed in an appropriate French costume, singing *La Vie en Rose*, but her sing-along numbers in Yiddish were the most popular with the audience.

Emelianov sang selections from *Barber of Seville* and *La Traviata*, while Popadiuk enthralled with his fingering of *Hungarian Rhapsody* and *Gypsy Rhapsody*.

The audience was welcomed by BJC officers Ed Yuditsky, Ida Gross and Joe Starr, who all paid tribute to staff members Teme Kernerman, Janet Klein-Slavin and Janis Roth.

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A brief history of Jewish film making

By LARRY ANKLEWICZ
Special to The CJN

The High Holy Days are usually a time of reflection and contemplation and with this in mind, my thoughts recently turned to the great advances that have been made in putting Jewish stories and Jewish characters on the silver screen.

The sound era in films started with a bang. The first talkie was *The Jazz Singer*, a story about a cantor's son who leaves his Jewish traditions to pursue success as a popular entertainer.

After that very little of Jewish content came to the screen for many years. Most of the 1930s, 1940s and early 1950s, the era of Hollywood's Golden Age, saw few Jews portrayed in films.

If one excludes the two dozen or so Yiddish films produced during these two decades, there is very little Jewish content produced in the film world, with the possible exception of Charlie Chaplin's *The Great Dictator* and Ernst Lubitsch's *To Be Or Not To Be*.

There were a few films that dealt with Jewish characters, such as *Disraeli*, *The Rothschilds*, *The Jolson Story* and *Rhapsody In Blue*, but most of these had their Jewish characteristics filtered out.

Once these films got by the perfunctory childhood years, there was very little reference to the characters' Jewishness.

Even after two of the most momentous events in Jewish and world history, the Holocaust and the re-establishment of an independent Jewish state, the people who controlled the film industry were too paranoid to deal with these subjects on the screen.

Actually, I am speaking too broadly. There were a handful of Jewish films made in the 1940s and early 1950s, but these were done mainly by small studios and often by non-Jewish producers and directors.

Orson Welles directed and starred in a small, but powerful film about an escaped Nazi war criminal called *The Stranger* in 1946, and Elia Kazan directed the landmark *Gentleman's Agreement* in 1947.

Kazan was inundated by Hollywood moguls in an attempt to dissuade him from making the film, but refused to acquiesce to their pleas.

The year 1947 also saw the release of the film *Crossfire*, with Edward Dmytryk directing this powerful look at anti-Semitism.

Several small films about Israel, or set in Israel, were also made during this period, such as Kirk Douglas' *The Juggler*, *Sword In The Desert* and *Faithful City*, but once again, these films did not receive much studio support and they disappeared very quickly.

Woody Allen

Even the advent of home video has been unable to resuscitate these last three films and they are still unavailable to film collectors unless you are fortunate enough to come across them during some late night television presentation.

The late 1950s and early 1960s saw the first signs that change was coming to Hollywood. The old producers and movie moguls were disappearing and a new generation was taking control of the film industry. Some of the old fears disappeared and some new approaches revitalized the business, especially after Hollywood made peace with the television industry.

It now became a little easier to produce films about Jews and about Jewish events. Such films as *Marjorie Morningstar*, *Me and the Colonel*, *The Diary of Anne Frank*, *Exodus*, *Judgment At Nuremberg* and *The Pawnbroker* came to the screen during the late 1950s and 1960s.

Although the taboo had finally been broken, it would still be some time before Hollywood became comfortable about showing Jewish characters on screen.

It would require the appearance of producers/directors such as Mel Brooks, Woody Allen, Paul Mazursky and Barry Levinson to open the doors all the way.

After that, others could follow and by the end of the 1990s, filmmakers finally seemed more at ease in putting Jewish characters on screen, even when it was completely irrelevant to the plot, in such films such as *Independence Day* and *Boiler Room*.

As a result, the past two years have seen such widely released feature films as *A Walk On The Moon*, *Life Is Beautiful*, *Jakob The Liar*, *Liberty Heights* and *Keeping The Faith*. Not all of these have been successful at the box office, but it is a trend that appears to be ongoing.

In fact, several films with Jewish themes or major Jewish characters are scheduled for release over the next year or two and a number of television films and mini-series are scheduled to be telecast.

If this is an area of interest for you, keep you eyes on the film release schedules, film festival programs and television guides, because there are some interesting, provocative and stimulating films on the horizon.

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Travel professionals raising funds for medical research

By BILL GLADSTONE
Special to TheCJN

TORONTO — Conquest Vacations, a leading Canadian tour wholesaler, is helping to raise funds to support research into Ehlers-Danlos Syndrome (EDS), a relatively little-known medical disorder that weakens the connective tissues of the skin, ligaments, tendons and blood vessels.

The disorder is congenitive and affects one in every 5,000 to 10,000 persons of all racial and ethnic backgrounds, both males and females.

The condition affects children and may, in extreme cases, result in organ and vessel rupture, immobility, and shortened life expectancy.

Conquest, which operates charter travel packages from major Canadian cities to popular sun destinations in Florida, Mexico and the Caribbean, as well as offering flights to Europe, handles about one million passengers per year. The Toronto-based company recently printed 150,000 donation flyers about EDS, which it is enclosing in all of its ticket packages in Ontario throughout the late summer and fall.

"We're telling our customers something about EDS, and we're saying, 'You're going on a vacation and you obviously have some disposable income, and can you spare a few bucks to help,'" says Robbie Goldberg, president and owner of the 28-year-old company. "We hope we can do some good."

The donations are being used to support research into the disease being conducted at the Hospital for Sick Children in Toronto.

Conquest, which has supported other fundraising efforts of the Hospital for Sick Children, was spurred into action in this case by an industry colleague, travel consultant David Freudmann of Uniworld Travel and Tours. Freudmann has been actively campaigning for EDS for some time.

"What I want to do eventually is to establish a chair of research for EDS, but that costs $2 million," Freudmann says. "We're building up to the chair with an endowed research fund. That's the route we've taken. We have about 50 per cent in actual pledges so far."

According to Conquest's flyer, researchers have identified the genetic codes that produce EDS, but "There are still many more questions about diagnosis, classification, and treatment which go unanswered."

For more information about the EDS Research Endowment Fund, contact the Hospital for Sick Children at 416-813-6166; fax 416-813-5024.

Business Profile

Broadcast vet on the move with new Web venture

By SHELDON KIRSHNER
Staff Reporter

Sidney M. Cohen, president of the Virtual Broadcast Corporation, is clicking his way to success.

Riding the crest of the Internet craze, a development no less sweeping in scope than the 19th-century Industrial Revolution, he is refining a concept bound to insinuate itself into the lives of millions of people around the world within the next few years.

With the launch of their Toronto-based dotcom company last January, Cohen and his partner, Chris Meraw, have begun to develop a new kind of broadcasting for the 21st century.

Never having been intimidated by the fast pace of technological change, he is pressing ahead, confident that he and Meraw are in the right place, at the right time.

"I've always believed in the next big thing," said Cohen, who was surfing the Internet long before it morphed into a household name-cum-convenience in the 1990s. "As the Internet grew, I grew with it."

Cohen's Internet station, www.tvradio.com, offers viewers in more than 100 countries, including Israel, a panoply of original "infotainment" programming.

His Internet television portal can best be accessed with a high-speed cable connection using Internet Explorer and Windows Media Player, he said.

Offering close to 40 hours of original, "need-driven" content, in shows of duration from two to five minutes, tvradio.com is nothing if not eclectic.

Through the medium of some 21 specialty networks, surfers can log on to programs on topics running the gamut from health, food and drink to film and business.

The programming is useful and user-friendly, said Cohen, a 52-year-old veteran broadcaster born and raised in Montreal.

If you click on the movie network, you can read the latest film reviews, celebrity interviews and behind-the-scenes accounts of how movies are made.

Click on the doctors' or health networks and you can call up information on subjects ranging from erectile dysfunction to holistic medicine.

Click on Private Eye and you can learn how to hire a private detective and where to buy spy gadgets.

Click on cruise ships and you can find out about current destinations.

Click on comedy and you'll be told what it takes to be a comedian.

"We have a growing audience," said Cohen, estimating that Americans comprise 70 percent of his viewers, while Canadians account for 15 to 20 percent.

"Anyone can log on and do what they want with us," he added.

Currently in the process of going public, Virtual Broadcast Corp. intends to generate revenue through advertising, e-commerce and technology transfer.

Although it is still fairly new, the company already has managed to snag blue-chip advertisers like Mercedes Benz, Avis and Via Rail.

Its e-commerce arm, which will be up and running soon, has signed distributorships with music, video and beauty products firms.

And Virtual Broadcast Corp. is selling state-of-the-art computer hardware in Europe and Asia.

Cohen, a seasoned TV producer and director who has worked for Canada's two major networks, CTV and CBC, joined Virtual Broadcast Corp. in June 1999.

"Meraw reached out to me via a mutual friend," he explained. "I shared his vision and was excited by his dream. Fifteen minutes into our first meeting, I pulled out my cheque-book. We have clicked along famously since."

From not a single employee a year ago, the company has grown to 20 full-time workers and 10 freelancers today.

"We've passed the research-and-development phase, and now large investors are coming our way," Cohen said.

A graduate of Montreal's Northmount High School, he is the son of Edward and Beatrice Cohen. They met as soldiers in London during World War II and recently celebrated their 80th birthdays.

At Northmount, Cohen joined *Like Young*, a Montreal television show popular with teenagers, as a dancer and singer.

In fact, Cohen was first bitten by the show business bug when he was much younger. At Camp B'nai Brith, in the Laurentians, he and a group of campers appeared on a CKVL radio show. The experience brought out his innate qualities as a trouper.

Sidney M. Cohen

After finishing high school, he studied computer programming and toiled at a number of forgettable jobs.

University never beckoned. "I was too busy working," he said.

Cohen got his big break in 1966 when game show host Dan Enright hired him as a writer for *It's a Match*.

Full of restless energy, he subsequently worked for Expo 67's television division, *Photo Finish*, a game show in Toronto, and NHL hockey player Bobby Hull as a press agent.

The peripatetic Cohen then directed news coverage for TV stations in Montreal, Ottawa and Toronto – CFCF, CJOH and CFTO.

Building his resume, he directed three CBC-TV programs – *Midday*, *Business World* and *Newsworld*. As executive producer of CTV's *Canada AM*, he directed live coverage of the 1992 summer Olympics in Barcelona, Spain.

It was a hectic, stimulating life. One day, he recalled, he had breakfast with Shimon Peres and lunch with Mikhail Gorbachev.

Cohen, who is married and has two grown children, was also involved in the creation of several Canadian game shows.

The Mad Dash, which ran from 1979 to 1985, was the first big-prize game show in this country, he claimed. Now being made in a Polish-language version in Lodz, it was the first English-Canadian series to be licensed and produced abroad.

From 1981 to 1988, Cohen co-created and directed a prime-time series, *Thrill Of A Lifetime*.

During this period, he developed several children and youth shows, including *Game Nation*, *Test Pattern* and a *Raffi* special.

Cohen also produced Alex Trebek's early CBC series, *Strategy*, and produced and directed *Time Chase*, a quiz show in association with History Television.

Of late, he has been putting the finishing touches to *Porthole TV*, a show about cruise ships which debuts on Global in mid-October.

For now, however, Cohen's energies are primarily focused on tvradio.com. "We'll be big," he said. "We're developing partnerships. We're moving into foreign languages."

Cohen and company are doubtless on the move.

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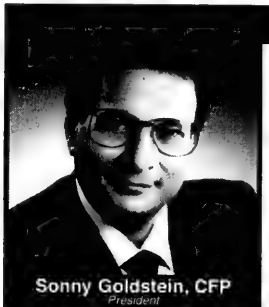

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Israel among world leaders in bioengineering

By WENDY ELLIMAN
Jewish Telegraphic Agency

JERUSALEM — The formal birth of bioengineering – the blending of mechanical, electrical and chemical engineering with medicine and biology – roughly coincided with that of the State of Israel.

Artificial organs, prosthetic limbs, cardiac pacemakers, hearing aids, space suits and cosmetic implants are the products of a science barely known 50 years ago.

Today, Israel is among the world's leaders in this rapidly evolving science.

Surgery is one area where bioengineering is leading to great improvements. An idea being tested at the Technion-Israel Institute of Technology in Haifa, for example, is a surgical robot whose "hand" is much steadier than a surgeon's.

With the correct co-ordinates fed in, this tremor-less mechanical hand performs knee-replacement surgery with superhuman accuracy, says project developer Prof. Moshe Shoham.

Surgical robot hand being used at the Technion

Image-guided surgery is another bioengineering technique that bestows on surgeons superhuman precision. With special scanners and CT or magnetic resonance imaging (MRI), it can pinpoint areas of the brain to within a fraction of a millimetre, adds Shoham.

In another example, last year at Hadassah-Hebrew University Medical Centre in Jerusalem, Prof. Felix Umansky, a neurosurgeon, was able to remove a bullet from the head of an 11-year-old boy along the exact trajectory it had travelled upon entry, sparing the child additional trauma to his brain tissue.

Coupled with a radiation device, this exact way of localizing targets inside critically sensitive tissue can deliver radiotherapy to specific groups of brain cells to control epilepsy or Parkinson's tremors, insert an electrode and, ultimately, transplant healthy brain cells.

On a larger scale, movement of human arms is being measured in mathematical terms at the Weizmann Institute of Science in Rehovot, where Prof. Tamar Flash has found that the brain always chooses the smoothest possible movements. "Understanding how the brain controls arm movements is of great relevance to robotics," she explains.

Her collaborative work with engineers and other researchers has already had an effect on robot design in agriculture, for example. A robot equipped with artificial vision is used for harvesting melons.

The algorithms derived from Flash's studies about the way the brain directs the arm to reach for and grasp an object is being applied to the "arms" designed for medical robots.

Science's growing understanding of genetics has clearly had a domino effect in the bioengineering field – and its effects are not limited to medicine.

A Ben-Gurion University of the Negev research project to decipher the genetic code of red algae may lead to growing fruits, vegetables and grains in the ocean. Among the thousands of genes professors Shoshana Arad and Yakov Weinstein hope to find are those that will permit growth in seawater. It may be possible to isolate these genes, and then transplant them into food crops which can be "sown" in the world's oceans.

Marine life is at the centre of another promising bioengineering study at Ben-Gurion. Biologists, chemists and physicians there are investigating the usage of biomaterials from the sea to replace human bone damaged by trauma or disease.

The researchers have found a strong and porous coral that doesn't trigger an attack by the human immune system, and degrades as new bone grows. They are also growing coral-like materials in laboratories and returning them to the sea to ensure the long-term health of coral reefs.

Genetics is also playing an ever-increasing role in medicine. In cancers of the bladder, ovary and liver, for example, Hadassah researchers have found a correlation between the progress of the disease and the levels of the H19 gene in the patient.

"Ultimately, H19, along with every gene involved in tumour development, could be screened through [a process called] DNA array," says Dr. Eithan Galun. "Medicines could then be tailored for the gene expression unique to the tumour in each patient."

Meanwhile, the DNA of malignant tumours is under attack at Ben-Gurion, where a team of researchers is working on techniques that could significantly improve treatment for certain cancers. Their focus is prostate cancer, and their technique involves the placement of tiny radioactive sources directly into the prostate.

The team uses a drug they've developed, called porphyrin, which is drawn to tumorous cells. When activated, the drug releases low-energy electrons into the cells, devastating their DNA, while sparing the healthy tissues surrounding the tumour.

Genetic engineering technology may also defeat autoimmune diseases such as multiple sclerosis and rheumatoid arthritis. A Technion team led by Dr. Nathan Karin has created what it calls a "naked DNA vaccination," which "teaches" the immune system to correct its own errors.

The team created specially engineered genes based on the patient's own peptides, the overproduction of which can result in devastating inflammation of nerves, joints and cartilage. These new genes deceive the immune system into decreasing peptide production.

However, one major stumbling block in gene therapy is getting the right gene to the right place. While no method of delivery has yet been perfected, a Hadassah team has developed a way of testing whether hard-to-see DNA reaches the right organ or tissue.

"We've borrowed from the firefly," explains Galun. "The light it emits is based on a single gene, which we add to each gene package sent into mice. When we scan the mouse, the firefly gene glows, and we can see which tissues the gene package has reached."

The short history of bioengineering is one of rapid progress. With Israeli scientists, in part, taking an active lead, it has succeeded in bypassing the heart, replacing human organs and producing detailed and accurate images of the insides not only of our bodies, but even of our cells.

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About Nutrition

By LISA WEINBERG

Q. What would be the best foods to serve Kol Nidre night, before fasting?

A. Your best choices would be a combination of protein and complex carbohydrates. The protein could be any meat, fish or poultry. The complex carbohydrates could be minestrone soup or barley soup, or dishes such as brown rice, kasha, lentils, split peas; complex carbohydrates for dessert could include oatmeal cookies, banana, apple or carrot cake made with whole wheat flour, and fresh fruit. Also be sure to drink a lot of fluids (particularly water) to avoid thirst, and avoid very salty or spicy foods. Have an easy fast!

Q. My son is four months old and I am wondering when it is an appropriate time to introduce cereal, which one I start with and how long until I try the next?

A. Now is a perfect time to introduce cereal. Most pediatricians recommend starting cereal between four and six months. You should start by introducing rice cereal, then barley, then oatmeal and last mixed grains. I usually recommend giving each grain for five days before trying to the next. You want to make sure that your baby is tolerating the first type before introducing another. Some parents think that giving the beginner cereals (rice and barley) for longer than five days is a safer way to ensure tolerance. You should be careful in doing this, as rice and barley cereal are both more constipating than the other grains. It is best to try them all (five days each) and then serve your baby a varied menu of grains to prevent constipation and discomfort.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions send them to The CJN.

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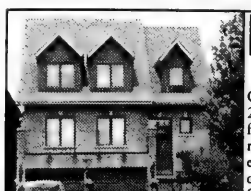

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FRANK, Andrew - on Sept. 9, 2000, late of 8 Covington Rd., #1106.
POMER, Anne - on Sept. 9, 2000, late of 3560 Bathurst St.
FRIEDMAN, Louis - on Sept. 11, 2000, late of 850 Steeles Ave. W., PH #3.
GREEN, Linda - on Sept. 11, 2000, late of 1121 Steeles Ave. W., #303.
FELDMAN, Hilly - on Sept. 14, 2000, late of 12 Mylesview Pl.
LIPSHITZ, Sam - on Sept. 14, 2000, late of 115 Antibes Dr., #1007.
CHAPNICK, Celia - on Sept. 15, 2000, late of 8 Covington Rd., #208.
SCHACHTER, Norma - on Sept. 15, 2000, late of 44 Lankin Blvd.
KLIMAN, Bertha - on Sept. 16, 2000, late of 6200 Bathurst St., #1103.
MENSHER, MIRIAM - on Sept. 16, 2000, late of 429 Walmer Rd.
IGNATENKO, Alexander - on Sept. 11, 2000.
KAGAN, Sheina - on Sept. 11, 2000, late of 80 Antibes Dr.
STERN, Tibor Bela - on Sept. 12, 2000, late of 135 Antibes Dr.
BERNSTEIN, Eva - on Sept. 13, 2000.
HOLLANDER, Samuel - on Sept. 13, 2000.
MOSHIYOV, Bolyar - on Sept. 13, 2000.
RENDER, Bernice - on Sept. 13, 2000, late of 7300 Yonge St.
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GANGBAR, Sheppard - on Sept. 17, 2000, late of 3560 Bathurst St.
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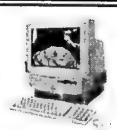
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Vatican decisions upset rabbis; Jewish-Christian dialogue cancelled

By RUTH E. GRUBER
Jewish Telegraphic Agency

ROME — Recent moves by the Vatican have soured its relations with Jews to the point where a scheduled "Day of Jewish-Christian Dialogue" is being indefinitely postponed.

Rome's chief rabbi, Elio Toaff, and his deputy, Rabbi Abramo Piattelli, pulled out of the scheduled Oct. 3 symposium – long scheduled as part of the Holy See's Millennium Holy Year program.

The rabbis were responding to two developments earlier this month that deeply upset Jews.

One was the Sept. 3 beatification of Pope Pius IX, the 19th-century pontiff who was the last pope to keep Jews in the ghetto and who was behind the 1858 kidnapping of a young Jewish boy who had been secretly baptized as a baby.

The other was a Vatican document released Sept. 5 that rejected the idea that other faiths are equal to Catholicism.

The document, issued by the Congregation for the Doctrine of the Faith, the Vatican's guardian of orthodoxy, said followers of other religions are "in a gravely deficient situation in comparison with those who, in the church, have the fullness of the means of salvation."

Even other Christian denominations have "defects," it said.

"There exists a single Church of Christ, which subsists in the Catholic Church, governed by the Successor of Peter and by the bishops in communion with him," it said.

The document sparked anger and dismay among Jewish and non-Catholic Christian leaders, and prompted concern that it could set back the course of interfaith dialogue that started during the 1960s with the Second Vatican Council.

To many observers, both the document and the beatification of Pius IX seemed out of step with the outreach to Jews and other faiths that has been a pillar of the papacy of Pope John Paul II.

The Pope made self-examination and repentance for past sins – including anti-Semitism – a major theme of the 2000 Jubilee, or Holy Year.

This culminated with the Pope's praying at the Western Wall during his pilgrimage last March to the Holy Land.

These new "pronouncements of the church are surprising and inconsistent with the courageous steps of John Paul II," Leone Paserman, president of the Rome Jewish community, told reporters.

Tullia Zevi, a former president of Italy's Jewish community, called the two developments "a cold shower after the optimism generated by the development of dialogue."

Jews were not the only voices of protest against the Vatican document.

"The idea that Anglican and other churches are not 'proper churches' seems to question the considerable ecumenical gains we have made," said Archbishop of Canterbury George Carey, the spiritual leader of 70 million Anglicans, in a statement.

Some saw the developments as dramatic evidence of an inner struggle within the Vatican hierarchy as the 80-year-old John Paul's reign draws to its inevitable close.

But others saw them as consistent with Catholic theology and belief.

"It is the Roman Catholic formula of confession, extended to behaviour," said one Rome observer. "The assumption is that you apologize, ask forgiveness, and the slate is wiped clean."

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Single female, professional, pretty, petite, red hair, enjoys music, movies, travel, fine wine, art galleries, musicians, seeks male, 54-65 yrs, kind, successful, good sense of humour, educated **AD#1191**

FRIEND AND COMPANION
Widowed female, 5' 6ñ"-5' 7", 130 lbs, reddish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend **AD#1105**

COMPANIONSHIP
Female, attractive, slim, tall, energetic, intelligent, spiritual, seeks unattached male, for companionship **AD#1263**

FRIEND AND COMPANION
Widowed female, 5' 6ñ"-5' 7", 130 lbs, reddish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend. **AD#1105**

ARE YOU OUT THERE
Female, seeks non smoking male in his 40's, who's intelligent, secure, active, and has a sense of humour. **AD#1037**

SWEET AS HONEY
Single Jewish female, late 20's, attractive, fit, auburn hair, green eyes, educated, employed, traditional values, strong cultural beliefs, with a zest for life, enjoys dining and dancing, romantic adventures, seeks professional Jewish male, 30-45 yrs, for possible long term relationship **AD#1259**

FRIENDS 1ST
Single mom of 2 children, 38 yrs, attractive, spontaneous, adventurous, from Israel, enjoys movies, travel, loves children, pets, seeks male, 38-45 yrs, with similar interests and qualities **AD#1450**

DOG LOVER
Divorced Jewish female, 36 yrs, 5' 4", slim, optimistic, insightful, idealistic, social, conscious, appealing, both inside, inside and out, seeks male, 34-48 yrs, who's stable, must be humourous, has eclectic, interests, in terms of films and music, enjoys exercise and loves dogs **AD#1469**

HONEST A MUST
Single female, 42 yrs, 5' 4", (Shomer Shabbst), blue eyes, brown hair, voluptuous, sensual, good natured, intelligent, fun loving, enjoys travel, the theatre, long walks, long walks, boating Seeks male, emotionally and financially stable, over 5' 9", for possible long term relationship **AD#1136**

WINTER GETAWAYS
European senior lady, flexible, compassionate, and fit, seeks similar male, to share winter vacations, preferably in Israel **AD#1610**

MUST LOVE KIDS
Fun loving Jewish mother of 2, 34 yrs, traditional but not religious, tall, attractive, rubenesque, good cook and friend, seeks male, fun, compassionate, romantic, and must love kids, to start life over again **AD#1340**

SOULMATE SEARCHING
Separated Jewish female, 49 yrs, petite, 5' 2", blue eyes, auburn hair, enjoys travelling, bridge, the theatre, long walks, good conversation, seeks male with similar interests and qualities **AD#1587**

KIDS R NOT US!
Single female, 37 yrs, independent, slim, attractive, ambitious, funny, articulate, ethically and professionally driven, seeks male, humanitarian, avid reader, like minded, with no particular urge to multiply **AD#1026**

FRIENDS 1ST
Widow Jewish female, 55 yrs, 5' 4", enjoys life to the fullest, seeks male, 58-60 yrs, fun to be with positive secure with traditional values **AD#1400**

LOVES LIFE
Single female, 42 yrs, warm, sensual, redhead, enjoys healthy life style, long walks, cuddling by the fire, hiking, cross country skiing, seeks male, non smoker, university educated, good sense of humour, intelligent, enjoys the outdoors **AD#1458**

SEEKING SOULMATE
Single Jewish female, 50 yrs, free spirited, wide variety of interests, seeks male, good sense of humour, enjoys life and self confident **AD#1456**

PET LOVER
Single Jewish female, slim, attractive, 5' 1", brown hair, brown eyes, friendly, outgoing, university educated, professionally, employed, enjoys movies, the theatre, travel, spending time with her dog, seeks male, Jewish, single, 35-41 yrs, with similar interests and qualities **AD#1183**

EASY ON THE EYES
Professional Jewish female, 5' 7", blue eyes, intelligent, sensitive, selective, sensuous, keeps fit/active, non smoker, social drinker, carries no personal baggage, enjoys theatre, travel, and lives life to the fullest, seeking male who shares emotions, to share life together **AD#1500**

FRIENDS FIRST
Divorced female, warm, loving, 2 small children, seeks male, family oriented, down to earth, good sense of humour, loves children, for friends first relationship **AD#1056**

COSMIC LOVE
Jewish female, 5' 6", slim, fit, pretty, intelligent, spiritual, creative, holistic, loving, friendly, dancer, artist, writer, therapist, deep, humourous, joyful, seeks fit, romantic male, 33-53 yrs, who's in an ecstatic natural state of joy and love, and wishes to share it with someone **AD#1414**

ROMANTIC AT HEART
Single mom, Russian origin, one 15 yr old son, professional, enjoys art, movies, music, nature and travel, positive, creative, attractive, sincere, seeks male, intelligent, sincere, creative, responsible, loving for long term relationship **AD#1431**

SEEKING SOULMATE
Single female, intelligent, attractive, creative, red hair, loves the outdoors, canoeing, art galleries, travel, Latin and Ballroom dancing, seeks male, 35-50 yrs, non smoker, good sense of humour, university educated, emotionally secure **AD#1219**

LOOKING FOR YOU
Single female, 5' 8", creative, active, adventurous, youthful, elegant, feminist, seeks emotionally available male, 50-58 yrs, a mensch to enjoy the arts, nature and much more **AD#1218**

A LOT TO OFFER
Separated female, attractive, young, 46 year old teacher, has 2 teenagers, caring, intelligent, athletic, good natured, fun, enjoys tennis, working out, movies, theatre, dancing, dining, walks and quiet evenings, seeks male, 40-50 yrs, with similar interests **AD#1430**

Men seeking Women

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SEEKING SOULMATE
Single white male, 58 yrs, romantic, self-employed, professional, enjoys travel, movies, good conversation, quiet evenings, seeks female with similar qualities and interests **AD#1216**

LET'S CONNECT
Single male, Jewish, 39 yrs, professional free-lance writer, lives in the north, Toronto area, enjoys baseball, jogging, movies, sports, travel, biking, seeks female with similar qualities and interests **AD#1641**

GOOD TIMES AHEAD
Single male, professional, 52 yrs, active fit, 2 university aged children, enjoys politics, art, adventure, travel, seeks female Jewish with similar interests and qualities **AD#1415**

CAPABLE OF LOVING?
40 year old business owner, who lives in Barrie, who loves life and has a creative sense of humour, seeks a slim, good looking and active woman, who is capable of loving and nurturing and accepts the same. **AD#1523**

SPECIAL PERSON
Single male, 48 yrs, professional, honest, sincere, romantic, non smoker, enjoys sailing, skiing, biking, photography, dining and dancing, travel, seeks female, 38-50 yrs, non smoker 5'2" - 5' 6", with similar interests **AD#1408**

SERIOUS INTENTIONS
Single male, 35 yrs, professional, 5' 8", very fit, handsome, kind, young at heart, spiritual, enjoys nature, the theatre, world traveller, family life, capable, open minded, and loves to have fun. **AD#1585**

ROMANCE ON THE HORIZON
Single male, 52 yrs, young looking, fit, 5' 10", 175 lbs, brown hair, brown eyes, slim to medium build, good listener, enjoys sports, movies, dining and dancing, long walks, romantic evenings, seeks female who's affectionate, passionate, romantic, down to earth, humble, and open minded **AD#1486**

MAN OF THE WORLD
45 yr old male, sexy and attractive, conservative, off shore stock trader, Toronto native, lived in Israel a lot, seeks a person with similar qualities, for a good relationship **AD#1618**

SERIOUS INTENTIONS
Single Jewish male, 45 yrs, 5' 7", medium build, university educated, humourous, adventurous, sensitive, non smoker, health conscious, family oriented, seeks female with similar qualities and interests He's a nature lover **AD#1058**

SUNSHINE ON MY SHOULDER...
Single male, musician singer-songwriter, enjoys sporting events, music events, movies, restaurants and dancing, seeking female, who's down to earth, outgoing, someone I can get along with, for a positive long term relationship **AD#1548**

ROMANTIC AT HEART
Single male, 61 yrs, business professional employed, active, outgoing, enjoys, dining and dancing, fine wine, romantic evenings, seeks female, active, attractive, classy, well groomed, for possible long term relationship. **AD#1561**

SERIOUS RELATIONSHIP
Self employed, male, 40 yrs, 5' 10", 170 lbs, short hair, lives in Thornhill, enjoys movies, dancing, dining out, comedy shows and more, seeks female, 30-37 yrs, who's interested in a serous relationship. **AD#1057**

FRIENDS 1ST
Single Dad of 2 children, professional, employed, well groomed, enjoys movies, theatre, dining and dancing, the outdoors, seeks single female, single mom's welcome, medium height and build, strong Jewish values **AD#1584**

TIRED OF BEING ALONE?
Widowed male, 54 yrs, 5' 7", very fit, handsome, 5' 7", attorney, kabalist, cultured, scholar, author, poet, world, explorer, public speaker, financial whiz, seeks female, to be my soulmate, for everlasting relationship **AD#1592**

CARING RELATIONSHIP
Professional male, 67 yrs, active, easy going, enjoys the outdoors, fishing, gardening, cooking, classical, music and reading, seeks attractive, slim female, who's down to earth, unpretentious, non smoker, with similar interests, for reciprocal caring relationship **AD#1404**

LOVE TO TRAVEL
Young, 60 year old male, educated, semi-retiree, healthy, active and secure, seeks slender female, for permanent relationship, who has no commitment, that would interfere with winters in the sun or European adventures **AD#1380**

OLD FASHIONED VALUES
Single male, 47 yrs, conservative looking, good sense of humour, enjoys dancing, old movies, country drives, seeks female, late 40's, to early 50's, does not have to be slim, single mom's okay, very down to earth. **AD#1327**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, 5' 8", husky build enjoys the theatre, movies, dining and dancing, travel, music, long walks, good conversation, seeks female, 28-39 yrs, single mom's okay too! with similar qualities. **AD#1567**

FRIENDSHIP FIRST
Handsome professionally employed male, 46 yrs, university educated, ambitious, romantic, affectionate with cute smile, enjoys music, concerts, dancing, movies, sporting events, scenic drives, walks, nice parks, seeking attractive young lady, 32-42 yrs, for casual dating leading to lasting relationship **AD#1012**

LET'S GET TOGETHER
Single male, seeks female, down to earth, easy going, for possible long term relationship **AD#1462**

CANDLE LIGHT AND WINE
Single male, professional, employed, enjoys sports, dining and dancing, fine wine, seeks female, intelligent, outgoing for loving relationship **AD#1162**

LET'S TALK
Single male, 34 yrs, not shy, loves exercise and conversations, seeks female with similar qualities **AD#1334**

MUST WANT FAMILY
Divorced Jewish male, 53 yrs, good brain, good heart, good looking, former, real estate broker, now writing a book, have no children, but would like to, seeking female who can and wants to start her own family, the old fashioned way **AD#1573**

NO STRINGS
Single male, late 50's, physician, enjoys music, reading, working out, seeks female, 30-40 yrs, attractive, quiet, cultured, for long term mutually satisfying relationship with no strings attached **AD#1006**

FOREVER YOUNG
Single male, 6' , handsome, energetic, easy going, athletic, enjoys dining and dancing, athletic events, seeks female, single or single Mom's, slender, attractive, 38-52 yrs, 5' 4" or taller for possible relationship **AD#1164**

COMPANION FOR LIFE
Single male, happy, very fit, caring, successful professional male, enjoy travel, and all the arts, seeking an attractive, 40'ish, female, who has done her homework, emotionally and physically for a life time companion. **AD#1517**

READY AND WAITING
Divorced male, Jewish, Toronto born, no children, generous, speaks 2 languages, writer, seeks female, young with similar interests, and qualities, who is ready to start a family **AD#1266**

WHAT A CATCH
Single male, Jewish, 34 yrs, 5' 10", 165 lbs, slim fit, handsome, humourous, warm, down to earth, honest, sexy, sincere, financially, secure, romantic, enjoys dining and dancing, romantic evenings, seeks female Jewish, petite romantic, warm loving, for possible long term relationship **AD#1025**

BEST IS YET TO COME
Single male, 54 yrs, original fiddler on the roof, nice, kind, traditional values, educated, successful, good sense of humour, handsome athletic, enjoys outdoor activities, travel, dining and dancing, seeks female with similar interests and qualities **AD#1088**

SERIOUS INTENTIONS
Single male, 46 yrs, professional, 5' 8", medium build, down to earth, sincere, easy going, seeks female, 35-45 yrs, intelligent, sincere, honest, good sense of humour, no head games please, for possible long term relationship. **AD#1476**

GREAT RELATIONSHIP
Attractive retired male, 76 yrs, widow for 2 years, seeks non smoking, nice young female, for great relationship. **AD#1047**

LET'S TALK
Single Jewish male, educated professional, tall, witty, smart, loves the arts, theatre, movies, music, dining, dancing, and many other thing, seeking Jewish female, children and pet are okay **AD#1011**

ENVIRONMENT FRIENDLY
Single male, 5' 9ñ", 150 lbs, small-medium build, blue eyes, in reasonable physical condition, an amateur musician, with strong interest in music, conservation, environment, nature and social sciences, seeking female with small-medium build and similar interests **AD#1204**

A GREAT CATCH
Single male, 34 yrs, 5' 7", 175 lbs, blonde hair, blue eyes, attractive, fit, workout, educated, multilingual, employed on internet, in Canada and abroad, enjoys studying, writing, reading, travelling, outdoor activities, anything cultural/historical, seeking female 20-30 yrs, attractive, smart, stable, ambitious, enjoys travelling, having fun **AD#1460**

MUST WANT CHILDREN
Divorced male, with no children, working on my first book, speaks English, Yiddish, fairly generous, involved with volunteer work for many years, seeking female, young enough to start a family, and must want to have children, for true happiness **AD#1071**

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Boxing legend was Canadian welterweight champion

By PAUL LUNGEN
Staff Reporter

TORONTO — Back in the Dirty '30s, Sammy Luftspring was a man to be reckoned with. Like many of his contemporaries who grew up in the Ward, the Jewish area of downtown Toronto, he was a fighter, spurred on by hard times and widespread discrimination to meet society's challenges with his fists.

Luftspring went his contemporaries one better. He rode his pugilistic skills to international acclaim and to the top of his sport at a time when hundreds if not thousands of fighters vied for national and world titles.

Luftspring, 84, died last week after a lengthy illness.

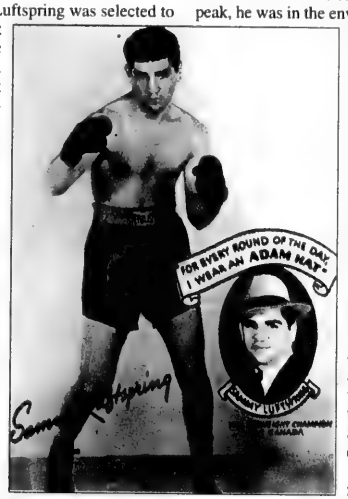
One of nine children, Luftspring got into boxing as a teenager. His first fight took place in the Brunswick Talmud Torah auditorium, according to his brother Syd. Although boxing was a popular sport of the day, "my mother hated it with a passion ... My father did not mind it much," he said.

Sammy moved up through the ranks pretty quickly. In the 1930s he was a holy terror, scrapping regularly in prize fights and felling just about everyone who stood in his way.

Outside the ring, Luftspring used his fistic talents as part of a group of hundreds of Jewish young men who fought a pitched battle against the city's Swastika Club during the Christie Pitts riots of 1933.

As an amateur, Luftspring was selected to represent Canada at the 1936 Olympic Games in Germany. But his father did not want Sammy to participate in the "Nazi Games," so the fighter declined the invitation, Syd recalled.

Instead, Luftspring, along with Norman "Baby" Yack, chose to participate in an alternate games in Barcelona. But when they reached the port city of Dieppe, France, they learned the Barcelona games were cancelled because of the Spanish Revolution.



Later that year, Luftspring turned professional and in 1938, at age 22, he won the Canadian Welterweight title by defeating Frankie Genovese in the first 15-round bout ever held in Ontario.

He held the title for two years and at his peak, he was in the enviable position of being third in line for a shot at world champion Henry Armstrong. That's when bad luck befell him.

In a fight against Steve Balloise at Madison Square Garden, he took a thumb in the eye. Although the injury took place in the second round of a 10-round fight, Luftspring refused to quit and finished the match even though he couldn't see out of the eye. He lost a split decision but what was worse, he lost the vision in the eye. Surgery could not correct the damage.

Luftspring, who fought with a Star of David on his trunks, turned to refereeing, amassing a career total of more than 2,000 fights, including one world title. He was inducted into the Canadian Sports Hall of Fame in 1985.

Following his boxing career, Luftspring tried his hand at several ventures. He drove a taxi for a while and he was a representative for one of the liquor companies, Syd recalled.

In the 1940s, Luftspring, along with baseball star Harry Eckler and football hero Joe Krol, went into business together. The three amigos acquired a beer licence and opened the Mercury Club on Dundas Street near Bay.

The nightclub proved a roaring success – the "in" place to see and be seen. Not only did it attract other sportsmen and hangers-on – as well as its fair share of disreputable characters – but top entertainers from a nearly burlesque club often dropped by. Once there, and once loosened up with a few free drinks, they often agreed to entertain, Eckler said.

Henny Youngman, Vic Damone and Tony Bennett were among the stars who graced the club's stage.

Sammy would serve as emcee of the show and often sing a song or two, Eckler added.

Afterwards, the three opened the Cav-a-bob Nightclub downtown, which attempted to cash in on the Latin American craze of the early 1960s.

Luftspring is survived by his daughter Orion Feldman, son Brian Luftspring, brother Syd and sisters Freda Eisen and Jean Kaplan.

Is that 15 points for 'Scrabble'?

By PAUL LUNGEN
Staff Reporter

TORONTO — "Washiest" is not a word that comes up much in everyday conversation. Although it is translated as most diluted or insipid (think of wishy-washy), it's obscure enough that in the heat of a game, many Scrabble players might challenge its legitimacy.

In the world of competitive Scrabble, however, where "qintar" passes without comment, washiest is far from the rarest of words. Several years ago, Montrealer Bernard Gotlieb used "washiest" in a tournament to score 212 points, placing it at the bottom left-hand corner of the board and cashing in on two triple word scores, a double letter score and a "bingo," a 50-point bonus that occurs when a competitor uses all seven tiles in a single manoeuvre.

Two hundred and twelve points for one word – sounds like a decent game for an amateur – and it's no wonder that Gotlieb made the trek from Montreal to test his wits in the recent Michael Wise Memorial Scrabble Tournament at the Earl Bales Community Centre.

Sponsored by the Toronto chapter of the National Scrabble Association (NSA), the tournament attracted about 100 scrabbleniks (look that one up), ranging from amateur to expert. The tournament is named for the former director of the Toronto club, who served on several NSA committees and who was named director of the year in 1993.

With more than 150 members, the Toronto club is the largest and oldest Scrabble club in the world, according to club director John Chew.

About one-third of the club's membership is Jewish, including some of its top players. Robin Pollock Daniel, the highest-ranked contestant at the tourney, is also the highest-ranked woman in the world. She finished 13th at the 1995 World Championships in London.

The current world champion is Joel Wapnick of Montreal (he's originally from Binghampton, N.Y.) while Kingston, Ont. native Adam Logan is a former Canadian and North American champion.

Going into the tourney, Pollock Daniel was seeded first, followed by Randy Greenspan at number two. Fourth ranked player was Zev Kaufman followed by Gotlieb at fifth. Rankings are determined by total points accrued in previous matches against similar calibre players.

As might be expected, Pollock Daniel won the tournament, followed by Tim Anglin, Paul Epstein and Jakob Teitelbaum. Teitelbaum, the seventh seed, is a high school student from Montreal. His father, Peter, 18th seed, finished 14th.

For Pollock Daniel, the Toronto tourney is part of the process of getting back into the Scrabble swing of things after taking time off to have a baby. One of the few women at Scrabble's elite level, Pollock Daniel's prescription for Scrabble ability is simple but daunting.

"I think it takes a compulsive personality, someone willing to sit down, study words and spend a lot of time," she said.

Pollock Daniel was introduced to the game while convalescing in hospital. Her room-mate had a board and the two played and played and played. She wasn't very good at first but she improved quickly.

A former boyfriend, David Boys, one of Canada's top players, entrenched her in the game. "He'd started one year earlier. He's immensely talented. We played thousands and thousands of games and I had to keep up with him."

Although her background is in psychology and medical writing, she acknowledges that most top players have a mathematical or scientific bent. Wapnick, for instance, is a professor of music at McGill while Logan teaches math at Berkeley.

"The top players tend to be mathematical, with great visual abilities and great anagrammatic skills" she said. At the elite level, it's not simply a question of knowing words, it's a question of when and where to place them. Players must have visual, spatial and strategic sense, she said.

And, "it's extremely cut throat," so men tend to do better than women. They're "more aggressive on the board" while some women are almost apologetic when they win. Men are more likely to bluff their way with words that could easily be questioned, she added.

Kaufman has been playing since 1981 and has been the Toronto club champion 11 times. A building contractor by profession, Kaufman's education includes a BS in mathematics and an MBA in quantitative analysis.

He agrees that "the game is 50 percent math. You have to figure the probabilities of letters showing up."

Kaufman has another concern when it comes to tournament play. A shomer shabbes, the kipah-clad Scrabble maven is not allowed to punch the timer clock that limits both players to 25 minutes. He also can't write his score.

Since 1983, the NSA has allowed him to keep score by putting a marker in a book with pages corresponding to his point total and he has a "shabbes goy" work the clock for him.

Gotlieb, who finished 22nd in the tournament's A Division, said half the 30 players in the Montreal club are Jewish, including the current world champion. In fact, the 1995 World champion, David Boys, is also a club member (though not Jewish).

Speculating on the high representation of Jews at elite levels, Gotlieb suggests "maybe Jews just enjoy playing with words, pursuing games that involve thought." Most top players also possess mathematical skills, he said.

For more information, call 416-876-7675 or visit the Toronto club's Web site at: www.math.toronto.edu/jjchew/scrabble/club3.

ספרותנו

מאת: יעל זליגר

שירים מאוחרים: טוביה ריבנר הוצאת קשב לשירה.

"כמה ספרים עוד אספיק לקרוא/ ואיזה מהם בשנית או בשלישית/ ואיזה לא/ ומהחדשים, מאלה שעוד יבואו.../ את מי אספיק לאהוב?/ ועל מה ועל מי לחשוב?/ ידידי קונו אומר: יד האני מעגת/ עד סוף זכרוננו./ מה אזכור?"

כך שואל המשורר טוביה ריבנר, היום משהגיע לגיל מתקדם ובאמתחתו כמעט יובל שנות יצירה. (ב- 1957 יצא לאור ספרו הראשון: **האש באבן**) קוראי השירה בארץ אוהבים את ריבנר; עם פרסומו העכשווי של ספרו **שירים מאוחרים**, כמעט אזל מיד מחנויות הספרים.

כבר מראשית דרכו הספרותית נודע ריבנר ביכולתו הנדירה למזג בשירתו בין האינטלקט ובין החושים והרגש. "יאין ניגוד בין הטון הלירי לבין יסודות הגותיים. הווייתו של האדם כולה היא נושא של הליריקה, והאדם גם חושב וגם מרגיש" אמר המשורר.

תמיד אהבתי בשירתו של ריבנר את אשר ניתן לכנות כאווירה של דחיסות; מתח וחזרה מילוליות, עקשנית שמותירה תחושה של מעגל שלא ניתן לפרוץ מתוכו. יש בכתיבתו צליל אחיד ומתמשך. יתרה מזו, החוט המאגד מופיע לא רק בשיר עצמו אלא בכל קובץ, שיר אחד צומח מתוך קודמו וכביכול מכין את הרקע לשיר הבא אחריו.

ריבנר יודע לזעוק זעקה גדולה אך בנימה שלווה. ילדותו בסלובקיה נקטעה באכזריות בשואה; זכר אחותו בת ה- 13 שנספתה רדף אחר המשורר ("אחותי הקטנה" - אחד משיריו הראשונים והיפים, צירוף כואב של אהבה ואולי תחושת-אשם של האח הבוגר) אך רישומיו צלולים וללא פאתוס. את רושם השלווה הוא יוצר באמצעות משפטיו הפשוטים, פיסוק מאופק וקצב מונוטוני. ללשון ולתמונות שירתו שורשים בספרות המסורתית. האסוציאציות הן מתקופת המקרא, עברו הלאומי של העם, מצבנו בעקבות השואה והקשר בין ההווה למקורות.

"חברון עיר עתיקה מאד./ אברהם אבינו עם שרה אשתו קבורים בה/ אומרים. דבר קדוש בארץ החיה על המות./ בבוקר אוכלים בחברון פתה וזיתים וְלַבָּנָה בשמן זית... / אזור חברון ידוע לשמצה:/ אזור קשה עורף...."

יותר מכל אני אוהבת את העדר היומרנות בשירתו של ריבנר; לא "שומעים" שהכותב הוא פרופסור לספרות. פיוט מעמיק של משורר בגיל לא צעיר, "חסר לי הגוף שיודע לפרוש כנפיים" שחש ככל אחד מאתנו שהזקנה באה עלינו במפתיע, "לא חשבתי שכך זה יהיה... שבלי משים, ירד לילה ויתמלא עצב לבן...".

ריבנר שואל: "התדע כי הייתי, אחרי שאמותו?" אין לי ספק, השירה הישראלית תדע גם תדע.

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1 lg. tin frozen lemonade
1 lg. container Cool Whip
1 angel food cake, broken into pieces
2x3 oz. pkgs Kosher lemon gelatin
1/2 cup boiling water

Dissolve gelatin completely in boiling water. Add frozen lemonade. Mix until all frozen pieces are dissolved. Slowly mix in Cool Whip and beat until well blended. In a 9" springform pan, layer cake pieces, gelatin mixture - 3X — ending with lemon mixture on top. Refrigerate at least overnight.

About Food

Dear Norene

By NORENE GILLETZ

Anyone who has ever been to Great Neck, Long Island, probably knows of Bruce's Restaurant and Bakery. The bakery is renowned for its premium quality cakes, cookies and pies.

Bruce's melt-in-your-mouth recipes are now available in a great new cookbook, *Bruce's Bakery Cookbook* (Clarkson/Potter Publishers, $25). Although it's just a little book, it's packed with scrumptious recipes and baker's secrets. This book is a baker's dream!

Bruce's Triple Berry Tart, Chocolate Babka with Streusel Topping and his famous Philly Fluff Cake sounded absolutely decadent. The Melt-Away Coffee Cake would be wonderful to eat under the stars this Sukkot.

CHOCOLATE MELT-AWAY COFFEE CAKE

This cake is one of the first to disappear off the shelf at Bruce's, and if you come too late, you won't get one. Now everyone calls in advance to reserve their Melt-Away! This coffee cake is best served warm from the oven, which is a great excuse to dive into it without having to wait until it cools. Enjoy!

Topping:

8 oz. good-quality semisweet chocolate, coarsely chopped
¾ cup chopped pecans
⅔ cup firmly packed light brown sugar

Cake:

2½ cups all-purpose flour
2½ tsp. baking powder
1 tsp. baking soda
½ tsp. salt
½ tsp. ground cinnamon
¼ cup (1½ sticks) unsalted butter softened
1¼ cups sugar
3 eggs
1½ cups sour cream
2 tsp. vanilla extract

Preheat oven to 350F. Grease a 12 cup bundt pan.

In a small bowl, combine chocolate, pecans, and brown sugar; set aside.

In a medium-size bowl, combine flour, baking powder, baking soda, salt and cinnamon; set aside.

In a large mixing bowl, beat butter and sugar until light and fluffy. Add eggs one at a time, beating well after each addition. Add sour cream and vanilla; mix well. Add flour mixture and mix on low until well combined.

Spoon ⅓ (about 2 cups) of the batter into the prepared pan, spreading evenly. Sprinkle with ⅓ of the topping (about 1 cup). Repeat the layering process two more times. Bake for 55 to 65 minutes, or until a toothpick inserted in the centre comes out clean. Cool in the pan on a wire rack for 20 minutes. Remove from pan and cool completely. Serves 12.

Norene Gilletz, a Canadian author of kosher cookbooks, gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at* goodfood@gourmania.com.

The Canadian Jewish news

CROSSWORD PUZZLE

"THE RABBI SPEAKS"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

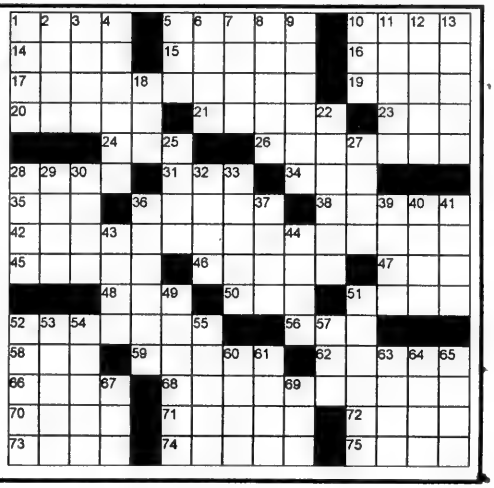
Across

1 Punim
5 Noted soap-maker
10 Rabbis Isaac Mayer and Stephen Samuel
14 Site of a 1979 revolution
15 Martini need
16 Like some law and history
17 Start of a quote by Rabbi Abraham Heschel
19 Go into the water
20 Beginning
21 Lauder of perfume
23 Kids' game
24 She-sheep
26 Woody Allen quality
28 Desire
31 Lo Yisa ___
34 Word with mazel or puzzle
35 Plus
36 Hemispheric home
38 Jefferson's belief
42 More of quote
45 *Melamed's* school
46 Gets stuck (in)
47 Goddess of the dawn
48 Scale notes
50 Use Isaac Singer's invention
51 Current measurements
52 Haifa sights
56 Thesaurus wd.
58 "A Chorus Line" song
59 Not now
62 Novelist Canin
66 CD part
68 End of quote
70 "The Simpsons" bus driver
71 Come to ___ (wind up)
72 Time periods
73 Disaster area
74 Men's room word
75 Lion's pride

Down

1 Pacific island
2 Give ___ for one's money
3 Crew, for the Coens
4 Fundraiser course
5 Bath bathroom
6 Dresden's river
7 Competes
8 Madonna role
9 Take offense
10 Blow away
11 Really ticked
12 Begin's co-Nobelist
13 The Kaddish, kind of
18 Drag
22 Uris epic
25 Hen products
27 Currier's partner
28 Jazz home
29 Garment for Ginsburg
30 Tracey of "Growing Pains"
32 BILU members, for instance
33 War hero Netanyahu and others
36 It turned 50 in '98
37 Scary creature
39 Streisand and Agassi, once
40 Octagonal command
41 Rolling stone's lack
43 Slippery types
44 The Three Stooges, for example
49 Nazi camp
51 "Hatikva," for one
52 Sin city
53 Find common ground
54 Sparrow shelters
55 "Goosebumps" author
57 "What do you want?"
60 Neither over nor under par
61 Marc Cohen's musical
63 Circular dance
64 Actor Rosenberg ("Cybill")
65 NASDAQ rival
67 Victories for Samuel Mosberg
69 Bouncer's demand

(Answers are on page 45.)



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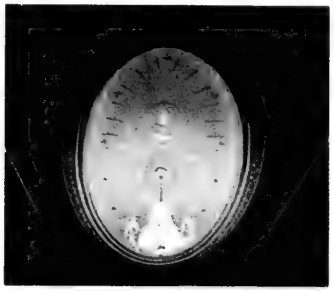

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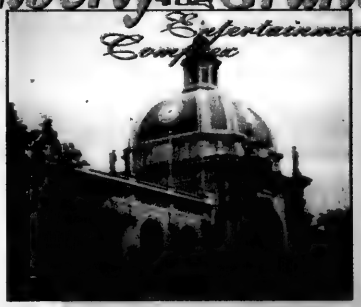

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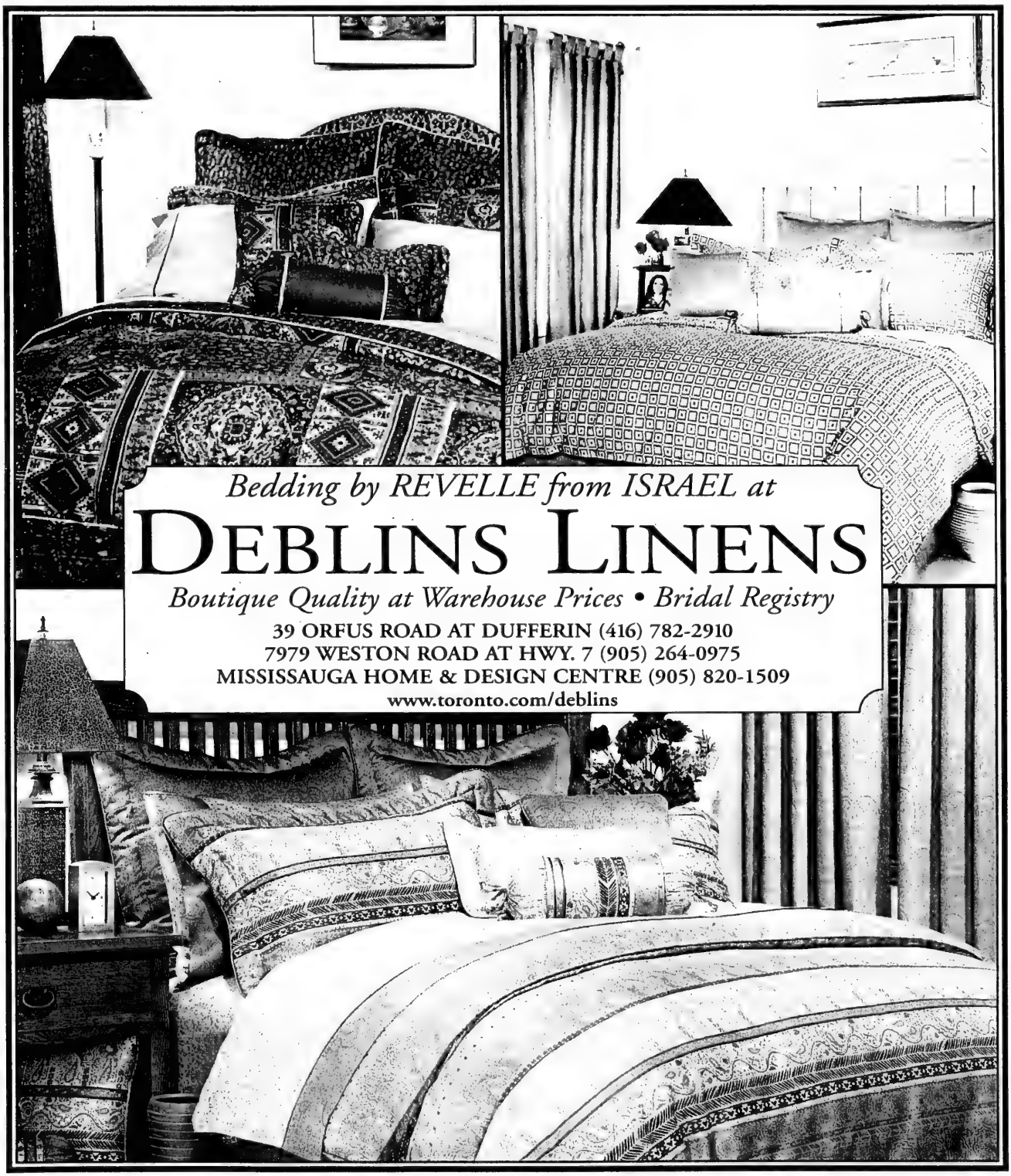
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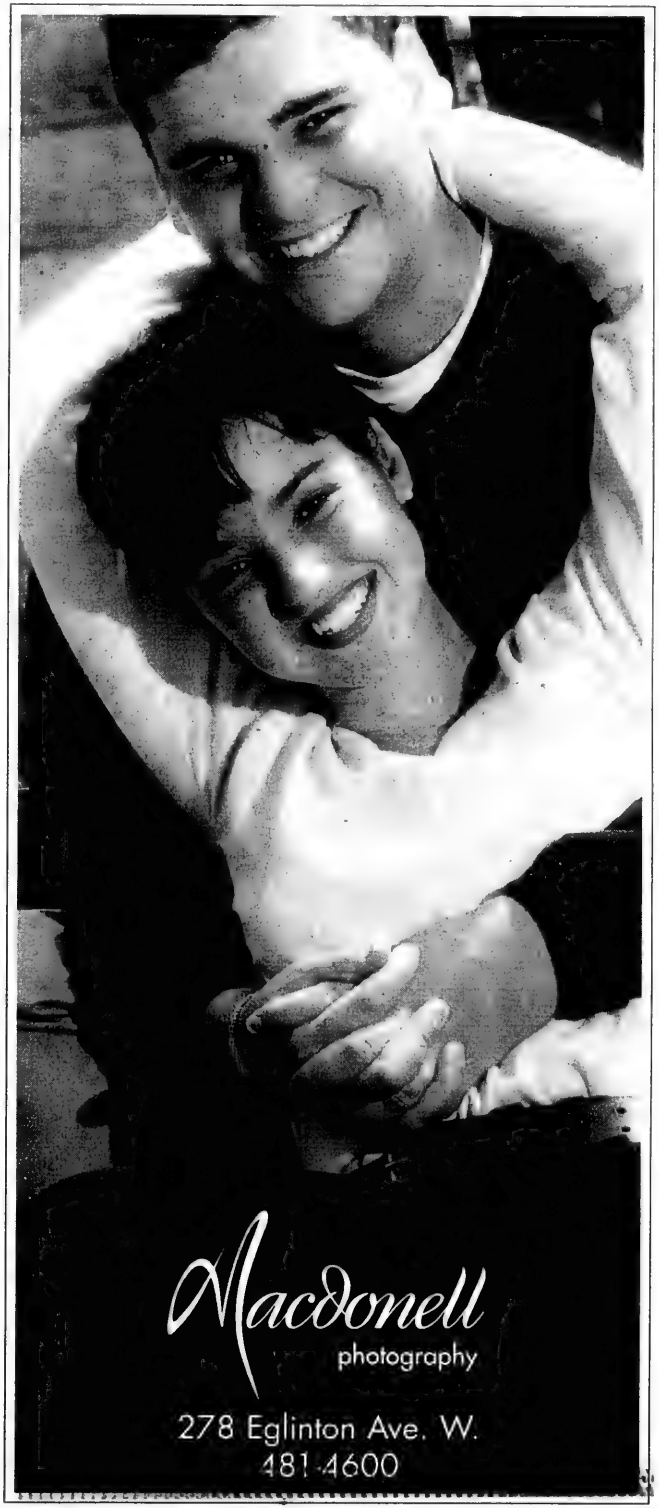

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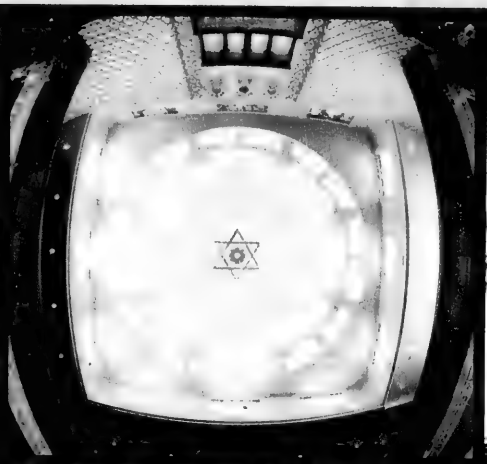

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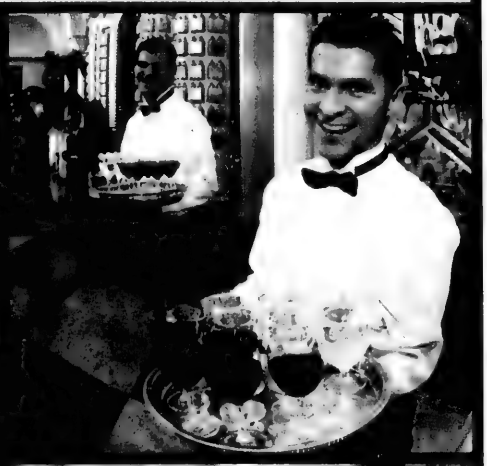

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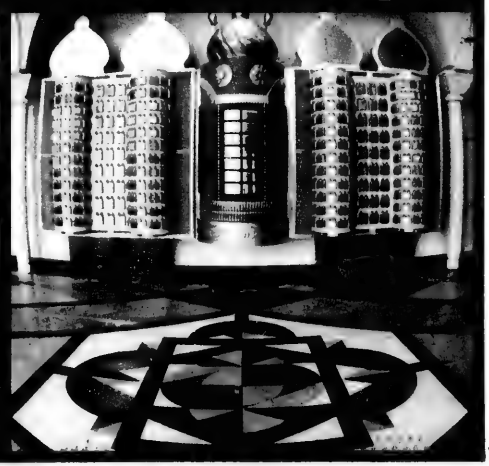

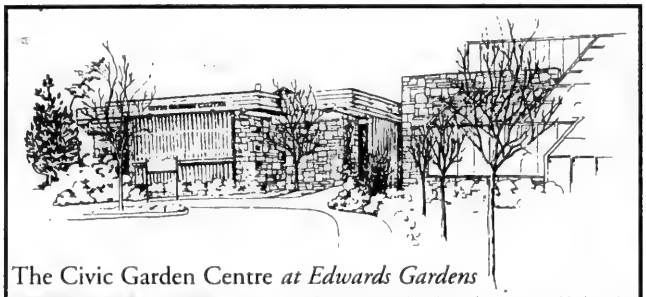

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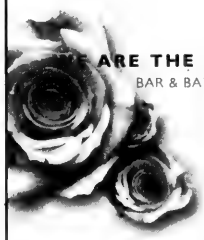

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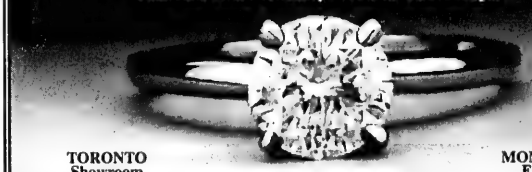

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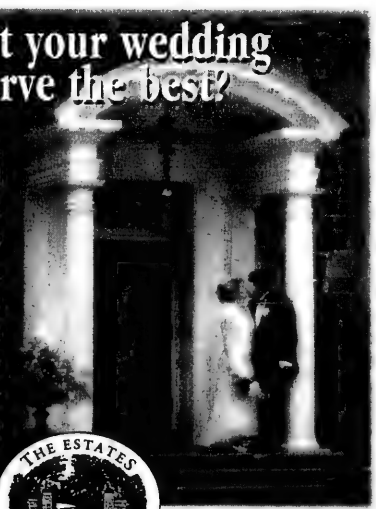

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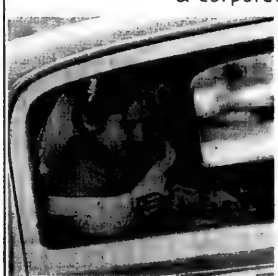

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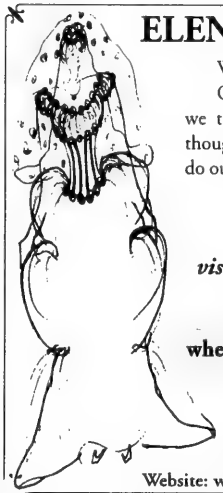

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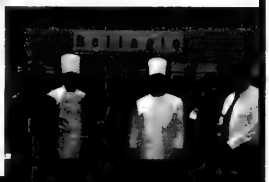

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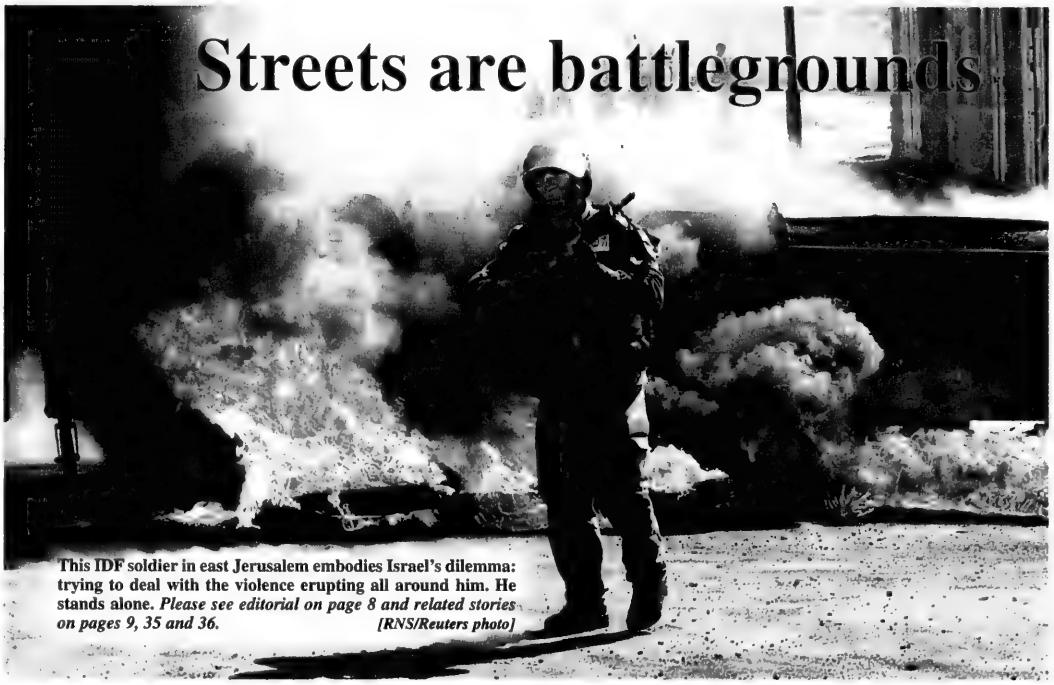

This IDF soldier in east Jerusalem embodies Israel's dilemma: trying to deal with the violence erupting all around him. He stands alone. ***Please see editorial on page 8 and related stories on pages 9, 35 and 36.*** ***[RNS/Reuters photo]***

Trudeau and Canadian Jewry

By IRVING ABELLA
Special to The CJN

Reflections

What is there left to say? With the long headstart provided by his children who announced weeks ago that their father was gravely ill, the media had ample opportunity to prepare for the death of Pierre Elliott Trudeau. And for the past two weeks a torrent of words flooded the country. Everyone, it seemed, had a memory of Trudeau; everyone had something to add to the public dialogue. He influenced us in so many different ways.

And so we read and listened while old friends, pundits, fellow politicians, supporters, opponents and ordinary Canadians reminisced or told us of chance meetings with Trudeau, or of his life-altering influence on them, our country or on Canadian politics.

But largely missing from this remarkable outpouring of grief was any discussion of the seminal role played by Trudeau in forcing the entry into Canada's ruling circles of its minorities.

Because of Trudeau, Canadian governments would never be the same; they would be more reflective of the country they served. More than any other of our leaders, it was Trudeau who made sure that Canada's ethnic minorities would no longer feel like they were guests, as if they did not belong in this country. He made them feel at home.

Continued on page 32

Greater Toronto Area

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Barak still determined to continue peace talks — please see page 35

The News in Brief

CANADA

Canadian Chosen

TORONTO — Adam Minsky, director of the Canada Israel Experience, has been chosen to take part in a professional leadership seminar conducted by the Institute for Informal Jewish Education, based at Brandeis University. Minsky will join 16 other young Jewish leaders at the seminar later this month in Newport, R.I.

ISRAEL

Weiz Loses Appeal

JERUSALEM — Daniel Weiz, the Israeli soldier wanted in the murder of Toronto teenager Matti Baranovski, has lost his fight against extradition to Canada. Weiz, 19, fled to Israel last November, right after Baranovski was beaten to death in a park by a gang of youths. He was arrested in December. In April, a court ruled he had to return to Canada to face charges. He appealed to the Supreme Court, which rejected the appeal last week. The decision means Weiz must be back in Toronto within 60 days. If convicted, Weiz has the option of serving his sentence in Israel. Ottawa has promised to send him back to Israel if he is sentenced to prison.

Population Density

JERUSALEM — Israel's population density is among the highest in the world, with an average of 278 people per square kilometre, according to the *Statistical Yearbook* just issued by the Israeli government. The nation's total population is 6.3 million, up 2.5 percent this year, with immigration accounting for 34 percent of the growth.

Warning to Cabbies

JERUSALEM — An Israeli court has sent a severe message to taxi drivers who think they can take unsuspecting passengers for a ride. The court fined a taxi driver $1,750 for overcharging a passenger and refusing to turn on the meter, and suspended his licence for three months. The driver allegedly charged a passenger $4 for a ride that should have cost $2.60.

WORLD

Calming Violence

NEW YORK — Against the backdrop of recent clashes in Israel and the territories, New York City Mayor Rudolph Giuliani met in his office last week with local Jewish and Palestinian community leaders and called on them to calm tensions in their communities. The New York Police Department is investigating at least five attacks on Jews and Jewish property in recent days, allegedly in response to the violence in Israel. In one incident, a 50-year-old Orthodox man was insulted then stabbed on the second day of Rosh Hashanah, reportedly by a Palestinian American, as he left synagogue with his son. In another incident, four young men waving a Palestinian flag allegedly attacked a Jew at a subway station in Brooklyn and shouted anti-Semitic slurs. A yeshiva bus in Borough Park was set on fire, and a synagogue in the neighbourhood was covered with graffiti. In San Francisco meantime, an Israeli flag was burned and trampled outside the Israeli Consulate.

Shul Firebombed

BERLIN — A synagogue in Dusseldorf was firebombed by vandals who threw as many as three Molotov cocktails against the shul's main door. No one was injured and damage was minimal. The attack came on the eve of the 10th anniversary of Germany's reunification.

Lithuanians Urged

VILNIUS — Participants in a conference here to discuss the return of looted Jewish property have been urged to press their Lithuanian hosts to prosecute suspected Nazi war criminals. Efraim Zuroff, director of the Simon Wiesenthal Centre in Israel, said Lithuanian authorities are "finding innumerable excuses" to avoid prosecuting war crimes suspects. He pointed to the case of Aleksandras Lileikis, the former head of a police unit that turned over Jews to Lithuanian murder squads, who died recently before facing trial.

Endorses Hillary

NEW YORK — Holocaust scholar and author Elie Wiesel has endorsed Hillary Rodham Clinton in her bid for the U.S. Senate seat from New York. He noted this was his first political endorsement.

Kosovo Yontef

PRISTINA — The 40 remaining Jews in Kosovo celebrated Rosh Hashanah in the ancient town of Prizren, where the American Jewish Joint Distribution Committee co-ordinated services that included apples and honey, and prayer books in Hebrew and Albanian.

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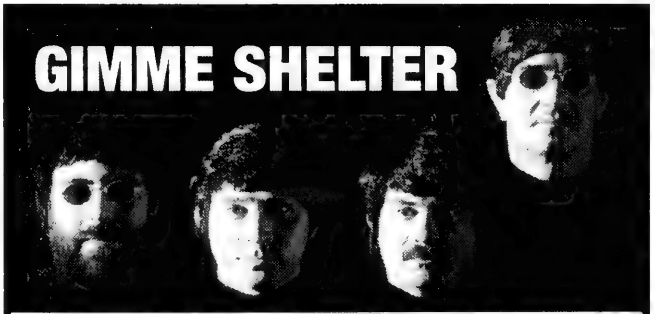

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Egalitarianism Narrowly Defeated

CALGARY — Last month, 571 members of Beth Tzedec Synagogue here cast ballots to determine whether women would become full partners in the ritual life of the shul.

Although 73 percent of voters said yes to full female participation, 75 percent was needed for the resolution to pass. A 26 percent minority torpedoed the change.

In his opening comments, Rabbi Moshe Saks, spiritual leader of Beth Tzedec, reiterated his oft-stated commitment to giving women "full and equal access" to synagogue services.

"I'm convinced that this is the religiously and spiritually correct thing to do," said Rabbi Saks. He urged shul members to send the message to their daughters and granddaughters that they are "every bit as capable and loved and empowered as their sons and grandsons."

Members voted on whether to amend the constitution enshrined when the Beth Israel and Sha'arey Tzedec congregations amalgamated as Beth Tzedec some 12 years ago, by deleting from the synagogue's bylaws this phrase: "There shall be no women clergy or women called to the Torah."

Some synagogue leaders, as well as the rabbi, are confident the results will not adversely affect membership levels. Rabbi Saks said the matter will "most definitely be brought forward again at next year's annual general meeting."

"I'm disappointed," he said. "But the closeness of the results shows that we're nearly there."

The Canadian Jewish news

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Palestinian protesters compare Israeli leaders to Hitler

By PAUL LUNGEN
Staff Reporter

TORONTO — Palestinian anger at Israel has spilled over to Canada, where protesters marching on the Israeli Consulate in Toronto shouted, "Death to the Jews" and chanted slogans comparing Ariel Sharon and Ehud Barak to Adolf Hitler.

On the diplomatic front, Foreign Affairs Minister Lloyd Axworthy issued a statement that endorsed the Palestinian interpretation of Sharon's visit to the Temple Mount, calling it "inflammatory." That prompted a quick response from the Canada Israel Committee (CIC), the Jewish community's lobbying arm on the Middle East, which said Axworthy's statement vindicated the Palestinian resort to violence as a way of avoiding diplomatic compromise.

Axworthy's release stated, "Inflammatory actions at this critical time in the peace process serve only to disrupt negotiations and provoke violence."

In response, CIC national chair Joseph Wilder said, "To suggest the presence of any Jew on the Temple Mount constitutes a provocative and inflammatory action is both offensive and gratuitous. Moreover, in this particular case, your suggestion is dangerously inaccurate."

There is evidence the violence was premeditated and promoted by the Palestinian Authority through its TV broadcasts and the participation by Palestinian security forces, the CIC chair stated.

"Arafat and the Palestinian Authority [PA] have long established a pattern of resorting to violence as a tool of diplomacy whenever there is a perception the onus is on the PA to advance the peace process with concessions or compromise in their negotiating positions," he said.

That has left Israel without the security it has bargained for. The minister's comments "only serve to vindicate this most cynical of strategies," Wilder said.

In Toronto, meanwhile, the level of "hatred" during the first of the two demonstrations last Tuesday shocked community leaders, who attended the rally as observers. Particularly disconcerting to representatives of Canadian Jewish Congress and B'nai Brith Canada was seeing Rashed Saleh, president of Palestine House, comparing Barak and Sharon to Hitler.

The Tuesday rally, organized by a group of Palestinian students and attended by about 150 people, was followed by an even larger demonstration on Thursday, organized by Palestine House. The second demonstration, with dozens of police on hand, was peaceful. Protesters carried a mock coffin, a poster equating a swastika with a Star of David, and chanted slogans, including "Down with Israel" and "Barak and Hitler are the same; the only difference is the name."

Other demonstrations were held at Israeli diplomatic posts in Montreal and Ottawa, as well as in Vancouver. Congress president Moshe Ronen called the first demonstration "an awful experience, very disconcerting and depressing... It's a small example of what Israel faces."

Ronen said Congress and B'nai Brith decided to attend the protest to provide the media with alternative views on Middle East events. As it happened, few reporters covered the rally.

Ruth Klein, national director of B'nai Brith's institute for international affairs, said the protesters "honed in on us. They were really looking for a fight... The mood was being whipped up. I think it could have turned violent."

The seven Jewish observers were ushered from the scene by a plainclothes police offer, who felt their safety was at risk.

"The entire mood of the demonstration was ugly, with a display of naked hatred so intense that one could sense the unspoken threat in the air," Klein said.

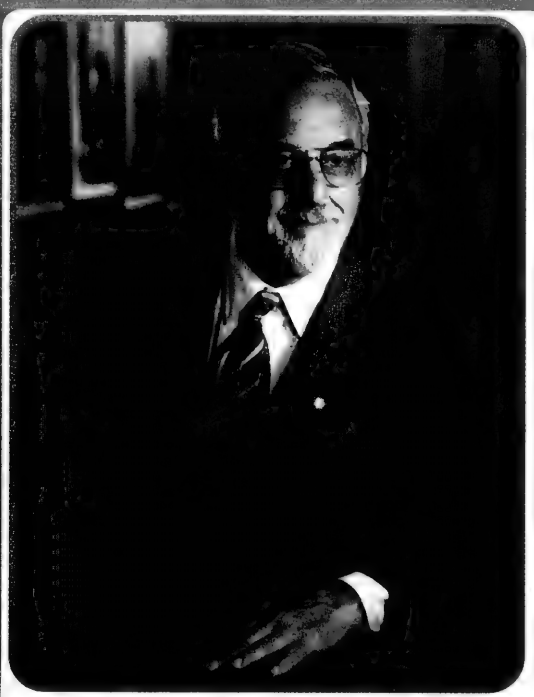
"We were taunted and challenged at every opportunity, with a particular vendetta displayed towards obviously Jewish observers, such as men wearing kippas. And the words of hatred soon moved from anti-Zionist epithets to blatant anti-Semitic slurs and even '*etbach al Yehud*' [death to the Jews]," Klein stated.

Saleh is one of the local Arab leaders "we've been talking to through the peace negotiations," Ronen said. "If the context in which the Palestinians want to talk to us about the Middle East is what we saw [at the consulate], it's certainly unacceptable."

Saleh acknowledged that "I chanted Sharon and Hitler are the same," but he denied anyone at the rally shouted, "Death to the Jews."

"Against Jews, no, against Israel, yes," he said.

"Right now there are no relations" between the two communities, Saleh added.



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A feeling rekindled

From the editor's desk

On the front page of this issue of *The CJN* is a superbly informative essay by renowned historian Irving Abella that insightfully explores, inter alia, the impact of Pierre Trudeau's policies upon Canadian society generally and upon Canada's Jews specifically.

Abella states categorically that the late prime minister transformed Canada.

As a result of Pierre Trudeau, Abella says, Canadian society today is more inclusive of minorities, more tolerant of diversity and more respectful of differences, the key hallmarks of a multicultural place, all of which, of course, is of significant benefit to the Jewish community and to the community at large.

But the multicultural aspect of the late prime minister's imprint upon Canadian life was only one part of the reports, commentaries and analyses that filled the television screens, airwaves, magazine and newspaper pages last week.

The sheer volume of news coverage from the moment of the disclosure of Trudeau's failing health two weeks before his death, until the final departure of the hearse for the cemetery, was remarkable and, one could add, unprecedented in this country.

Obviously the extent and nature of the coverage of Trudeau's demise responded to some deeper calling for such on the part of the Canadian public. The question is why? What was the reason for that heavy demand?

Undoubtedly the reasons are many, complicated and interrelated. Undoubtedly again, much will be written about the phenomenon in the coming days by experts more qualified than I. But there is one observation I wish to share with readers.

Quite apart from any discussion on the substantive merits of Pierre Trudeau's social, economic, constitutional and foreign policies, it is beyond dispute that the former prime minister etched into the international consciousness, a new, higher, more prominent and more flamboyant profile for "Canadianism."

There were many components to that newer sense of Canadianism. It was, of course, felt and appreciated, first and foremost, by most Canadians, so-called ordinary Canadians, that is, all of us. It was a positive feeling, surpassing by a great margin the typical, but essentially negative, Canadian relief at "not being American."

The feeling was based on an amalgam of emotions that were tied to and evoked by the provocative, inspirational, frustrating, contradictory but ever unique characteristics and achievements of our engaging prime minister.

Thus, for much of the Canadian public, the retrospective of Pierre Trudeau's life, which was the essence of last week's enormous news coverage, was a reliving, a revisiting, a reminder, a rekindling of that feeling of the redefined Canadianism that so permeated Canadian life in the late '60s, throughout the '70s and even into the early '80s.

Over the past 15 years, the sense of Canadianism as a distinct national/cultural/social expression has been in rapid decline. There are a number of reasons for this. The cumulative effect of NAFTA, globalization, the Internet, cable TV, the multi-pronged weight of American cultural dominance, the increasing attraction of emulating "American-style" governmental de-investment and downsizing policies, to name but the obvious factors, have smudged the edges of what was, only briefly it now seems, a well-defined drawing of the Canadian identity as personified by Pierre Elliott Trudeau.

The depth of the resonance of the reliving of that "old-time" feeling – as evidenced by the five-day outpouring of emotion – perhaps, was due to the fact that it filled a certain void, namely, the absence of that "old-time" feeling.

To help our younger generation understand more clearly the details of that well-defined drawing of Trudeau Canadianism, I recommend any of the following important books on the former prime minister.

• *The Trudeau Albums*, released only two weeks ago by Penguin Canada, is a stunning compilation of more than 300 photographs, 100 of which have never been seen before, along with six original essays by award-winning writers such as Mordecai Richler and Peter Gzowski. It is evocative, instructive and deeply poignant.

• *The Essential Trudeau*, edited by Ron Graham, McClleland & Stewart, 1998, is a pocket anthology of "bite-sized" Trudeau writings arranged under 23 different subjects and form a reference of classic "wisdom" writings.

• *Trudeau and Our Times*, 2 vols., by Stephen Clarkson and Christine McCall, McClleland & Stewart, 1997, is an engrossing history and commentary of Trudeau and his accomplishments.

• *Memoirs*, by Pierre Elliott Trudeau, McClleland & Stewart, 1995, is the story of his life as told by the man himself, of course self-serving, but interesting, entertaining and informative.

—MBD

SEE JN

TWO SOCIAL ADVOCATES: The late prime minister chats with the late J. B. Salsberg. [CJN Archives photo]

Women's ritual role is changing at Beth David

By FRANCES KRAFT
Staff Reporter

TORONTO — In a rare departure from synagogue protocol, congregants in the main first-day Rosh Hashanah service at Beth David B'nai Israel Beth Am Congregation applauded their rabbi's sermon.

Rabbi Philip Scheim, who has served the traditional Conservative congregation in North York for 19 years, had just announced an imminent increase in women's ritual participation at services, among other changes he feels are necessary.

"To attract young men and women to our shul on a sustained basis, and in so doing, to bring them closer to traditional practice, to Shabbat, to kashrut, to prayer, we have to make sense to them, their realities, the world in which they live," he said.

Rabbi Philip Scheim

""Young women... will not, by and large, be drawn to a synagogue that transforms them into mute spectators. It no longer makes sense for men, in some cases, who have never bothered to take the time to learn to read Hebrew, to have the opportunity, at the drop of a hat, to be called to the Torah, to massacre the words of the blessing; while, on the same Shabbat, a woman who has studied Hebrew diligently and is steeped in Jewish commitment, can aspire only to pull a curtain, if she is lucky.

"It no longer makes sense for a man and not a woman to be able to honour the memory of a parent by being called to the Torah."

The changes would allow women to have aliyot, read the entire parshah instead of just the Haftorah, and to lead parts of the service such as Psukei D'zimra, the introductory psalms of the Shacharit service. Women have been permitted to open the ark at the synagogue for the past few years.

Women would not be counted as part of the minyan, although there are Conservative responsa that permit it, Rabbi Scheim said. That issue is "halachically more difficult."

The 46-year-old rabbi admitted to a degree of discomfort with his newly announced changes. He was ordained by the Conservative movement's Jewish Theological Seminary at a time before women were admitted as rabbinical students – and when services there meant separate seating and no participation by women.

"But if [a] difficult step is necessary to create a lot of Jews who will become more enticed by Shabbat – because Judaism will now begin to make more sense to them, to speak to them, and won't insult them – I think the gain will be much greater," he said in a phone interview last week.

Thus far, feedback has been overwhelmingly positive, he reported. Even some of the more traditional members have expressed understanding, he said.

But the rabbi finds it difficult "making good people uncomfortable for what I would say are the right reasons – because they respect tradition."

Nonetheless, he believes that part of growth means the "willingness to make people uncomfortable at times, if it's for the right reasons."

Rabbi Scheim had been wrestling with the issue of women's ritual participation ever since he began teaching his first adult bat mitzvah class four years ago.

"Here was a group of very, very committed Jewish women, very smart women, very desirous of spirituality, very respectful, but kind of feeling unfulfilled in our congregation."

Although the Rabbinical Assembly's committee on Jewish law and standards determines parameters of Jewish law for the Conservative movement, congregational rabbis make halachic decisions for their own synagogues.

The reason women are not called to the Torah at traditional services is a talmudic injunction to respect the dignity of the congregation (kavod hatzibur), Rabbi Scheim explained. In a modern context, he believes that the changes he is introducing would not negatively affect kavod hatzibur.

"Part of why I feel it's important," Rabbi Scheim said, "is that I'm becoming more and more concerned by the lethargy, in terms of most congregants' lack of excitement [at services].

"Wherever we can innovate within Jewish tradition in order to make more sense to people's lives, I think we have to."

Among other innovations he proposed in his sermon, he mentioned an informal alternative service where people could dress casually, and members, especially young members, would lead prayers, read the Torah and prepare divrei Torah.

"That's not to say our services are bad," Rabbi Scheim said, although he would like to see more young people. Most Shabbat morning services end with 10 to 40 children coming to the bimah for kiddush, and there is also a junior service. The majority of regulars, however, are older adults.

"People who come tend to enjoy our services," said the rabbi. But without outreach and innovation, "we risk losing a lot of people."

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Holocaust literature collection donated to Centennial College

By LEILA SPEISMAN
Staff Reporter

TORONTO — It is not only acceptable, but entirely appropriate that a 1,000-item-strong collection of Holocaust literature go to Centennial College, a multicultural community college in the heart of Scarborough, rather than to a Jewish site.

The school, best known for its technical focus, has 12,000 full-time and 30,000 part-time students, comprising 80 ethnic groups and 100 languages.

"The collection will teach humanity's capacity for evil and for good," asserted Bernie Farber, executive director of Canadian Jewish Congress, Ontario region.

Farber was speaking at the dedication of the John and Molly Pollock Holocaust Collection in the still unfinished student centre at the college's Progress campus.

Rabbi Gunther Plaut, honorary chair of the collection's Advisory Committee, went further in his assessment of why this largely non-Jewish institution is a suitable home.

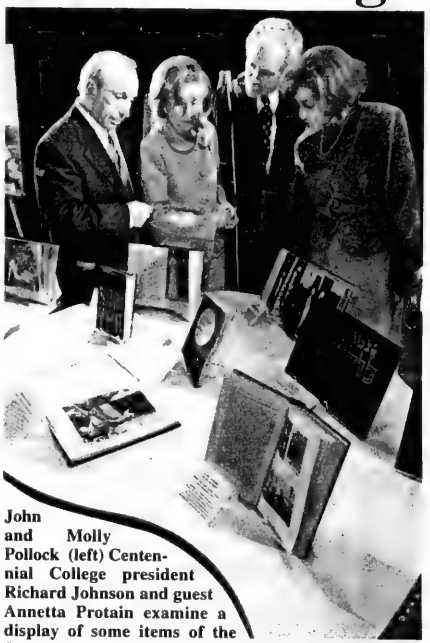
"On Kristallnacht, November 9 and 10, 1938, all the synagogues and houses of Jewish worship in Germany were set on fire. Many burned to the ground, charred beyond recognition," he said.

"When the shuls burned, millions of people were standing and looking and doing nothing."

Everyone has a moral obligation to become involved, become aware and to never stand aside, Rabbi Plaut said. "Evil can never be perpetrated beyond narrow borders, unless indifferent people stand by."

The collection, consisting of some 1,000 works on the Holocaust, was begun in his university days, John Pollock told *The CJN*, as a way to understand how such a horrendous tragedy could occur.

A sample of the material was on display. A sketch of skeletal men at Auschwitz had guest Sam Klaiman, himself a Holocaust survivor, in tears.



John and Molly Pollock (left) Centennial College president Richard Johnson and guest Annetta Protain examine a display of some items of the John and Molly Pollock Holocaust Collection.
[Photo courtesy Centennial College]

"See that man [in the picture]?" he demanded. "That was me. That was me." As he turned away, refusing to look at more displays, his wife, Frances said compassionately "If he can't say more, you understand."

Most chilling was a blow-up of pictures from a school primer used in elementary schools in Nazi Germany. One had a blond young boy drawing the "typical" signs of a Jew; hooked nose, wide round head and bent back.

Another had a beautiful, stereotypical Aryan girl being approached by an also stereotypical Jew, bent, as the caption said, on destroying her innocence.

Michael Collymore, president of the Centennial College Alumni Association and a member of the school's board of governors, said the collection would help the college's goal of "embracing the diversity" of the student body, and teach it critical lessons.

Collymore and president Richard Johnson presented the Pollocks with honorary diplomas.

Johnson said he hoped the collection would "sensitize our students to the propaganda that cultivated the possibility for what happened."

John Pollock called it "revealing" that "the Holocaust continues to pervade the psyches of Jews and non-Jews alike."

Noting that ignoring the atrocities of the Nazis became "the norm" of how to behave, he stressed that "we must all be involved in preventing cruelty and barbarism."

That is one of the reasons, Pollock told *The CJN*, that he chose to give the collection to a non-Jewish institution, rather than to someplace where people already know what happened and perhaps have similar material.

The collection will be housed in Centennial's new resource centre, and will form the basis for elective courses on hatred and genocide.

The first course is in development and is expected to begin in January.

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Jewish war vets videotape memories

By RON CSILLAG
Staff Reporter

TORONTO — The Jewish War Veterans of Canada are borrowing a page from Steven Spielberg.

The veterans, who claim over 1,000 members across the country, are starting a multi-media data bank of the reminiscences of Jews who served Canada in World War II.

The project's centrepiece will be digitally videotaped interviews with one-time Jewish soldiers, airmen and sailors, in the same vein as Spielberg's successful Survivors of the Shoah Visual History project, which filmed the testimonies of some 50,000 Holocaust survivors worldwide.

The project is still in its infancy, but is being spurred by the forces of time and nature.

'Time is running out'

"Let's face it, time is running out," says the war veterans' executive director Lou Van Delman, who's spearheading the project and conducting the on-camera interviews. "We should have done this 30 years ago. Everyone has a story to tell."

Two interviews have already been conducted, one of them with community activist and lawyer Eddie Goodman.

The goal is to create a digital, audiovisual database that will be cross-referenced and made available to libraries, schools, universities and archives across Canada. It will be housed at the Centre for Jewish Studies at York University.

But the larger objective is to dispel the myth that Jews did not serve in the Canadian armed forces.

In fact, the war vets say, Jews had special reason to fight: to defeat the very forces that were destroying their co-religionists in Europe.

Of a war-time Jewish population of 160,000, fully 16,000 Jews signed up for service, breaking down as follows: army, 10,235; Royal Canadian Air Force, 5,889; navy, 569; and those who served in Allied Forces, such as Britain or the United States, 163.

In all, World War II claimed about 429 Canadian Jewish war dead, missing, and presumed dead. A total of 334 were wounded and 85 were PoW's. Nearly 200 were decorated.

The project will also interview partisan fighters who battled the Nazis in the forests, and who later settled in Canada.

It's estimated there are as many as 1,500 Jewish veterans of World War II living in Canada.

Veterans will be asked on tape about enlistment experience, how long and where they served, whether they were wounded, if any friends were killed, and how the whole experience affected them. Interviewees will be free to add other details.

Finished tapes will be roughly two hours long.

Prof. Joe Levy, an associate of York's Centre for Jewish Studies, says the data bank will include documents, records, transcripts and any other relevant information, to be transcribed to CD-ROM format.

The veterans have assembled an impressive team of academics to help with research, including professors Irving Abella, Michael Brown and Frank Bialystok.

"Future generations have to know that Jews fought, and fought valiantly," Van Delman says. Many, he adds, helped liberate concentration camps.

Plans also call for a Web site, a national conference of war-era Jewish veterans and the compiling of all existing material on the subject.

The veterans are on a public fund-raising campaign to help defray costs.

For details, call the Jewish War Veterans of Canada at 416-663-8387.

MERITORIOUS SERVICE: Gov. Gen. Adrienne Clarkson (right) recently presented Meritorious Service Decorations to 32 civilians for outstanding achievements that benefit Canada. Two recipients were longtime Toronto Holocaust educators Nate Leipciger (left) and Gerda Frieberg. Both were driving forces behind the opening of the Toronto Holocaust Education and Memorial Centre.

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Dry Bones
A JEW THAT THEY DON'T LIKE VISITS THE TEMPLE MOUNT
AND THEY TEACH US A LESSON...
...IN FREEDOM OF ACCESS TO HOLY SITES...
PLO STYLE.

Arafat, duplicitous, devoid of honour

Yasser Arafat is duplicitous, mendacious and utterly devoid of honour. This is the inescapable conclusion to be drawn from the violent clashes that have been convulsing Israel, the West Bank and Gaza the past two weeks. It is now clear beyond doubt that he orchestrated the rioting and the bloody mayhem that followed the visit by Ariel Sharon to the Temple Mount last month, that he continued to do so even as he professed profound regret over the spiralling violence to a sympathetic, and in some cases, sycophantic western media and that he had no intention of foreswearing the violence even as he pretended to do so in the halls of the Elysee Palace in Paris.

Arafat's true colours began to show at the July summit meeting in Camp David. He rejected every reasonable compromise offered by Prime Minister Ehud Barak, even compromises once considered inconceivable by Israelis, so deferential that they startled some of the members of Barak's own negotiating team. The statesman's facade slipped.

By vehemently abjuring any Jewish claim to the Old City of Jerusalem, he Islamicized the conflict with the Jewish state. The possibility of a peace agreement was frustrated and ultimately stymied by his prevarications. The American administration was able to see, finally, the transparency of his game: to defeat the Jews, not make peace with them.

The Barak government has travelled farther than any of its predecessors down the road of compromise and accommodation with the Palestinians. But that road, alas, appears to be a dead end, strewn with rocks, stones, rubber bullets and the other photo-op detritus of death that Arafat has planted along the way.

The ugly violence that he unleashed against Israel on Rosh Hashanah was simply the follow-up tactic to his intransigence at Camp David. Sharon's Temple Mount tour was merely the pretext for the follow-up. In fact, the head of Palestinian Authority security, Jibril Rajoub, had assured Israel there would be no violence after Sharon's visit. But that too was obviously part of the ruse.

It is for this reason that the statement last week by Canada's foreign affairs minister Lloyd Axworthy condemning Sharon's Temple Mount tour, but saying nothing about the behaviour of the Palestinian leadership, was so painful to Israel and unhelpful to the cause of peace.

It ignored the truth of the situation. It effectively justified the premeditated, pre-arranged rioting that "erupted" at the instigation of the PLO's armed youth wing and police force. It also encourages Arafat's dishonesty and rewards his duplicity.

Are these the foreign policy goals that the Canadian government espouses? Most fair-minded Canadians are disappointed and even appalled.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Goodbye to a prime minister

As a Canadian law student, I have studied Pierre Elliott Trudeau's crowning achievement, the patriation of the Constitution from England and the enactment of the Canadian Charter of Rights and Freedoms.

The charter always gives rise to debate in the halls of the faculty. Some show great disdain for the way in which the charter was enacted and the way in which it imposed a defining "Canadian identity" on all of the country's citizens from coast to coast.

The charter debate intensified when we all studied the patriation reference in our first year constitutional law class. Patriation and the charter were a bold attempt to sever our constitutional dependency on the Parliament at Westminster, vesting power in a bold and confident Canada. Projecting a model of cultural and linguistic integration, Trudeau's vision placed great faith in the capacity of the Canadian people to encounter each other with dignity, respect and common understanding. Yet, when forging new law and taking clear stands on issues such as the role of language and the constitution, one cannot remain above the fray.

Exhibiting incredible confidence bordering on arrogance, Trudeau never shied away from debate. He believed that reason would win out over passion and that reason was invariably on his side. His looming presence follows law students throughout law school, as the questions return in many different forms: How has the charter affected the distinction between law and politics? Why has the court become more active in addressing broad socio-political issues affecting all Canadians? The answer is always the same: the vision, courage and audacity of Pierre Elliot Trudeau.

Raising the profile of the courts through the canonization of rights in the charter and the renewal of federalism through bilingualism and equal treatment of the provinces is not without its critics. Many resent Trudeau's articles and pronouncements undermining the Meech Lake and Charlottetown accords. However, no one suggests that Trudeau acted cynically or with personal interests in mind.

Trudeau was unlike any other politician this country has seen in his consistency of thought, belief and action. The late prime minister believed in equality for all people as expressed by Section 15 of the charter; true to his mantra, he advocated reason over passion in building a just society.

Politicians from across the political spectrum should step back and take note that the outpouring of affection for Trudeau crosses political and philosophical lines. Canadians recognize that politicians of courage do not spend their lives analyzing polls to cynically advance an agenda or retain their hold on power.

As political writer Yoram Hazony writes, it takes an idea to move a people. The late prime minister had many ideas and continues to move all of us. I may not bump into the prime minister by chance on the streets of Montreal any longer, but we will all continue to bump into his ideas. They will not die and they will continue to move us in our defence of equality, human rights and the building of a just society.

Goodbye Mr. Prime Minister. You will be missed.

Ben Archibald
McGill University
Montreal

* * *

Remarks taken out of context

I would like to respond to Felicia Cukier's letter about my remarks regarding Holocaust survivors (*CJN*, Sept. 28). I believe that we hold similar views, given her letter, and that she has taken my remarks out of context.

In my opinion, *most* survivors have done well for themselves. I never implied that *all* survivors have done well. I do believe that individuals in need should be supported and I stated that funds should go to community programs to support elderly and needy survivors. I also stated that funds could go to support Jewish educational services that ensure the sustenance of Judaism through education.

Michael Rosenberg
Toronto

* * *

Irrelevant details by Kirshner

While I applaud Sheldon Kirshner's coverage of Germany's first female cantor, Avitall Gerstetter (*CJN*, Oct. 5), I take exception to his physically detailed description of her, including the words "a curvaceous figure." The woman is going to be a spiritual leader, and her figure is completely irrelevant. Next time Mr. Kirshner writes about a male rabbi or cantor, I hope he will not let us know whether or not he is "a hunk."

Rabbi Elyse Goldstein
Toronto

* * *

'Thanks' to Ariel Sharon

I would like to thank Ariel Sharon for allowing Israel and the Jewish world to begin the New Year with peace, love and optimism. On this month of change, prayer and atonement, God forbid that we should feel proud of what we have accomplished this year in Israel and within the peace process.

Sharon was good enough to offer a gift to all of Israel and the Palestinians on Rosh Hashanah – his visit "in the name of peace" to the Temple Mount. Let's be clear that the terrible events of the last few days, are exactly what Sharon set out to accomplish.

I hope that all Israelis exercise their rights of democracy in the coming months and prevent this man from ever achieving any real power. That would be a wonderful gift to themselves, world Jewry, and the world as a whole.

Avi Markus
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

The lessons of the rioting

By ZE'EV SCHIFF
Ha'aretz daily Newspaper Ltd.

Since Yasser Arafat and his forces were allowed by Israel to enter the territories in the framework of the Oslo agreements, he has prompted rioting three times: In November 1996, after the Western Wall tunnel incident; in May 1999, to mark the Naqba (the catastrophe), as he referred to it; and now, in the aftermath of Sharon's visit to the Al Aqsa Mosque.

Arafat manages these clashes according to a fixed behavioural pattern, in keeping with the fixed structure for the dozens of ceasefires he has signed in the past – and for the most part also violated – with Jordan, Lebanon and now also with Israel. A careful study of these patterns will also reveal how Arafat can be expected to behave during the next confrontation. There are some piercing lessons to be learned from the latest round of rioting:

• The Palestinians may not have a real army, but from the perspective of the Israelis, they hold the key to strategic change in the region, for better or for worse. An agreement with the Palestinians is of strategic importance and the desire to end the conflict with them also stems from this fact.

• The latest clashes have taught us that Israel cannot guarantee real security for the Temple Mount mosques, and the Palestinians are equally unable to guarantee safe passage to the Western Wall. In such a situation, it is doubtful whether the exclusive sovereignty over the Temple Mount of one side could guarantee the safeguarding of the holy sites of the other.

• An exercise conducted in the past by the general staff of the Israel Defence Forces established an iron-clad rule: If Arafat sparks another round of riots, it cannot end with him securing any territorial, political or economic gains. A price has to be fixed for people who initiate violent actions, otherwise they will conclude that violence pays off.

For the moment, it is clear that Arafat is the one who has fixed a steep price for Israel by dragging Israeli Arabs into a violent clash, the likes of which have not been seen since the establishment of the state. Israel responded cautiously. In contrast to developments during the previous rounds of rioting, no closure was imposed on the territories; Palestinians came to work in Israel as usual; and the transfer of goods and fuel to the territories also continued uninterrupted.

• Many Israeli Arabs have undergone a change in attitude toward the State of Israel, even to the point that they are willing to take up arms against the country. By joining the rioting in the territories, they cut off some areas of the country from the rest of the state and inflamed the situation. The police were not prepared for this and were compelled to use a great deal of force. Leaders of the Arab minority are either weak or they are instigators. Under the current situation, Israeli Arabs do not have a bridge to peace with the future Palestinian state. If this trend does not change, the irredentist tendencies of Israeli Arabs will increase and give rise to a tough security problem. This tendency would distance the centrist stream in Israel from a willingness to compromise with the Palestinians.

• From an operational standpoint, the IDF acted properly in achieving its first objective – a minimum number of casualties. But the operational assessment does not end there.

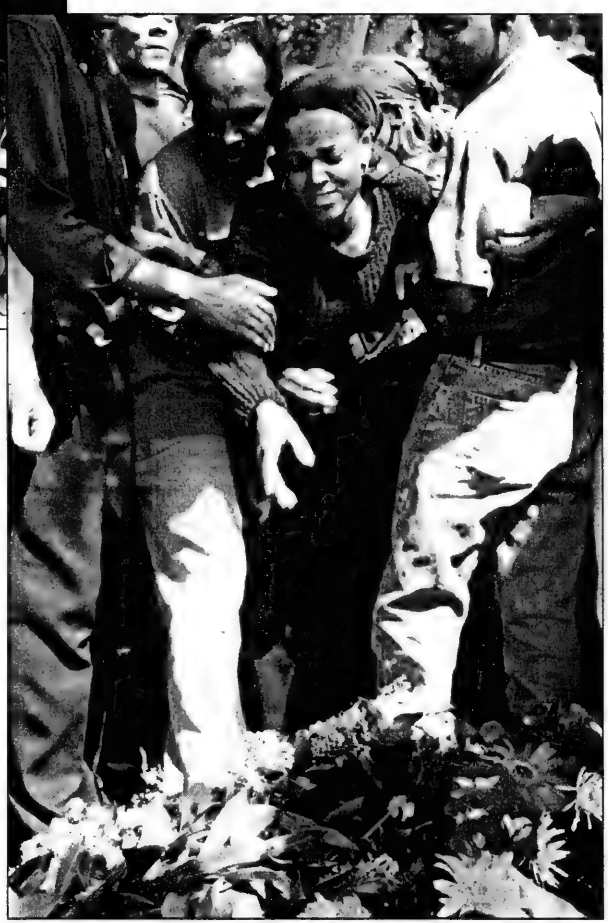
Military strength is not omnipotent and we saw how the soldier posted at Joseph's Tomb bled to death, even though Israeli tanks were parked not that far away, unable to evacuate him. The joint patrols are worthless. The assessment that we will always be able to guarantee open access to all the settlements is incorrect and dozens of them were besieged to some extent or another.

This is a lesson for the future. The IDF is aware that from a military standpoint, holding on to the Netzarim post and Joseph's Tomb is superfluous and only invites trouble. Once calm is restored, these two places should be evacuated in the framework of an agreement.

• Whoever claimed that security arrangements are matters that are easily resolved was mistaken. The riots showed that the Palestinian Authority seriously violated various security arrangements, including the arming of the Tanzim paramilitary forces. In future negotiations, Israel must insist that these security arrangements are upheld.

• It is a big mistake to convince ourselves that Arafat initiated the latest wave of riots in preparation for the concessions he will make on the Temple Mount. This is not the trend and it would be best if we did not delude ourselves by thinking that Israel will be the exclusive sovereign on the Temple Mount. On the other hand, it is not at all certain that Arafat, who is talking peace, has any intention of ending the conflict.

An IDF soldier assists his comrade struck down by a rock thrown at his head. [RNS/Reuters photo]



The family of Israeli Border Policeman Yossi Tabje, who was killed by his Palestinian colleague, grieve at his funeral. [Israel Sun photo]

Opinions

Finkelstein strikes out

Contrary to what your first impression might be, this column does not deal with baseball. Rather, it is a report of a book written by the leading Jewish anti-Zionist and anti-Israel writer of our day, Norman G. Finkelstein. His newest book is *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering.*

Rabbi Gunther Plaut in Toronto

At first glance it appears to be dealing with a legitimate subject: Is it true that nowadays the Holocaust is being exploited in some quarters for commercial or other reasons? Is there, as Finkelstein calls it, a "Holocaust industry?" In his book the author distinguishes between two Holocaust: one, the event itself, and second, the Holocaust memory as a tool used for political, commercial and other purposes.

In the author's view, "the second Holocaust," is an exploitative enterprise that manages to have Israel depict itself as a victim of Arab aggression and has enabled the Jews of the United States to become its strongest ethnic minority who – because of the Holocaust – are protected from even legitimate criticism. In fact, Finkelstein believes that there is indeed a worldwide Jewish conspiracy that subdues all possible critics, enemies and doubters by waving the Holocaust flag.

If such readings of history were not bad enough, it gets worse: Finkelstein sees a Jewish "conspiracy" – reminiscent of *The Protocols of the Elders of Zion* – that has made it possible for Jews to extract vast funds from German and other sources and thereby feed coffers of the Claims Commission, the Jewish organization that has been in the forefront of demanding justice for Holocaust victims. For Finkelstein, these reparations are nothing less than a shakedown. In such a view, the successors to the corporations that used forced labour during the Nazi days, are the real victims, and the Jewish conspirators the true aggressors.

It is a foregone conclusion that Finkelstein book will feed the maw of the world's anti-Semites. He supports the thwarted belief that we Jews, led by the Elie Wiesels and their companions, have exploited and continue to exploit an innocent world.

The author, it appears to me, is more than paranoid in his accusations, for compared to his view, ordinary paranoia is a mild disease. For what Jew would call the uses of the Holocaust "the greatest robbery in the history of mankind"?

I admit that there have, on occasion, been misuses of what should be a sacred memory, but nothing that could turn them into an evil conspiracy ruling the world. Not unjustly, one critic of Finkelstein calls him "the founder of a new Holocaust industry, namely his own."

A mixed record for Barak

The outpouring of tributes and analyses as Canadians mourned Pierre Trudeau proved yet again how critical the perspective of time is in analyzing the strengths and weaknesses of political leaders. Nevertheless, in the spirit of the annual cheshbon nefesh, or reckoning, that is undertaken at this time of year, some comments about Prime Minister Ehud Barak's performance and the state of Israeli society are irresistible.

Shira Herzog in Toronto

In his own clumsy and unpopular style, Barak has managed to force Israelis to confront the tough choices that must be made as they seek to renegotiate their position in the region. His greatest success, the withdrawal from Lebanon, has quickly become taken for granted, but in withdrawing, Barak reversed what had been an integral part of Israel's security doctrine for two decades.

In the course of negotiations with the Palestinians, Barak discovered that Israelis are prepared to go a long way for peace. First, the taboo on a Palestinian state has been broken. Barak is the first Israeli prime minister to say what has long been acknowledged as a reality in the making. The Palestinians will declare a state; the debate is over timing and the resulting international support for it. For most Israelis, the issue is the security deal accompanying the declaration and the likelihood of Israeli recognition if the state is declared as the result of negotiations rather than unilaterally.

A second taboo that has been broken is on the debate over Jerusalem. While rhetoric and emotion still overshadow the real issue at the heart of this difficult debate, most Israelis can distinguish between the Jewish and Arab neighbourhoods in east Jerusalem, and most are prepared to grant the Palestinians control over the Arab neighbourhoods.

At the same time, Barak has confirmed international support for Israeli control over all of the Jewish neighbourhoods that have become part of Greater Jerusalem in the last 30 years. At the heart of the matter is one of the holiest areas to Jews – the Temple Mount. If the Palestinians cannot compromise, Barak will likely not sign a deal, but the issue will have been dealt with openly for the first time.

Barak's domestic agenda has not fared well. He has done little to address the critical social policy issues facing Israel as the gap between the haves and the have-nots widens. But he has, again, confronted the issue of the Jewish character of the state differently than his predecessors did. Because of Barak's poor political skills, his creative initiatives in this area have unfortunately been perceived as anti-religious, and he may not be able to change this perception.

Against this background, Israelis are less optimistic than they were a year ago, and Barak is far less popular. One year ago, his coalition was so broad that it was unrealistic. Today, his precarious parliamentary position reflects the divisiveness of Israeli politics more so than actual divides in public opinion.

For whatever they are worth, year-end polls do point to the vulnerabilities of Israel as a democracy. The negative attitude expressed towards Israeli Arabs borders on a racism that would be intolerable in other western societies, and the hardening positions of those who describe themselves as "secular" towards the haredim do not bode well for the future. While Barak may understand what needs to be done to bridge some of these gaps, his vision and personal integrity are not coming across to the people. The result is a frustrated, impatient electorate on all sides.

One can never anticipate developments in Israel. But two recent events will have a serious impact on the domestic political scene. The decision of the attorney general not to indict Benjamin Netanyahu has paved the way for a potentially dramatic leadership race in the Likud. As his actions on the Temple Mount demonstrated, Ariel Sharon is staking out his own territory.

Conversely, the conviction and imprisonment of former Shas leader Aryeh Deri has unleashed a new phenomenon now dubbed "Deriism." The daily prison watch mounted by his supporters is attracting thousands of disaffected Israelis from all backgrounds, and the impact of this popular reaction will not be limited to the Byzantine internal rivalries in Shas. Israeli political analysts are sharpening their pencils in anticipation of an early election in 2001 – but more on this in future columns. Shanah Tovah!

Pierre Trudeau, the Liberals and the Jews

The death of Pierre Trudeau saddened most Canadians, and certainly most Canadian Jews. It certainly saddened me. I came of age with Trudeaumania and admired his vision. As a Montrealer I feel his loss keenly. I would see him occasionally strolling to or from work, with no security in sight – a testament to Canadian civility.

Morton Weinfeld in Montreal

Among my other feelings, his passing leads me to reflect on his ties to Jews, and their ties to him and the federal Liberals.

Canadian Jews, and Montreal Jews in particular, have had a long love affair with the federal Liberals. For many years, that was reflected in their support for Trudeau, either by voting for him directly in the riding of Mount Royal or by voting for Liberals elsewhere. The one relevant study of Canadian postwar voting patterns indeed confirms this tendency for Jews to support the Liberals more than other parties such as the Progressive Conservatives or the NDP.

Why the love affair with the Liberals, and indeed, with Pierre Trudeau? My theory is that most Jews, and most immigrants, liked the Liberals because they seemed to be the party of the centre. Jews, and certainly Jewish immigrants and Holocaust survivors, knew that Jews had suffered from extremist parties of the right and the left in Europe.

When they looked about the Canadian political landscape, they saw the Tories on the right and the CCF/NDP on the left. While both these parties had nothing to do with anti-Semitism, or with anti-democratic forces of fascism and communism, why take a chance? The safest bet was the Liberal party. This was precisely the reason that my parents, Holocaust survivors, never failed to vote for the federal Liberals. Once those habits became ingrained, they proved hard to break.

Even had they known in detail about the dismal refugee record of Mackenzie King's government before the war, I am not sure they would have been dissuaded. That was then. There is no evidence that the revelations about that record, outlined in the best-selling *None is Too Many*, led to major Jewish electoral shifts.

The fact that the federal Liberals seemed to have the interests of Ontario and Quebec, specifically Toronto and Montreal – where most Jews lived – at heart, also did not hurt. Jews were strong supporters of national unity and bilingualism. The policy and rhetoric of multiculturalism, launched by the Liberals, was also music to Jewish ears. Later on, Jews probably liked the idea of a Charter of Rights and Freedoms, which held out promise for minorities of all kinds.

Trudeau was, in many respects, perfect for Jews. My guess is that even more than other Canadians, Jews liked the fact that this man was a real intellectual – a cosmopolitan thinker and activist who had stood up to the dark forces of Duplessis' Quebec and in defence of civil liberties well before these became fashionable. Certainly, compared to American presidents such as Lyndon B. Johnson, Richard Nixon, Gerald Ford, Jimmy Carter and Ronald Reagan, Trudeau's erudition and sophistication were a breath of fresh air.

Had many of those Jews explored more deeply, they would have discovered that Trudeau's record on Jewish concerns was uneven. As a youth, like many other young French Canadians, he was not an enthusiastic supporter of Canada's wartime effort against the Axis powers. Later, though he did pass the first Multicultural Act, he was never a real admirer of ethnic particularity. Trudeau was a rationalist and a universalist, and thought ethnic nationalism of any kind – not just French nationalism in Quebec – was rather reactionary.

He never made the hunt for Nazi war criminals an important government priority, and the record of inaction of his and other post-war Liberal governments speaks for itself. He also did not believe in making any formal apologies to Japanese Canadians for their internment. He felt that bygones should be bygones, and there was no point in reopening old wounds that might lead to tension in Canada and detract from common Canadian goals.

His efforts to carve out an independent Canadian foreign policy meant that he would routinely tweak the United States. Some of his efforts, like the opening to China, were wise before their time. But others led to a Middle Eastern policy which was decidedly more even-handed and less explicitly pro-Israel, often to the consternation of elements in the Canadian Jewish community.

All these are minor chords. Pierre Trudeau was a colossus. He helped forge a modern, indeed post-modern, Canada in which Jews and other minorities felt more secure. He will be missed.

The Kirshner File

An eclectic array of films from the festival

The 25th annual Toronto International Film Festival, which ran from Sept. 7-16, presented an eclectic array of movies with Jewish content from Israel, Canada, Argentina and the United States. Some are scheduled to open in commercial release across Canada.

Sheldon Kirshner in Toronto

Kippur, Amos Gitai's edgy elegy about the 1973 Yom Kippur War, unfolds against the backdrop of thunderous artillery and tank fire and the fog of chaos and confusion. It is autobiographical, told from the viewpoint of a 23-year-old officer who joins an air force rescue team after being unable to find his own unit.

Shot in stark black and white tones, the film opens as Weinraub (Liron Levo), the young soldier in question, walks down a deserted street in Jerusalem on the morning of Yom Kippur. The shops are shuttered and the muffled sound of prayers wafts from a neighborhood synagogue.

The camera then pans on bright daubs of paint on what seems like a painting-in-progress. In fact, Weinraub and his girlfriend are making love, their bodies dripping and flowing with paint as they fuse.

In another sudden shift of perspective, this one ominous, the streets fill with army vehicles heading for points unknown. This blends with a scene in which Weinraub, driving a white Fiat, picks up Ruso (Tomer Ruso), a fellow officer, at his home.

Kippur's pace, peacefully languid until now, picks up as the pair drive toward the Golan Heights. Amid the crackle of gunfire in the distance, they briefly discuss Herbert Marcuse's *One Dimensional Man*. Only in Israel. As they approach the front, they are instructed to turn back. Only now do they realize that something is terribly amiss. "The Syrians are coming!" a senior officer shouts desperately.

Yet old habits die hard. At a nearby army camp, a cocky officer assures Weinraub and Ruso that the situation is well in hand. "We'll give it to them," he boasts, dropping a stereotypical crack about "dumb Arabs." The Israeli army, he predicts, will reach Damascus within two days. Little do they know that the Yom Kippur War will not unfold with the same swiftness and triumphalism as the 1967 Six Day War.

Gitai turns up the momentum a notch in a scene in which Weinraub and Ruso meet Klauzner (Uri Ran Klauzner), an army doctor whose car has stalled. The three drive to the Ramat David air force base and join a helicopter team which evacuates wounded soldiers and downed pilots.

Theirs is a gruesome task. On their first mission, they fly to an overrun bunker littered with the bodies of Israelis. But the Syrians, the enemy, remain invisible, never to be seen in the film. Back at the base, Yoram (Yoram Hattab), the helicopter pilot, compares the euphoria of the Six Day War with the gloom of this war, which is seen through the eyes of Weinraub and his bedraggled, exhausted and frightened companions.

In *Kippur*, there are no set-piece battle scenes, just the churning and maneuvering of Israeli tanks in muck and the clattering of choppers landing and ascending. This is not a political film, but Gitai manages to inject a political flourish in a scene where a frustrated rescuer, deep in mud, asks, "What are we doing here?"

Kippur, which reaches a climax when a Syrian missile disables a helicopter in flight, is gritty yet emotionally distant and unsatisfying. It is also lacking in character development; Weinraub, Ruso, Klauzner and Hattab ultimately fail to connect with the audience. Nevertheless, Gitai has produced a fairly strong, unsentimental film which strips war of its illusions.

***

Fighter, by Amir Bar-Lev, is a spirited documentary about a road trip undertaken by two elderly Czech Jews, Jan Wiener and Arnost Lustig, revisiting their homeland in 1998 after a long absence.

As the pair, both Holocaust survivors presently living in the United States, confront the bitter memories of their youth on an automobile and bus journey which takes them from the Czech Republic to northern Italy, they commiserate with each other and quarrel.

Although good friends, Wiener, 77, and Lustig, 72, could not be more different in terms of their personalties. Wiener, a professor and a wilderness guide, is prickly and short-tempered. Lustig, a professor and a journalist, tends to be ironic and contemplative.

As they plan the trip, they engage in banter with an edge. "I cannot wait to go with this man," Lustig exclaims. "I can wait," Wiener retorts.

In Prague, Wiener confronts a Czech collaborator who granted him an exit visa but who predicted that he would not live long enough to wear out a pair of shoes. Instead of killing the man, as he had promised himself, he smacks him in in the face. The incident touches off an argument between Wiener and Lustig about Czechoslovakia's precipitous descent into communism.

A pilot with the Royal Air Force after his escape from Nazi-occupied Europe, Wiener did not fare well after the 1948 Communist takeover. Interrogated by the secret police in 1949, he was accused of "anti-state activities" and subsequently lost his position as an English teacher. Then, charged with being a British spy, he was imprisoned from 1950 to 1955. Lustig, on the other hand, was a Communist party member and a Radio Prague reporter before his disillusionment with the repressive system.

Visiting the Theriensienstadt concentration camp, where Wiener's mother was beaten to death and where Lustig toiled as a labourer building a rail link to Auschwitz, the friends reach common ground.

From Terezin, they travel on to Slovenia, where Wiener's father and stepmother committed suicide and left him to face a hostile world alone; and thence to Italy, where he was incarcerated by the authorities. Here, again, they clash, vowing never to speak again.

Despite the lingering bitterness, Lustig's high opinion of Wiener as a hero and a fighter never wavers. Somehow, their friendship endures, and in *Fighter*, Bar-Lev distils its very essence with sensitivity and elan.

***

Waiting for the Messiah, directed and co-written by the Argentine filmmaker Daniel Burman, turns on the theme of the randomness and unpredictability of life.

The stock market in Tokyo plummets and a bank in Buenos Aires goes bust. Among its victims are Simon Goldstein (Hector Alterio), a restaurant owner who loses his modest savings, and Santamaria (Enrique Pineyro), a bank employee who loses his job and his wife. Thanks to a chance phone call, their lives intersect through Goldstein's son, Ariel (Daniel Hendler), a young man chafing at the bit. The financial collapse, which takes place on the eve of Chanukah and Christmas, propels Daniel into a relationship with Laura (Chiara Caselli), an alluring bisexual woman, and sets Santamaria on the path of a new lifestyle.

There is a good story here, but the film, slack and aimless, dissipates its promise.

***

Tobias Schneebaum, a gay, Jewish New York City painter and museum guide, achieved his proverbial 15 minutes of fame in 1969 with the publication of a riveting memoir about his remarkable relationship with a primitive tribe in Peru's Amazon jungle.

Schneebaum, a droll, personable fellow, blended so seamlessly into the surroundings that he participated in a raid against a neighbouring tribe and then, at a feast, partook of a meal consisting of the flesh of the slain warriors.

In *Keep The River On Your Right: A Modern Cannibal Tale*, a fascinating documentary, David and Laurie Gwen Shapiro relate Schneebaum's surrealistic adventures in Peru as well as in New Guinea, where he formed a close romantic friendship with a tribal chief. Truly amazing stuff.

***

The Nazi persecution of homosexuals, the subject of Rob Epstein's and Jeffrey Friedman's *Paragraph 175*, is a solidly crafted documentary which draws on talking heads and archival footage from the United States Holocaust Memorial Museum.

Far from adhering to their official policy of "re-educating" gays, the Nazis exploited them as slave labourers and even castrated them. Upwards of 15,000 were dispatched to concentration camps and few survived that ordeal. Gad Beck, a half-Jewish gay tormented by the regime, is one of the most interesting interviewees in this informative film.

***

Three Canadian shorts: Aubrey Nealon's *Abe's Manhood* is an insouciant foray into one young man's rite of passage through circumcision so that he can tap into his Jewish roots. Francine Zuckerman's evocative and biographical *Passengers* examines a father-daughter relationship through the medium of flashbacks and fast-forwards. *The Walnut Tree*, Elida Schogt's enigmatic experimental film about the Holocaust in Holland, is a deeply personal exploration of her doomed grandparents.

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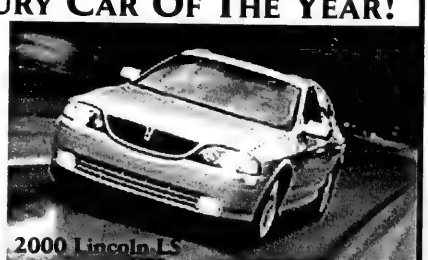

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Jewish Life

Sukkah a symbol of many layers

By RABBI MICHAEL DOLGIN

Rabbinic Reflections

Sukkot is a holiday of unusual mixtures, especially in Canada in October. As I write, I can almost imagine icicles hanging from the sukkah this year.

However, this observance connects us with the seasons in the land of Israel as well as with the environment here. Likewise, the traditions and texts of Sukkot as it begins this Shabbat help us focus on challenges we face in our local community and in our homeland.

The sukkah is a symbol with many layers. It reminds us of the dwellings of our ancestors as they left Egypt and of their temporary booths in the fields at harvest time in their land.

When we dwell in a sukkah today, we trade a place of permanence for a more temporary space. Usually insulated from the elements, we allow our lives to be more directly affected by the natural elements beyond our control.

As we choose to expose ourselves to a less secure world, we cannot help but be reminded of the plight of those who live among us with no proper home. There are too many in our society for whom a sukkah would be an improvement on their permanent dwelling.

When Sukkot ends, we will return to eating and living in our warm, secure homes. Let us not forget those who continue to face the vagaries of homeless existence all around us.

This Sukkot comes at a crucial time for our brothers and sisters in the land of Israel as well. It is difficult to know what the coming weeks and months will bring, but it seems certain that they will be challenging.

The words of the Haftorah for the first day of Sukkot (Zechariah 14) have rarely seemed as emotionally charged as they do this year. In the middle of the Haftorah, we read: "Living waters will come forth from Jerusalem." We then find the famous words with which we conclude Aleinu L'Shabeyach: "On that day, the Eternal will be One and God's name will be One."

The prophet Zechariah seems to be describing a time where the oneness of God is reflected in our land and our holy city. We can relate to these hopes for peace. However, these verses are surrounded by descriptions of conflict and battle, plague and punishment.

Can we have peace without violence? Can we maintain our own security without seeing that others suffer as a result?

It would seem that these questions are not new. They have been a part of our communal life for thousands of years. Even though these issues are now addressed by leaders and politicians, our future seems to rest as much on faith, hope and vision as on negotiation.

Can we look beyond our narrow understandings to see a new time of peace for Israel? Can we envision a future that offers shalom for Israel and all nations? Sometimes it is difficult to be ready for new answers and opportunities.

How can we escape the distrust and enmity of generations? Again, the words of the prophet challenge us to have hope: "It shall come to pass that at evening time, there will be light."

Even when the future seems darkest, let us always hope and work for the light of peace.

Rabbi Michael Dolgin is spiritual leader of Temple Sinai Congregation in Toronto.

A summer to remember

By RACHEL SARI FEGELMAN

Guest Voice

This summer I was privileged to take a journey to Israel as part of the Jerusalem Fellowships program of Aish HaTorah.

I was not prepared for the incredible experiences, the deep, unbounded friendships I gained, nor the knowledge that I retained. Being part of the Jerusalem Fellowships was more than just a trip to Israel – it became a home away from home for all of us.

The fellowships are available for people aged 18 to 26 who have not had an extensive Jewish background. In our group of 50, 29 of us came from Toronto, and the others from all across North America.

After having been in the Holy Land for only 24 hours, we felt a bond that we never felt before. We had come to Israel on a mission and that mission held us close. We came to see the land of the Jewish people, the land that has given us hope and freedom.

Like any other young adults, we also came to clarify our beliefs and to find some answers.

The many lecturers we heard included MIT professors, Israeli politicians, army intelligence officers and knowledgeable rabbis, as the classes were a key element in our trip. And these talks helped us discover a great deal about each other and about ourselves.

In our informative sessions on Israeli politics, we heard the reasoning behind the peace process and the arguments of those opposed to it. We also had enlightening classes on Judaism and spirituality. We even learned some Jewish meditation!

Yet we also prayed at the Western Wall, rode camels and horses, hiked the Banias mountains, went to Ein Gedi and Masada, floated in the Dead Sea, slithered through bat caves, rafted down the Jordan river and partied every night!

Now that I've settled back into life in Canada, the real work begins for me – how to carry with me the piece of Jerusalem and the knowledge and experiences I gained there. It has proven to be a difficult task in readjusting to life here.

I feel as if no one understands my experience. My relatives and friends say, "That's so nice, dear," and have no clue as to what I'm talking about. I suppose the best remedy is to remind myself of the wonderful memories of my experience with the fellowships.

I hope that if I hold on to these memories, then Israel and my experience there will hold on tight to me. For some, Israel can be a place where the important issues in life become clearer. For others, Israel is a place to escape. For us, Israel is home.

And so now I try to keep the memories strong as I write e-mails late at night to my new friends and teachers, while term papers lie on the desk. And I will remember it all next Passover, when I secretly smile and sit around the seder table among family and friends, saying, as always, "Next year in Jerusalem."

For more information about upcoming Jerusalem Fellowship trips in December, February and in the summer, call Aish HaTorah at 905-764-1818, ext. 225, or contact the Web site at www.goisrael.com.

Rachel Sari Fegelman, 20, is a political science student at York University in Toronto who volunteers at Aish HaTorah.

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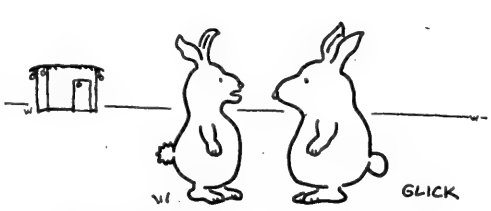

"Bernie, how many times have I told you – when you get invited to someone's sukkah, you are not supposed to eat the decorations!"

Jewish Life

Lessons from our past

By RACHAEL TURKIENICZ

With Sukkot upon us, it is interesting to take a step back in time to see if we have preserved the nuances of the holiday.

Sukkot was the first of the pilgrimage holidays that occurred in the new year. All of Israel would make a pilgrimage to the Temple in Jerusalem and spend the week offering a multitude of various sacrifices. Although today we do not have a Temple and therefore we do not have pilgrimages and sacrifices, it seems that we have also lost the essence of the intent underlying the system.

The rabbis of the Talmud tell us that the week of Sukkot was spent offering 70 different sacrifices at the Temple. These sacrifices represented the 70 different nations of the world.

In other words, we were offering sacrifices to God on behalf of all the other nations. We were including all nations in our celebration and beyond that, we were asking God to look kindly upon all the nations of the world.

Since Sukkot is the time in which we pray for rain for the year, it is interesting that we recognized this to be a universal request and we were careful to include all of humanity in our offerings to God. Only once we had accomplished this were we then allowed to offer our own personal offerings on the last day of the holiday.

Inclusion first, individuality second.

There is another portrait of inclusion that occurs in the Talmud also connected with Sukkot, also lost to our modern world. During this holiday we celebrated the water libation. We are told that the joy and happiness that pervaded this ritual was unparalleled. Because of this unbridled joy and celebration, precautions were taken to insure appropriate behaviour and the men and women were kept separate in the Temple.

Yet, interestingly, the Talmud describes the setup of the Temple and that the women's section was equipped in parallel with the men's. Whatever ritual objects were present in the men's section were also present for the women.

The Levites stood on the stairway between the two sections and offered their music and prayers from there. The processional wound its way through the men and subsequently through the women. We were separated but we were all included. Decorum was maintained, holiness was preserved and we were all engaged.

With a glance toward our history, we can bring back the essence of a community and instill guidelines for ourselves. We cannot pray only for ourselves when we share a world with others. We cannot engage some members of the community when all of its members crave inclusion.

We must never accept that in order to maintain decorum we condone apathy. We no longer have a Temple and we have had to stop performing many of the ancient practices because of its loss. But we must take care to insure that the nuances that define us did not disappear with the destruction of a building.

Sukkot: a time to be happy

By MARK MIETKIEWICZ

Q: How do you make a lulav shake?

The answer may seem obvious but on the Web, anything is possible.

A: To make a lulav shake, take two scoops of mint-chocolate-chip ice cream or lime sherbet. Add celery stalk for Lulav. Top with lemon drops for Etrog. **[http:// www.jcn18.com/holiday/tishri/lulav_sh/ shake00.htm]**

It is time to celebrate one of the most joyful festivals in the calendar, Sukkot/ Shemini Atzeret/ Simchat Torah. The "lulav shake" riddle is taken from the Jewish Communication Network's site, where they have some novel ideas for teaching kids about Sukkot. But there is more out there about the holiday. For a comprehensive summary of traditions, check out the Jewish Theological Seminary site **[http://www.learn.jtsa. edu/ sukkot/]** and Chabad's JewishNewYear **[http://www.JewishNew Year.com/holidays/tishrei/4126]**.

One of the other names for Sukkot is Z'man Simchataynu – the Time of our Happiness. But in the essay Happiness is...A Cozy Succah **[http://www.wzo.org.il/encountr/succah.htm]**, Robin Treistman asks an important question: "Succot: what a bizarre holiday ... We are commanded to be happy... How can the Torah tell me to be happy?"

The tone may be cheeky but the question is profound.

Sukkot traditions are well known but what about the reasons behind them? For a detailed description about the blessings over the lulav and etrog, and for some of the laws of the building of the sukkah, try **[http://www.vjholidays.com/sukkot/]**.

There is much discussion about the "four species" (lulav, etrog, myrtle branch and willow branch) which are all bound together in order to say the blessing. Rabbi Irving "Yitz" Greenberg of CLAL, The National Jewish Centre for Learning and Leadership says that the species can teach us about tolerance and pluralism **[http://www.jewish.com/holidays/suk guide.shtml]**. According to Rabbi Greenberg, we can disagree with other Jews, while admitting that they bring strength to Clal Yisrael. "And the great reward of this binding is that when disparate elements come together, their fragrance and flavour rub off on one another."

For more on the the four species and the Jewish people, see Ohr Somayach's The Succah and the Four Species: Two Ways to Unity **[http: //www.virtual.co.il/education/education/ohr/special/sukkos/succ95.htm]** and a related article at Aish Hatorah **[http://aish.com/holidays/sukkot/last/unityandjoy.htm]**.

For all botanists out there, Tel Aviv University **[http://www.tau.ac.il/lifesci /bot any/lulav.html]** supplies Latin names for the Etrog, Hadas, Arava and Lulav. (My, what a lovely phoenix dactylifera you are shaking. Was it expensive?)

A holiday with a strong tie to food, Sukkot's other name is Chag Ha'Assif, the Harvest Holiday. The Jewish-food Sukkot index has several suggestions for keeping warm while dining out(side) **[http://www.jewishfood.org/recipes/sukindex.htm]**. You can find recipes for Braised Moroccan Lamb with Prunes, Almonds and Apricots and Hearts of Lulav (Palm) Salad.

There is a tradition to read King Solomon's Megillat Kohelet or the Book of Ecclesiastes during Sukkot. If your browser can handle Hebrew, you can read Kohelet in Hebrew and in English at **[http://www.breslov.com/bible/Ecclesiastes.htm]**. And for a thought-provoking essay on this book, see Futility and Cockroaches **[http://www.wzo.org.il/encountr/kohelet.htm]**.

A selection from Kohelet attained popular fame a few years ago when folksinger Pete Seeger adapted the beginning of the book's third chapter to his song *Turn, Turn, Turn* **[http://www.geocities.com/Athens/6378/turn.html]**. The Byrds, a rock group, made the song into a number one song. To hear an excerpt, try **[http://www.lega cyrecor dings.com/TheByrds/music.html#turn]**.

For something more traditional but perhaps less familiar, you can listen to some Sephardi tunes sung by Syrian Jews at Simchat Torah at **[http://www.613.org/music/pizmon/piz.html]**. And for something a bit less traditional why not **[http://www.vjholidays.com/sukkot/shlock.htm]**? That's where you can listen to the Jewish group Shlock Rock's arrangement of *All Shook Up*.

Get it? Sukkot? All Shook Up. Have a great holiday.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at (highway@ home.com).

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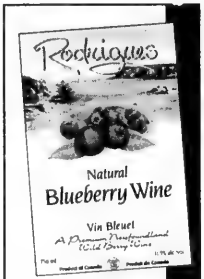

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Associated report stresses importance of adapting to changes in education

By LEILA SPEISMAN
Staff Reporter

TORONTO — The report of the strategic planning committee of Associated Hebrew Schools will not be left to gather dust on an office shelf, says committee chair David Brown.

Rather, it is seen as a "living process," he told *The CJN*. "We decided that if something could and should be implemented [right away], it would be."

The establishment of a middle school at the Leslie campus, revamped report cards, the hiring of a public relations specialist, and better communication between administration and staff and staff and parents, are just some of the changes to the face of the nearly 100-year-old-school, he said.

The study was begun during the presidency of Sheldon Goodman, Brown said. "Since we were entering the 21st century, we wanted to take a look at ourselves – who and what we are, the internal and external environment, where we are going and how do we get there."

The school wanted to know how best to serve its constituency, taking into account trends in Jewish education in Toronto as well as across North America.

As well, Brown said, "we recognized that the Jewish educational scene in Toronto has changed radically. People have more choice [in schools] and are more selective."

The goals and educational approach of Associated has "naturally evolved" over the years, and it was felt that the public didn't really understand what they were, Brown said.

An attempt was made to involve all those with a stake in the school – students, teachers, administrators, parents and the board, Brown said.

The study took some four years, and the final document gave 44 recommendations. However, "we don't consider the project finished – it will be ongoing," Brown stressed.

The mission statement was formalized "to continue our long history of providing our students with an excellent Jewish and general studies education, based on Torah values, in a safe and supportive learning environment."

Some of the goals of the school include teaching Hebrew studies in Hebrew (*Ivrit B'Ivrit*); continuous evaluation of all aspects of the school program, including educators, curriculum and student performance; and ensuring regular dialogue between educators and parents regarding curriculum, academic and behavioural expectations and individual student achievement.

Associated wants to foster a commitment to a Jewish way of life, the State of Israel, the Jewish people and Torah. The report also stressed the need to accommodate students regardless of Jewish religious affiliation or economic means, and to encourage parents to take an active role.

Communication, which the report sees as a major need, has been partly addressed by hiring a public relations specialist, by publishing a newsletter, updating the parents' manual and providing the parents with curriculum outlines, defining the courses and expectations.

One need that the report identified as immediate, and that has been implemented, was the hiring of a special needs co-ordinator, to deal with those whom the teachers feel need some sort of individual attention.

Other recommendations include creating a school flag; giving special recognition to exceptional staff; developing alternative funding strategies to offset shortfalls in community funding; investigating alternative uses for school facilities; reviewing the composition, operation and functions of the board of directors; the use of standardized and provincial testing; and streaming.

The Toronto community is so diverse, Brown mused, that Associated has to try "to be a resource for those on the left and the right."

"We teach traditional Judaism – values, morals, Halachah, and dinim (laws), but we don't indoctrinate."

Information was gathered mainly through focus groups, one consisting of parents and community members, one principals and supervisors, one staff, and one from the board of directors. Each group discussed their concerns and made recommendations both for immediate action and long-term goals.

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Ehrlich family returns to Germany for reunion

By BEN ROSE
Staff Reporter

TORONTO — During the Holocaust, most of the 250 Jews in Bad Kissingen, in central Germany, were killed.

But a remnant, the Ehrlich family, whose roots go back to the 18th century, survived by either leaving for Israel or being rescued by relatives in other countries between 1933 and 1938, as signs of the oncoming tragedy grew more ominous. None of them ever returned to live in Germany.

In September, a total of 49 descendants of the Ehrlich family had a reunion in Bad Kissingen. They were welcomed at a civic reception by the mayor and his council and given commemorative medals.

"My great-great-grandfather was born there, as I was," said Phil Ehrlich, 82, a retired Toronto electrical contractor. In 1938, Phil was rescued by an uncle in England and was interned in Britain as a German national at the outbreak of World War II. He was one of hundreds of Jews later interned in Canada.

Among the other 12 Canadians at the reunion was Phil's first cousin, Dr. Robert Ehrlich, a former staffer at the Hospital for Sick Children.

There were 13 relatives from England at the reunion.

The Israeli group, which comprised half the attendees, included Shoshana Ben David, Phil's sister, and her husband Ansel, who was an IDF officer and Israeli civil servant.

Steffi Hernstadt, 85, progenitor of four generations in Israel, was one of those who attended. Hernstadt was active at the festivities and honoured for her idea of the reunion for the clan. Her daughter Ilana helped her carry out her dream.

Another Israeli guest was Joske Ereli, Phil's brother, who is a travel administrator at Ein Gedi, a kibbutz on the Dead Sea. Over the past 20 years, the frequent contacts Joske had with German tourists at his kibbutz paved the way for the Ehrlich reunion.

Joske and his wife Rachel were welcomed with open arms by his counterparts in Bad Kissingen.

"They were extremely good to us and wonderful hosts, providing a bus which took us on a two-day tour of the area," said Pearl Ehrlich, Phil's wife. "We were shown the plaque to the Jews who died, and the site where their synagogue was destroyed on Kristallnacht."

Some members of the Ehrlich family have a video which presents the history of several Bad Kissingen families.

Phil's father Ludwig, proprietor of the family's department store, and his mother had a narrow escape from the Holocaust. They were at the train station in Bad Kissingen on their way to Toulouse, France, to visit their daughter, Shoshana, when they heard their names called over the loudspeaker to report to an official who was identifying Jews on behalf of the Nazis.

Instead, they boarded the train which bore them to safety.

At the reunion (from left) Phil Ehrlich, Shoshana Ben David, Joske Ereli, Liesel Schreiber, Fred Ehrlich, Dr. Robert Ehrlich. In foreground is Steffi Hernstadt of Israel.

Shaarei Tefillah Congregation
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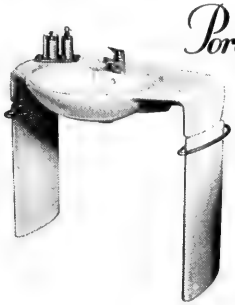

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JVS fund named for former president/director

By FRANCES KRAFT
Staff Reporter

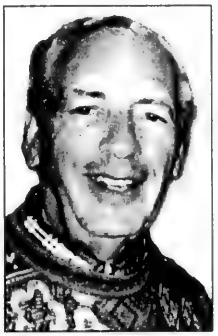
TORONTO — A former president and director of Jewish Vocational Services, who died earlier this year, was honoured at the 53rd annual meeting of JVS with the establishment by his family of a scholarship in his and his wife's names, and with the presentation of an Outstanding Employer Award in his name.

David Mouckley, a businessman who was involved in JVS for more than 40 years, was "a fantastically spirited fellow" who flew his own plane, JVS executive director Karen Goldenberg told *The CJN*.

Mouckley, 75, died last March in Florida in an accident involving two small planes. He was, however, a passenger at the time.

"He had all this energy, all this sparkle," she recalled.

"It was not unusual for David to encourage and actively assist some of his employees to return to school, to upgrade their skills and credentials and to resume a former skilled or professional occupation," said Bernard Berger, former JVS executive director, at the annual meeting.



David Mouckley

"When they tried to compensate him for his generosity, he declined their offer and told them that all he asked for was that they do the same for someone else in need."

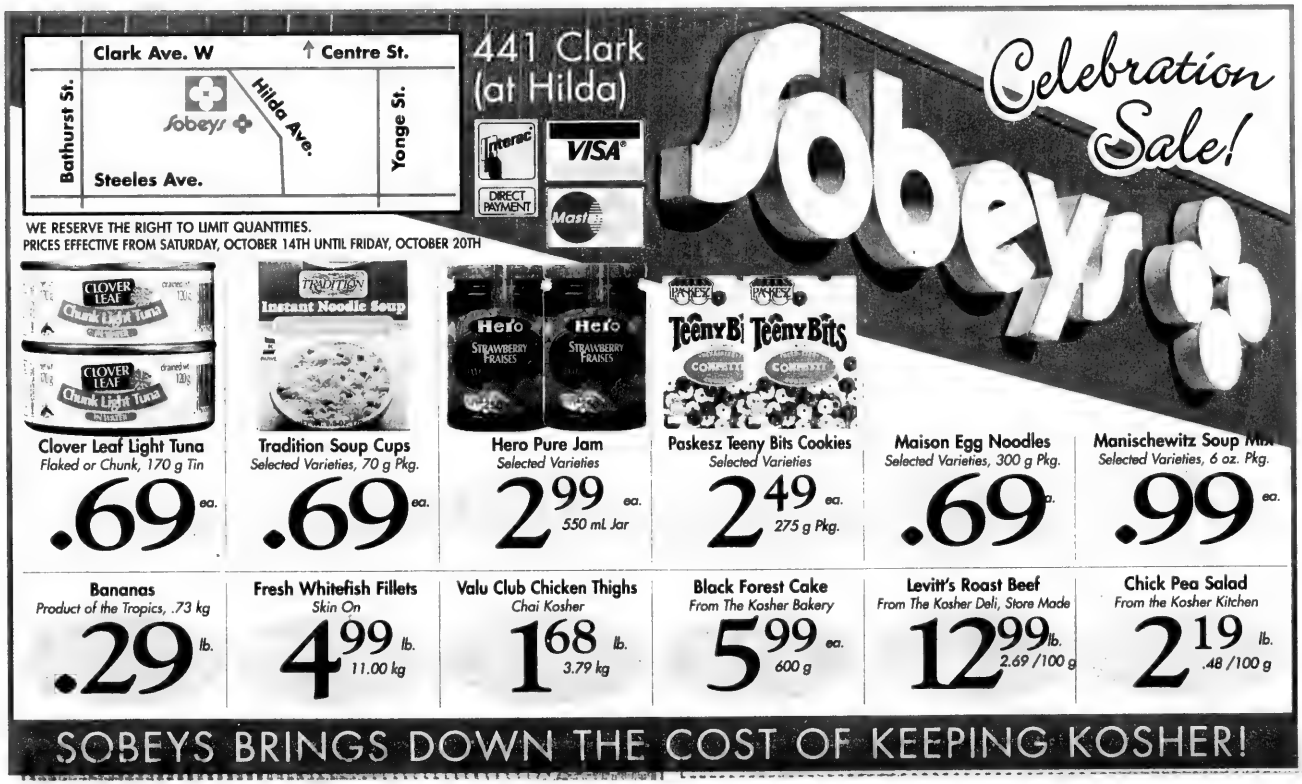
Berger also recalled Mouckley's contributions as a rehabilitation committee member, assisting JVS staff in developing strategies for what he called a pioneering program, using work and counselling as therapeutic tools to help people with physical, emotional and mental disabilities become fully functioning members of society.

The David and Eunice Mouckley Memorial Fund will help specified JVS clients "pursue training and education to achieve their potential," said Goldenberg.

The Outstanding Employer award was presented to Sears Canada, which provides employment to JVS clients, including single mothers, new Canadians and people with disabilities. Mouckley's friend Jerry Black, Sears' national manager of purchasing, received the award on behalf of the company.

JVS past president Ralph Berger, left, hands over the gavel to Mickey Milner.

At the meeting, held recently at the Civic Garden Centre in Edwards Gardens, incoming JVS president Mickey Milner, vice-president of research at Bloorview MacMillan Centre, took over from Ralph Berger, Bernard's son, for a two-year term.



Serve food that conjures up memories of Sukkot

By LINDA MOREL
Jewish Telegraphic Agency

I can still picture the loosely constructed hut built behind my synagogue in New Rochelle, N.Y., every Sukkot. During my childhood, I'd reach for eggplants, red peppers and apples pinned to interior walls and hanging from branches entwined in its roof. I inhaled the scent of autumn air and fresh produce.

With frost on the pumpkins, the scene signified the harvest in a way that Thanksgiving never could, because this flimsy hut with its dangling fruit enveloped me in nature.

Each year, women from the temple sisterhood swarmed around a buffet set out on picnic tables, fretting as steam rose off casseroles fresh from the oven.

"Eat quickly, eat quickly," they'd say, hoping that everyone would get a hot meal. But their efforts were useless on those chilly nights.

Yet I loved sharing tepid food within those produce-covered walls, which combined an atmosphere of hospitality and camping out. In contrast to formal dinners during the Days of Awe between Rosh Hashanah and Yom Kippur, Sukkot was joyful and user-friendly.

As a child in the 1950s, I was confused between the words Sukkot, the holiday, and sukkah, or hut, which is covered by weaving cuttings of evergreens and leafy shoots through a lattice. The rabbi once explained that these branches should be thick enough to afford shade, but sparse enough for stars to shine through at night. Back then, I always checked to make sure they did.

Now as we face a new millennium, Sukkot steadfastly cleaves to its agrarian roots. When the ancient Israelites lived in Canaan, Sukkot was a gathering festival. At the time, the Israelites flocked to Jerusalem, offering grains, fruit, olive oil, wine and animals to the Temple. During the festival, they dwelled in hastily assembled huts, the precursor of the modern sukkah.

Today, few of us gather crops, but many people build huts in their backyards. In New York City, where vertical living prevails, enterprising Jews sometimes erect a sukkah on apartment terraces or building rooftops. "The elevation brings us closer to the stars," says a Brooklyn mother of two about her roof-garden sukkah.

Apartment dwellers in Los Angeles often place huts on fire escapes, even though they are violating fire codes. Aware of this practice – and the holiday – the police department issues these people a summons, requesting that the hut be removed in eight days.

Wherever the sukkah is located, the point is to invite family and friends to partake in as many outdoor meals as possible during the holiday.

People lacking lawns or construction skills can participate in festivities at many synagogues, where volunteers frame and decorate a sukkah. On the holiday's first night, some congregations hold potluck dinners for their membership. Yet concern over keeping food hot outdoors still prevails.

"At our annual Sukkot dinner, I bake a noodle pudding at home, pulling it from the oven and rushing straight to temple," says a resident of Manhattan, relieved that she lives nearby. To avoid transporting bubbling casseroles or competing for limited space in synagogue ovens, it is wise to simplify at Sukkot.

Think of the holiday as a large-scale picnic. Because carrying food outdoors takes effort, the menu should be selected with care.

The most practical dishes for Sukkot are prepared in advance, easily assembled and served at room temperature.

The make-ahead menu below features lamb, romaine lettuce, squash and dried fruit, all of which hearken back to harvest festivals from ancient Israel.

Because cucumbers and grains are also traditional at Sukkot, your dinner could include a selection of pickles and multigrain breads.

Paper plates and plastic cutlery are acceptable at large gatherings. Roll napkins around cutlery, tying them with vines of English ivy. To underscore the holidays informality, cover the buffet surface with a patchwork of contrasting tablecloths.

Create seasonal centerpieces by filling wicker baskets with plums, apples, pears, and autumn leaves, sprinkling dates and shelled walnuts on top.

Wrap colourful ribbons around basket handles, letting ends flutter on tables.

With its harvest theme, this holiday symbolizes a horn of plenty.

Because it revolves around an autumn buffet al fresco, save gourmet dishes for the dining room. At the Sukkot table, let warm feelings flow, but hold the hot food.

The following recipes all yield 8 servings.

ROAST LEG OF LAMB

1 8-pound leg of lamb
2 cloves garlic, sliced
Salt and pepper to taste
No-stick vegetable spray

Preheat oven to 350. Cut small slits in lamb and insert garlic. Sprinkle with salt and pepper. Coat roasting pan and rack with no-stick spray. Place lamb on rack and insert meat thermometer according to package directions. Roast uncovered for 4½ to 5 hours or until thermometer indicates lamb is done. Transfer lamb to a cutting board and let stand for 30 minutes. Slice thin. Recipes yield 8-10 servings.

CARROT-RAISIN SALAD

1 head Romaine lettuce, cut into bite-sized pieces
6 carrots sliced
¾ cup raisins
¾ cup seasoned croutons
¾ cup vinaigrette salad dressing

Place all ingredients in a large bowl and toss.

ROASTED VEGETABLE MEDLEY

No-stick vegetable spray
4 medium eggplants, peeled
6 tomatoes
4 zucchini
4 large onions
Olive oil
Salt to taste

Spray two 9 x 13-inch ovenproof casseroles with vegetable spray. Slice eggplants, tomatoes and zucchini into thin rounds. Slice onions into thin rings. Starting with onions, arrange vegetables in layers in both casseroles. Drizzle olive oil over each layer and season with salt. Roast vegetables at 300 degrees, stirring every 20 minutes. Roast for three hours or until vegetables are light brown. Because vegetables shrink, combine them in one dish. Serve warm or at room temperature. Recipe can be made three days ahead.

DRIED FRUIT SALAD

2 jasmine tea bags
4 cups mixed dried fruits (any combination of pears, peaches, prunes, figs, dates or apples – plus raisins and apricots, which are mandatory).
1 cup blanched almonds
1 cup pine nuts
¼ cup honey
1 vanilla bean
2 tbsp. amaretto

Steep tea bags in 2 cups of boiling water. Place fruit, nuts, honey and vanilla in a large bowl. Cover with hot tea. When cool, add amaretto and stir. Place overnight in the refrigerator. The liquid will turn amber. Bring to room temperature. Remove vanilla. Transfer fruit to a crystal bowl and gently mix.

There's always something cooking at *The CJN's* Internet site. Don't miss it!

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IGA BECOMES SOBEYS: Rabbi Moshe Bensalmon, store mashgiach, cuts the ribbon to inaugurate the change of IGA at Hilda and Clark to Sobeys. Harry Guest, far left, holds the ribbon, while Les Mann, senior vice-president, Sobeys Stores, Ontario Division, looks on. The celebration included music, product sampling, clowns, prizes and giveaways. [Photo courtesy of Sobeys]

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

תורה און לעבן

(לכבוד שמיני עצרת און שמחת תורה)

פֿון א. אַבראַמאָוויטש

מיט האָפֿנערדיקייט און פֿרייד, אין אַ שטימונג פֿון היילקער פֿאַרכטיקייט, מיט געזאַנג און טענץ אַרום ספֿרי תורה, צוגעדריקט מיט ליבשאַפֿט צו די הערצער, מיט געלייטערטע געמיטער, קומט צו אונדז שמיני עצרת און שמחת תורה, אַלס פֿאַסקיער שלום פֿון אַ יום־טובדיקן סעזאָן. מיט דעם טעם פֿון געשמאַקע סעודות, אַנגענעמער שארפקייט פֿון „משקה" און אַ ברכה „לחיים ולשלום" האַרמאָניזירן זיך די דינים אין מנהגים פֿון אַט־די לעצטע טעג פֿון „חג הסוכות".

דינאַמיק פֿון יידישקייט

די ימים הנוראים, אַנהייבנדיק פֿון ראש השנה און פֿאַרענדיקנדיק מיט שמיני עצרת און שמחת תורה, וועל־כע זיינען איין טאָג אין מדינת ישׂראל אין צווייַ באַזונ־דערע טעג, אַלס יום טוב שני של גלויות אין די תפוצות — דיסקוסיעס, אין זייער סימבאָליק, דעם גאַנצן תמציתּ פֿון יידישן לעבנס־שטיינער. ראש השנה איז דער יום־טוב פֿון יידישן קאָפּ, מחוץ אין שכל: צו באַנעמען די געטלי־כע אַלמעכטיקייט קעגן דער מענטשלעכער נישטיקייט; יום־כיפור איז דער יום־טוב פֿון יידישן האַרץ, געפֿיל, גע־וויסן, געבעט פֿאַר רחמים אין לעבן; סוכות איז דער יום־טוב פֿון יידישע הענט: בויען אַ סוכה, שאָקלען די „אַרבע מינים", יידישקייט אין פּראַקטיק, ווידקלעכקייט, אַלטעגלעכקייט.

שמיני עצרת איז דער טאָג פֿון אונדזער תפילה אויף רעגן (גשם), מאַטעריע, עקסיסטענץ, וואָס צו לעבן, צו האַבן פּרנסה צרׂעזן; שמחת תורה איז דער טאָג, ווי צו לעבן, גייסטיק, הייליק, תורהדיק. דאָס אַלץ איז איין דרייוואַקיק קייט פֿון פֿונדאַמענטאַלע מאָטיוון. יידישע דינאַמיק. „כי הם חיינו" — תורה איז לעבן.

פּאַלקס דעמאָקראַטיע

אַלע גיין מיט הקפות, אַרעם אָן ריך, יונג אָן אַלט; לומדים גאָט, איין תורה, איין פֿאָלק. מען פֿריט זיך צוזאַמען. דאָס איז דער טאָג פֿון יזכּר פֿון אַ גאַנץ יאָר. איין דעמאָנסטראַציע פֿון דעם פֿינסטן גייסט פֿון פֿאַלקסטימלעקקייט; אַלע גלייך, דער זעלבער יום־טוב, אומעטום אין איבערַאל.

אונדזער יוגנט — אַ באַזונדערער יחוס

איינע פֿון די חשובסטע עלייות צו דער תורה איז „כָּל הנערים". מען נעמט צוזאַמען אַלע קינדערלעך אונטער אַ „חופּה", אַן אויסגעשפּרייטן טלית איבער אַלעמענס קעפּ, אָן מען בענטשט זיי מיט דער אַלטער־טימלעכער אָן אייביק־ניער ברכה פֿון יעקב אָבינו צו זיינע איינקלעך, אפֿרים אָן מנשה, דער „מלאך הגואל" זאָל בענטשן אָן אונטפֿן אויף די קינדער דעם טאָטנס אָן זיידנס נאָמען אָן זיי זאָלן זיך מערן, ווי פֿיש אין ים. המשך פֿון עלטער־זיידעס, זיידעס, טאָטעס, קינדער, איינקלעך אָן אור־אייניקלעך. „כָּל הנערים" — אונדזער אוואַנגאַרד זאָל זיך מערן. קען דען זיין אַ בעסערער וווּנטש אָן שענערע ברכה?

„חתנים" — אָפֿילו וען שוין יאָרנלאַנג פֿאַרהייראָט

שמחת תורה — אַ מערקווירדיקע זאַך, אָפֿילו זיי־דעס אָן עלטער־זיידעס, מיט פֿיל דורות הינטער זיך, האָבן „חתונה". מיט וועמען, ווער איז די כלה? די תורה. איך כלה פֿאַר אַלעמען. „חתן תורה" אָן „חתן בראשית". איין טלית איבער אַלעמענס קעפּ. מזל טוב! זאָל זיין מיט מזל אָן גליק אויף לאַנגע יאָרן!

פֿון „יזכור" צו „שישו ושמחו"

פֿון טרערן צו „יזכור" צו אַ מצווה־טענצל מיט „שישו ושמחו" — נאָר ביי יידן, פֿון טאָטעס צו קינדער צו אייניקלעך אָן „עוד לא ניזקה השלשלת" — אָן אומצעריסבאַרע קייט פֿון אייביק ביז אייביק, אַז ווייל איז אונדז!

גוט יום־טוב, יידן, אָן אַ געזונטן, געבענטשטן אָן גליקלעכן וויינטער!

(אויבערגעדרוקט פֿון „יידישע צייטונג", ישׂראל)

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Notice of Annual, Special and General Meeting of members of Bathurst Jewish Centre

Notice is hereby given that the annual, special and general meeting of the members of the Bathurst Jewish Centre will be held at 4588 Bathurst St., Jerusalem Room, Toronto, on the 29th day of October, 2000, at the hour of 9;30 a.m., to:

(a) accept as members of the Corporation those Members listed in good standing tabled and delivered by the Secretary of the Corporation;
(b) elect Directors;
(c) approve the Financial Statements for the Corporation for the year ended June 30, 2000;
(c) appoint auditors and authorize the directors to fix their remuneration;
(e) approve the change of name of the Centre to the "Bathurst Jewish Community Centre"; and
(f) transact such further and other business as may properly be brought before the meeting or any adjournment thereof.

Copies of the Financial Statements and Auditor's Report together with copies of the slate of nominated directors, may be obtained from the Business Office of the Centre between the hours of 9 a.m. and 5 p.m. until the day of the annual meeting.

Dated the 1st day of October, 2000

BY ORDER OF THE BOARD OF DIRECTORS
Dorothy Shoichet, Secretary

Rabin scholarship aims for tolerance through education

By JANICE ARNOLD
Staff Reporter

MONTREAL — A peace agreement between Israel and its Arab neighbours is inevitable, says Clara Balinsky. What she's not so sure of, however, is whether these former enemies will know how to live with one another.

"How will the people who are most affected by the settlement learn to change their attitudes toward each other?" asks Balinsky, chair of a post-graduate scholarship fund established in Yitzhak Rabin's memory.

"How will they become tolerant of their differences?

"I feel very strongly that the road to peace in the Middle East between people can only come through education and understanding of one another's difficulties and problems," she contends, even though current hostilities may indicate otherwise.

"This is vital not only to the Palestinians, Jordanians, Egyptians and Syrians, but also to the Israelis," she adds.

Balinsky, 80, is the founding chair of the Rabin Scholarship Fund for Advancement of Peace and Tolerance at Jerusalem's Hebrew University. The fund, named for the late Israeli prime minister, sponsors a year of doctoral or post-doctoral study for a Jewish Israeli, an Arab from the Middle East and a Canadian of any background.

In addition, a distinguished fellow, someone of international prominence in the promotion of peace, is appointed to spend a few weeks at the university.

The scholarship, established by the Canadian Friends of the Hebrew University, covers tuition for a full academic year – from October to April – at the university's Harry S. Truman Research Institute for the Advancement of Peace, as well as airfare and living costs.

To date, the fund has raised about $2.5 million to ensure the scholarship program continues annually. Most of the money was collected during Leah Rabin's speaking tour of Montreal and Toronto in 1996, the year after her husband's assassination.

"Mrs. Rabin agreed that in order to stop hatred, there had to be a change in attitudes and the university was a good place to begin that process," says Balinsky, who hopes the endowment will eventually reach $10 million.

"We are building for the future," she says. "What we need is more funds in order to attract more scholars to the program, and to widen its scope to include more Arabs, Jews and Canadians."

The first three Rabin scholars completed their year of studies last spring, and another three are starting this month.

The Canadian, Mira Sucharov of Vancouver, said she applied for the scholarship to further her dissertation research, which required time in the field conducting interviews in Israel.

"My biggest challenge was to gain access to the key Oslo [peace accord] decision-makers. This I achieved," said Sucharov, who is now completing her doctorate at Georgetown University. Her plans are to continue working as an educator and researcher in the field of peace and tolerance.

The other two students in the program's inaugural year were Israeli Eldad Pardo, who has just completed his doctorate at the University of California at Los Angeles; and Palestinian Mohammed Nakel, who is continuing his doctoral studies at Hebrew University.

The distinguished fellow last year was Canadian writer Michael Ignatieff, author of *Blood and Belonging*, an examination of ethnic nationalism in the 1990s, *The Warrior's Honour: Ethnic War and the Modern Conscience*, and *Virtual War: Kosovo and Beyond*.

"Jerusalem evokes more emotion than any other city in the world," said Ignatieff.

After his three weeks there, he finds himself asking, "How are we going to negotiate the non-negotiable?"

Balinsky says it is hoped Ignatieff and the three scholars will speak in Canada during the coming year about their views on the peace process. The scholars are also expected to lecture and write about their experiences in peace education in their homelands.

The 2000-2001 scholars are Sharryn Aiken of Toronto, and Israelis Hillel Cohen and Entehal Ghanim.

Aiken, a refugee and immigration lawyer, is currently a visiting lecturer at York University's Osgoode Hall Law School. She is also pursuing a doctorate at Osgoode and said time in Israel will allow her to expand her thesis research.

Her thesis is an examination of constitutionalism and international law as tools for creating morally responsible societies, with Canada and Israel as case studies.

"I have chosen Canada and Israel as they share a common trajectory in terms of claims asserted against the state by others – First Nations in the Canadian context and Palestinians in the Israel context," she says.

"For both countries, effective resolution of these claims is fundamental for peaceful and tolerant communities."

A longtime human rights advocate, Aiken says the objectives of the Rabin scholarship "reflect values I cherish and attempt to uphold in my own life. Working across differences, fostering understanding and promoting social justice have animated my career."

The scholarship recipients are selected by academic committees in Israel and Canada. The Canadian committee is chaired by former Université de Montréal rector René Simard. Candidates must demonstrate "superior academic abilities as well as individual initiative and leadership skills."

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What's New and About People deadlines: Monday, Oct. 16, is deadline for Oct. 26 issue, and Monday, Oct. 23, is deadline for Nov. 2. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, Oct. 12

AMERIKA GANEF
An evening of song, dance and Yiddish humour presented by **Nathan Garnick** and company, 8 p.m., Shaar Shalom Synagogue, 2 Simonston Blvd., Thornhill.

MOTHERS AND WIVES
Mothers and Wives – The Jewish Women in Song, with **Naomi Bell,** 2 p.m. at Forest Hill Retirement Residence, 645 Castlefield Ave. Reserve. **Gwen** or **Susan** 785-1511.

Friday, Oct. 13

SINGLES SHABBAT DINNER
For singles of all ages, Shabbat dinner at 6 p.m. in the sukkah at Beth Tzedec Congregation. Focusing on Canadian Jews in the Military. **Mort Lightstone** speaks on Experiences in the Korean and Vietnam Wars. Prepaid reservation. **Florence** 781-3511.

Sunday, Oct. 15

BOOK DISCUSSION
The Feminist Book Discussion Group, Older Women's Network, discusses *The God of Small Things* by **Arundhati Roy,** 2 p.m., Barbara Frum Library. **Ruth Goldsmith** 782-6414.

SUKKOT CELEBRATION
A Simchas Beis Hashoeivah Sukkot celebration in the street, dancing, music of Nafshenu Orchestra, 8:30 p.m., Lubavitch, 44 Edinburgh Dr.

Monday, Oct. 16

JEWISH POETRY
Cranbrooke Friendship Club presents Celebrating Jewish Poetry with **David Abramowitz** reciting poetry from the recording *Yiddish Poetry Live! – Vol. I,* 12:30 p.m., Winchevsky Centre, 585 Cranbrooke Ave. Lunch and program $6.

SUPPORT GROUP
Jewish Parents and Families of Lesbians and Gays meets 7:30 p.m. with a facilitator at Jewish Family & Child Service, in the Lipa Green Building. 763-9111. Group meets the third Monday of every month.

Tuesday, Oct. 17

ISRAEL TODAY
Beth Tzedec Congregation's fall Beth Midrash, Israel Today – Four Views, starts with The Religious Crisis in Israel Today with **Prof. Martin Lockshin,** 7:30 p.m.

FAST, FAB AND HEALTHY
Adath Israel Sisterhood opening program with cooking expert **Norene Gilletz,** 8 p.m. **Geitie Kramer** 493-1325 or **Phyllis Gerenbaum** 636-1788.

SUKKOT UNDER THE STARS
Chabad Lubavitch of Markham's annual Sukkot Under the Stars family celebration, 6 p.m., 83 Green Lane, Thornhill. Live Jewish rock band, fireworks, dancing, great food. No charge. 905-886-0420.

HEBREW SING-ALONG
Hebrew sing-along, 7:30 p.m. at the Borochov Cultural Centre, 272 Codsell Ave. Sponsored by Club Na'amat Aliza.

Wednesday, Oct. 18

SUKKAH PARTY
Beth Emeth Bais Yehuda Synagogue welcomes you to its Sukkah Party, 7-9 p.m. Meet **Rabbi Howard Morrison** and **Cantor Aaron Bensoussan.**

THE JEWS OF INDIA
Temple Har Zion presents a viewing of the award-winning documentary video *Salaam Shalom.* Meet the producer/writer/director **Vanessa Laufer,** 8 p.m., temple

Continued on page 23

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Continued from page 22

office 905-889-2252 or **Paulette Volgyesi** 222-7033.

MATISSE EXHIBIT AT AGO

A new membership initiative by Miriam chapter, the newest chapter of Toronto Hadassah-WIZO, a conducted tour of the Matisse exhibit at the Art Gallery of Ontario at 7 p.m. This is for Jewish urban women, mid-20s to mid-30s interested in joining with other downtown-based women. Reserve 630-8373.

CURRENT EVENTS

You are invited to join the 45+ Group of Jewish Women International of Canada for dinner at 6 p.m. followed by a lecture on Current Events by **Erica Biro**. Prepaid reservation (dinner extra) 630-9313.

LUNCH & LEARN

Holy Blossom Temple Lunch and Learn in Retirement features The School of Paris with **Edith Altschuler** at noon. Bring your own dairy lunch and $1. Cookies and coffee provided. **Shelly Berenbaum** 789-3291, ext. 233.

JWI CHAPTER MEETING

Markham/Unionville chapter, Jewish Women International, monthly meeting, guest speaker. New members welcome. **Sheryl** 905-305-7026 or **Susan** 905-940-0286.

Thursday, Oct. 19

FOR SINGLES OF ALL AGES

Beth Tzedec, Holy Blossom Temple, Kolel and Intersynagogue Singles present Season of Our Joy – Jewish Perspectives on Happiness with rabbis **Yael Splansky**, **Roy Tanenbaum**, **Neal Loevinger**, 7:30 p.m. in the sukkah at Beth Tzedec. Bring your guitar, a friend and a sweater. Reserve. **Marlene** 781-3514, ext. 34.

YIDDISH FILM SERIES

Lodzer Centre Yiddish film series continues with *Americaner Shadchan* (1940, U.S.), 7 p.m., 12 Heaton St. **Karen** 630-8752.

And What Else Is New

PRIDE OF ISRAEL

Pride of Israel Synagogue, 59 Lissom Cres. 226-0111.

Rabbi's Torah class Shabbat afternoons one hour before Minchah, **Rabbi Robert Rhodes** explores the laws of proper speech.

Jewish Approach to Interpersonal Behaviour Mondays at 7 p.m. with **Rabbi Shloime Schwartz**

Enhancing the love in your life, lecture and discussion with **Louise Dorfman** and **David Rubenstein**, co-founders of Couple Enrichment, Thursday, Oct. 19, in the sukkah.

Women's Tefilla, a participatory learning event for women only, meets on Sundays that are Rosh Chodesh. In co-operation with the Sisterhood and Women's Tefilla Network.

BALLET COURSE

Ballet, a call to the Barre! A special 10-week Introduction to Ballet course begins at the Koffler Centre 7-8 p.m. Thursday, Oct. 26. This program is for mature beginner/refreshers, ages 16 to adult. Instructor is **Jeanne Foesier**. Registration deadline 5 p.m. Oct. 19. 636-1880, ext. 273 or 359.

STAGED READING

Medina Theatre Ensemble presents a staged reading of *Poor Ostrich* by **Hemro**, on Monday, Oct. 30, as part of Holocaust Education Week, 8 p.m. at the B'nai Brith Building, 15 Hove St. *Poor Ostrich* is a realistic fable revealing Jewish attitudes and reactions in Berlin from 1913-1938 during events leading to the Holocaust. Directed by **Virginia Reh**.

ISRAELI FOLKDANCING

Israeli folkdancing with **Sophie Azen** Nov. 8, 15, 29 and Dec. 6. at 8 p.m. at Beth Emeth Bais Yehuda Synagogue. Registration/information, synagogue office 633-3838 or **Linda Gotlieb** 636-5122 evenings.

FOR SENIORS

LZA Seniors C Club is taking registration for its Miami trip for 4, 6 and 8 weeks at the Thunderbird Hotel. **Libby** 782-2059 or **Stanley** 905-669-1347. Dance classes Thursdays 1:30 p.m. and Cultural Club Tuesdays 10 a.m. at Borochov Cultural Centre, 272 Codsell Ave. For information, 630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Oct. 12, free evening of discussion; Oct. 19, Israeli movie video *Kuny Lemel in Tel Aviv*; Sunday, Oct. 22, dance and light supper; Oct 26, lunch out. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Shaarei Shomayim Friendship Club: painting classes every Wednesday, 1-3 p.m. Plans are in the making for the fall season. **Lena** 785-5773.

Earl Bales Seniors' Club: Trip to Quebec, Oct. 24-27; Kawartha Fall Colour Tour, Oct. 31; Casino Niagara Nov. 16; dances Oct. 15, 29; Casino Rama Oct. 16, 30; bingo Tuesdays 1-3 p.m.; fitness Thursdays 9:30-10:30 a.m. 395-7881.

Young at Heart Seniors package deal to glatt kosher Saxony Hotel, Miami, Fla., for 2 weeks, 1 month or 2 months with or without food. Trip for winter or from now to December. Price to be announced soon. **Helen** 635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre, 1003 Steeles Ave. W. 225-2112.

Osteoporosis and Osteoarthritis: What's the Difference? with **Anne Stephens,** co-ordinator of Geriatric Outreach Services, North York Seniors Health Centre, Tuesday, Oct. 17, 1:15-2:30 p.m.

Reiki Treatments, Wednesdays 1-3 p.m. Oct. 18, Nov. 29, 11:30 a.m. to 1 p.m. Reserve spot at Ticket Sales Desk or call **Ruth,** ext. 105.

Public Affairs Forum, Genetic Engineering of Food: Is It Safe? panelists **Mary Lou Garr**, vice-chair, AGCare; **Brent Patterson**, Council of Canadians, Ontario; **Milly Ryan-Harshman**, dietician; **Dwight Lyon,** GeneAction, Wednesday, Oct. 18, 1:30 p.m. **Sheila Zane**, ext. 133.

Israeli Club Etrog for Hebrew speaking persons meets 7 p.m. Tuesdays for movies, lectures, dances, sing-alongs. Oct. 17, Anniversary Party; Oct. 24, sing-along; Oct. 31, lunch out. **Anna** ext. 110.

Movie, *The Peacemaker,* Sunday, Oct. 17, 2:30 p.m.

WAGMAN CENTRE

Wagman Centre, 55 Ameer Ave. 785-2500.

Dr. Elaine Dembe, chiropractor/author/media personality, speaks on Passionate Longevity, Tuesday, Oct. 17, 2 p.m.

North York Heart Health Network presents a forum on The Importance of Physical Activity and Heart Health, Wednesday, Nov. 1, 1:30-2:30 p.m. Displays in Wagman lobby from noon to 3 p.m. Register, ext. 2267.

Computer courses: Level 1 beginner, 8-week session begins Wednesday, Oct. 18, 10-11 a.m. and 11:30 a.m. to 12:30 p.m. Level II beginner with some basic knowledge, 8-week session begins Tuesday, Oct. 24. Register in person at Service Desk. For details, **Mara Swartz** ext. 2275.

Computer lab, one-on-one computer time accompanied by staff. Register in person at Service Desk. For details, **Mara**.

Baycrest Hard-of-Hearing Club will meet every second Tuesday, 2-3 p.m. at Baycrest Centre starting Oct. 31. If interested call **Marilyn Reed**, ext. 2929.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211

Seniors Calendar: Thursday, Oct. 12, 2 p.m., Afternoon Tea to bid farewell to **Judy Weinryb**, seniors' co-ordinator for the past 5 years, as well as to welcome **Arlene Smith,** the new seniors' co-ordinator. Thursday, Oct. 19, 2 p.m., a talk on Traditions of Sukkot by **Rabbi Edward Elkin** of the First Narayever Congregation.

PRINCIPALS' SEMINAR: Toronto educators Daniel Bennun (left) of Or Chaim Yeshiva and Samuel Kapustin of Community Hebrew Academy of Toronto were among the 29 Hebrew day school principals from seven countries who participated in the Principals' Seminar at Israel's Bar-Ilan University this summer. [Meshulam Levy photos]

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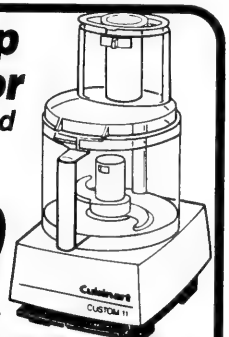

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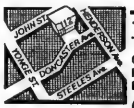

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The Canadian Jewish news

Coast to Coast

Sephardi refugee claims planned

By PAUL LUNGEN
Staff Reporter

TORONTO — As Mideast peace negotiations enter a critical phase, the fate of Palestinian refugees remains unresolved. The issue is high on the Palestinian agenda, but as far as two Jewish non-governmental organizations (NGOs) are concerned, Palestinian claims must be balanced against the right of compensation for Sephardi refugees from Arab lands.

In recent months, the American Sephardi Federation (ASF) and the International Committee for Jews From Arab Lands (ICJAL) have stepped up their efforts to include restitution for hundreds of thousands of Sephardi Jews as part of an overall settlement.

They have circulated more than 75,000 questionnaires to Sephardim around the world – including Canada – asking them to list the property that was lost when they were forced to flee their homes following the creation of the State of Israel.

They plan to use the list to substantiate monetary claims when restitution funds are distributed, as well as to create a database for historians and researchers.

Naim Dallal, founder and past president of the Iraqi Jewish Association of Canada, said it is "my understanding that the assets of the Jews from Arab lands will be settled along with [those of] the Palestinian refugees."

Dallal, who also serves as national chair of Canadian Jewish Congress' Jews in Arab lands committee, said the questionnaire is being circulated among some Canadian Jews of Iraqi origin.

The Iraqi Jewish community in Toronto numbers about 200 families, while Montreal is home to around 800 families. Both cities also host smaller communities of Jews from other Arab countries.

More than 125,000 Jews fled Iraq following creation of the State of Israel and "the government confiscated property from all of them," Dallal said.

Congress president Moshe Ronen said he recently discussed the issue with Shlomo Ben Ami, Israel's acting foreign minister, at the United Nations.

"He gave me the impression that it's on the radar screen and it's something the prime minister [Ehud Barak] raised with the president [Bill Clinton]," he said. "The government appears to be carrying the ball on this."

Ronen said the work of the NGOs is important but that ultimately, Israel must make it part of any peace deal.

"Our position is that there has to be a serious effort to assess the claims and put forth a serious case on this issue and not simply use it as political reinforcement of Israel's position" regarding refugees, he said.

Sasson Meyer, a Toronto Jew originally from Baghdad, received the ICJAL questionnaire about a year ago. He hasn't filled it out and doubts he will.

Meyer doesn't believe the current effort will amount to much because he doesn't believe either the Palestinians or the Sephardim will receive anything.

"Everyone will say, 'forget it, we don't trust the figures,'" he said.

Whether or not restitution is ever paid, it's unlikely most of Canada's substantial Sephardi community will be affected. About 90 percent of Sephardi Jews living in Canada are of Moroccan origin, according to Eli Ben Chetrit, director of communications for the Communauté Sépharade du Québec. Montreal is home to about 25,000 Sephardim, while about 6,000 live in Toronto.

Events in Morocco differed substantially from those in other Arab countries. "The situation in Morocco was special. There were no expropriations" except for a few rare cases, said Ben Chetrit.

Maurice Benzacar, vice-president of the Sephardic Kehila Centre in Toronto, agreed. "We Moroccan Jews have nothing to do with any reparations or claims," he said.

"Moroccan Jews still live there and have good relations" with the Moroccan people and government.

Most of the compensation claims will likely be lodged by Jews from Iraq, Egypt, Yemen, Libya and Lebanon – "wherever Jews lived in Arab lands," said Leon Levy, president of the Sephardi Federation, an umbrella organization that includes 25 constituent groups.

"Close to one million Jews from Arab lands settled primarily in Israel, with no formal recompense for what they left behind. [The Palestinians] are looking for compensation for those who left Israel and became refugees in countries like Lebanon and Jordan.

"Those countries kept them as refugees and did nothing to help them. Now it's an issue at the peace table but our Jewish brethren lost more than they lost, personally and collectively."

ICJAL has been pursuing this issue for years, but "we're taking it to an international level," added Levy.

It appears President Clinton has been briefed on the issue. In a television interview in July, he told Israeli viewers that Arafat agreed at Camp David that Sephardi Jews should be compensated.

Given that peace negotiations do not involve Iraq, Libya, Lebanon, Yemen or any other countries that hosted large Jewish populations, "whatever comes will come from Uncle Sam," Levy said.

"The United States pays the bills. I have no hope that Egypt or Iraq will come up with restitution like Germany, Austria or Switzerland, which acknowledged [Jewish Holocaust] claims and are going to pay."

For more information, the American Sephardi Federation can be reached by mail: 15 West 16th St., New York, N.Y., 10011; by telephone: 212-294-8350; by fax: 212-294-8348; or on the Internet: www.amsephfed.org.

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Jewish home for the aged opens doors in Ottawa

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The new Jewish home for the aged is now open, marking the completion of the final phase of Ottawa's Jewish Community Campus.

On Sept. 24, several hundred people attended the opening ceremony of The Joseph and Inez Zelikovitz Long-Term Care Centre. The state-of-the art facility, which includes the Bess and Moe Greenberg Family Hillel Lodge, will house 100 residents in a modern, home-like atmosphere.

Roger Greenberg, chair of the Community Development Campaign, reminded those present that six years ago, at the beginning of the capital campaign, the consultant hired to do a feasibility study had concluded that the community had the capacity to raise enough funds for either a new Jewish Community Centre or a new Hillel Lodge, but not both.

"Look what we have accomplished in the last six years," said Greenberg. "It's really unbelievable, and we should all be very proud of what we have achieved."

With the opening of the new Hillel Lodge, communal needs for all ages are located on one site. The Solway Jewish Community Centre, Jewish supplementary and day schools, the Tamir Foundation for developmentally challenged adults and most community organizations are all on the campus at Carling and Broadview avenues.

Stephen Greenberg, president of the Jewish Community Council of Ottawa/Va'ad Ha'Ir, likened the dream of the complete campus to the Zionist dream of Theodor Herzl.

"'If you will it, it is no dream,' said Herzl. While our dream wasn't as difficult to achieve as Herzl's," said Greenberg, "it was a huge undertaking. We have finally completed the realization of that dream ... it is a wonderful testament to the power of a shared dream."

MC Evelyn Greenberg introduced several dignitaries, noting that "literally hundreds of people have worked for years to make this happen ... our founders, our wise board members, our devoted auxiliaries, the families, the donors, staff, community leaders – all deserve accolades," she said.

In attendance were Deputy Prime Minister Herb Gray, members of federal and provincial parliament, local councillors and past Ottawa mayors Jacquelin Holzman and Jim Watson.

John Baird, minister of community and social services, brought greetings on behalf of Premier Mike Harris and the Ontario government. Regional chair Bob Chiarelli and acting mayor of Ottawa Allan Higdon congratulated the community on its achievement.

While the mezuzah was affixed to the doorpost by two of the lodge residents, the Beth Shalom Men's Choir, the Beth Shalom Youth Choir and the "Five Tenors" – cantors Yair Subar, Stephen Chaiet, Pinchus Levinson, Daniel Benlolo and David Aptowitzer – entertained.

The ceremony concluded with the cutting of the ribbon by Inez Zelikovitz and Bess Greenberg, two of the major contributors to the building campaign.

APPLE TIME: Students at Hamilton's Kehila Jewish Community Day School prepared for Rosh Hashanah by baking an apple cake.

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Coast to Coast

Eruv installation refused

By JANICE ARNOLD
Staff Reporter

MONTREAL — No eruv that involves the installation of wiring on public property will be permitted in Outremont because it is illegal, says Mayor Jérôme Unterberg.

If wires are found they will be cut down, as they already have been on at least one street, he said.

Unterberg is sticking firmly by his administration's decision to not issue an "occupancy" permit to the city's mainly chassidic and haredi Jewish community because it says the the provincial Cities and Towns Act does not give municipalities the power to authorize religious use of public space.

He admitted that the law is not explicit on this matter. "But we cannot exceed the powers the act provides for," he said.

(Occupancy permits are normally issued on such occasions as when streets are reserved temporarily for parades, he said.)

"The city's position is based on a straightforward, objective legal analysis," Unterberg said.

The Jewish community, which numbers close to 4,000 or about 15 percent of the population, has protested that the city is being "discriminatory" and has engaged noted human rights lawyer Julius Grey to fight the issue in court, if necessary.

Canadian Jewish Congress (CJC) and B'nai Brith Canada (BBC) have also asked Outremont to show tolerance.

Unterberg said other municipalities in the Montreal area may allow eruvs, but that does not mean it is legal. He said that he offered to get a declaratory judgment on the issue, but the Jewish community refused.

If this goes to court, he fears it will upset the harmony Outremont is trying to maintain between different religious groups.

Outremont mayor says it is illegal

Unterberg maintained that Outremont's decision is consistent with the Canadian and Quebec human rights charters' protection of religious freedom.

"Having an eruv may make the practice of religion simpler, but it is not necessary to fully respect all the Jewish regulations," said Unterberg, whose father is Jewish and whose late grandfather was a longtime CJC staff member.

"This does not in anyway infringe upon their religious freedom. They are not forced to do anything contrary to their laws."

An eruv is an area in which observant Jews can carry or push objects, like baby carriages or wheelchairs, on Shabbat and holidays. It is contained by a continuous border, which may consist of existing structures such as fences and telephone wires. These structures must be connected by wiring.

"We use something like fishing wire. It is very thin. No one would know it is there," said Alex Werzberger, president of the Coalition of Outremont Chassidic Organizations. Any wiring would be at least 12 to 15 feet above the ground so as not to interfere with the tallest trucks, he added.

Werzberger said there are eruvs in Montreal on either side of Outremont – in the Jeanne Mance area to the east and Côte des Neiges to the west – but it's unlikely anyone knows they are even there, except those Jews who rely on it.

"There's even an eruv in Westmount and I never heard anyone complain about it," he added.

Werzberger observed that there is no legal separation of church and state in Canada, and, in any event, Outremont uses public property for Christmas decorations, for instance. (Outremont also this year resisted a Quebec Human Rights Commission order to cease the prayer recited before council meetings.)

Vaad Hair official Saul Deitcher said there are eruvs in several other areas, including Côte St. Luc, Hampstead, St. Laurent and Dollard des Ormeaux.

The Outremont community would like to have an eruv bounded approximately by Côte Ste. Catherine, Ducharme, Pratt and Hutchison streets, Werzberger said, where "95 per cent" of the Orthodox live. He was not sure how much wiring would have to be installed to enclose this area.

He said the community approached the city almost four years ago about an eruv. "The issue was kicked back and forth" with no firm answer until last month when it became the subject of a heated city council meeting. About 50 opponents of the eruv came out.

"This is a manufactured issue. There seems to be a perception that the Jews are taking over, that they are creating a ghetto," Werzberger said. "This is discrimination that impedes on our quality of life."

Werzberger said that, although the wiring is unobtrusive, Jewish law requires that it have the approval of civic authorities.

Lawyer Grey said he would argue the case on constitutional grounds. "The charter guarantees freedom of religion as long as it does not impose too onerous a price on other people. The wiring used is virtually invisible… No price has to be paid by society."

Grey believes a Supreme Court decision may serve as a precedent to buttress his argument. In that case, the high court overturned a lower court decision that the city of Peterborough, Ont. had the right to prevent public messages from being posted on telephone poles and other public property. Freedom of expression must take precedence, the Supreme Court decided.

Outremont was part of a Montreal area eruv established 11 years ago.

Unterberg said the council at that time approved it because no extra wiring was used; the boundary through Outremont consisted of the fence along the CPR train tracks.

Deitcher said that eruv was very short-lived because its size made it too impractical to maintain. An eruv must be checked weekly to ensure that it is intact.

The only Jewish Outremont councillor, Sydney Pfeiffer, a member of Unterberg's political party, said he is in favour of the eruv.

"My position is – why not have an eruv? There are eruvs all over the place.

"Why be an exception? It's not going to interfere with the public."

He thinks there is a lot of misunderstanding among residents about what an eruv is and some are bringing up specious arguments.

"The issue is being used as a lightning rod for other complaints. People are saying the Catholic religion has changed. Why can't you?"

Côte St. Luc Mayor Robert Libman, who is the BBC regional director, said eruv wires are "virtually imperceptible to the naked eye. It doesn't disturb or inconvenience a soul."

BBC League for Human Rights national chair Stephen Scheinberg sent a letter to Unterberg that reads, "Surely, Outremont has a moral obligation to accommodate the needs of thousands of its citizens, if it is at no inconvenience to others."

As for any objection on the grounds that government should not become involved in the religious domain, Scheinberg pointed out that in the United States "dozens of cities have established eruvs without controversy," despite the constitutional obligation of church-state separation.

CJC Quebec region president Dorothy Zalcman Howard also wants Outremont to reconsider. "We are disappointed the city has missed this simple opportunity to demonstrate its religious tolerance."

Pfeiffer thinks that when things die down, the city will come around. "When better heads prevail, I'm quietly confident council will take another look at this."

Coast to Coast

Human rights agenda still needs work, say experts

By DAVID LAZARUS
Staff Reporter

MONTREAL — Quebec has made measurable progress on the human rights front since the Quebec Charter of Human Rights and Freedoms was adopted 25 years ago, but the province's underprivileged have yet to really benefit from it, said the president of the Quebec Human Rights Commission (QHRC.)

"If you have no food on the table, human rights mean nothing," Claude Filion said at a workshop during the recent Plenary 2000 of Canadian Jewish Congress, Quebec region (CJC-Q).

Joining Filion on the panel, moderated by Dr. Victor Goldbloom, until last year Canada's Commissioner of Official Languages, were John Hucker, secretary-general of the Canadian Human Rights Commission; and Warren Allmand, president of the International Centre for Human Rights and Development.

Filion said the challenge for the future will include ensuring that all segments of society – including the poor – are embraced by the Quebec Charter.

He said the essence of the Quebec Charter, with its philosophical underpinnings found in the Universal Declaration of Human Rights, lies in the concept of the "equality of all human beings" and the ideal of being able to "live together."

It should not be a matter of choosing to put food on the table or enjoying one's human rights, he said, since people need both, "rice and rights."

The uniqueness of the Quebec Charter, he said, is that it applies not only in regards to relations between citizens themselves, but between them and the state and private organizations.

Filion's commission makes about 1,000 inquiries annually, with many of its investigations related to issues of "economic and social rights," a primary aspect to the Quebec Charter. He said about one-third of its inquiries involve "public service bodies."

The commission's work includes public education and holding inquiries on issues ranging from race, religious beliefs and age, to sexual orientation, political beliefs and even pregnancy.

Hucker, who works for what he describes as a "complaints-taking agency," noted that when Quebecers think of a "rights charter," it's the Quebec one that springs to mind first, and not the Canadian charter.

He said that compared to 15 years ago, the Canadian commission has seen the issues change "subtly". Fewer cases involve "racism and sexism," he said.

Yet the concept of what constitutes "discrimination" has expanded to include older employees who are let go because they can't adapt to the latest technology, or the disabled who are not provided with adaptive systems at work, he said.

One point Hucker made was that while governments are now seen as supportive of human rights codes, this has not trickled down to bureaucratic levels, where "support is muted."

Like Filion, Hucker agreed that the issue of economic rights now "looms large" within his commission's work, as well as the need to strike balance between "political" and "social" rights.

One of the problems with the whole "rights" agenda, he said, is that the concept is sometimes difficult to define. "Lots of people invoke the term 'human rights,' " he said, but often such rights are "vague" and "amorphous."

Allmand said that human rights commissions, in general, lack the resources to do their jobs properly, and rights that do exist in the provincial and federal charters can often be overridden by the "notwithstanding clause."

He said that despite the position of the Quebec commission, Quebec courts have ruled that "social and economic rights are not the norm."

Allmand's suggestion was that Canada should follow the lead of Europe and international conventions in terms of entrenching, "social, economic and cultural rights."

"If we don't, we'll be left behind," he said.

Axworthy's parting blow

Scene in Ottawa
By G.K. SIMCOE

One of the recurrent themes that characterizes this weekly peek into federal politics has been the care the Jewish community must exercise in the choices it makes. Positions taken, decisions made and alliances forged always have consequences and always entail risks.

That is not to say that choices should be avoided. Only that they require careful consideration.

As attention within the Jewish community has been riveted to the developing chaos in the Middle East, Lloyd Axworthy offers a reminder of how long is the reach of a slighted politician.

The soon-to-be former foreign minister delivered a parting blow to the Jewish community in his unsolicited pronouncement on the Middle East crisis. In case you didn't catch it, Axworthy parroted the Palestinian view that the controversial Ariel Sharon and the Israeli police that protected him during a "walkabout" on the Temple Mount are responsible for the ensuing violence.

Now, your humble scribe is no expert on Middle East affairs but it is hard to see how one man's 30-minute presence on a particular piece of real estate should generate, thus far, more than a week of rioting and violence. Apparently, Lloyd Axworthy has better vision!

Friends at the Canada-Israel Committee tell us that plans for the violence were well under way even before Mr. Sharon announced his visit to the contentious shrine and that the subsequent escalation of the conflict fits a long-entrenched pattern, as the CIC puts it, of the PLO's "use of violence as a tool of diplomacy."

If that's the case, a veteran like Axworthy should be able to recognize the pattern. Perhaps he does, but simply chooses to ignore it. If so, here may be a reason why.

Axworthy is leaving politics. He is leaving because at this stage he understands that the position he truly covets – that of prime minister – is forever beyond his reach.

Some have suggested that Axworthy bears a smouldering grudge against the Jewish community for its unwillingness to support his aborted leadership bid first when Trudeau stepped down, and then when Turner was chased out of Ottawa.

Compound that with the flak he took for the Liberal position during the Gulf War and you have an inviting scapegoat for all his real or imagined failures.

Perhaps his gratuitous jab was Axworthy's way of saying, "Thanks for nothing, guys."

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TO
NOMINATION DAY — **Friday, October 13, 2000, 9:00 a.m. to 5:00 p.m.**

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Need more information about Nomination Papers? Read on: Nomination Papers are available in the Clerk's Department, Vaughan Civic Centre, 2141 Major Mackenzie Dr., Vaughan (Maple), Ont. Mondays through Fridays, 8:30 a.m.-4:30 p.m. A prescribed nomination filing fee of $100. must be paid at the time of filing the nomination (cash, money order or certified cheque). In order to raise campaign funds or incur campaign expenses you must first be nominated.

For further information, please call the Clerk'sDepartment at **(905) 832-8504.**

First published: September 14, 2000

John D. Leach, City Clerk and Returning Officer, City of Vaughan

At Israel's 30th anniversary rally in Montreal.

At an Israel Bonds Dinner in 1983, chatting with the Honouree Shelia Kussner.

Pierre Elliot Trudeau and

Continued from page 1

Though allowing visible minorities into the country and stripping our immigration laws of their racist character had begun earlier under John Diefenbaker and Lester Pearson, it was the Trudeau administration which ultimately liberalized Canada's immigration laws. It was one of the objectives of his Just Society to move Canadian society ahead of its time, to make the world welcome in Canada and to elevate the country's ethnic communities on an equal pedestal with the English and the French. And he succeeded.

Perhaps his greatest success was the Canadian Jewish community. One anecdote says it all.

While attending a Jewish function in Montreal in the mid 1970s, Trudeau was approached by one of his constituents who congratulated him for appointing three Jews to his cabinet. The Prime Minister responded: "I did? Who are they?"

Apocryphal, perhaps, but nonetheless telling. It is clear that Trudeau believed in merit and was blind to race, religion, or colour. He was comfortable in surrounding himself with the best Canada had to offer, whether they were English, French, Jewish, Italian — indeed anyone with talent.

He was intolerant of intolerance and was gleeful in confounding conventional wisdom, bucking public opinion and refusing to pander to prejudice. He was determined to blast open sectors of Canadian society that for too long had been closed to Jews and others.

In the first 100 years of Canada's existence, no Jew had ever been appointed to the federal cabinet. Some had come close — the dynamic David Croll was shunted off to the Senate in 1950 rather than being given the cabinet appointment he so richly deserved.

But the moment he took office, in a decisive and symbolic break with Canadian tradition and custom, Trudeau appointed Herb Gray to his cabinet. Other Jews would soon follow: Jack Austin, Barney Danson and Robert Kaplan would serve in subsequent Trudeau cabinets.

> *'He was intolerant of intolerance'*

There was more. Trudeau was determined to permanently demolish the wall of restrictions and practices that had barred Jews from public service. And he did it in the most triumphant way. He appointed Bora Laskin to the Supreme Court of Canada and shortly thereafter he made him Chief Justice of Canada. Strikingly, there has never been another Jew on the Supreme Court since. At the same time he appointed the country's first four Jewish provincial chief justices — Sam Freedman in Manitoba, Nathan Nemetz in British Columbia, Allan Gold in Quebec and Constance Glube in Nova Scotia.

It is clear that Trudeau delighted in blazing new paths and breaking down outworn barriers. His governments were full of bright, young Jewish men and women. Alan Gottlieb became the country's first Jewish under secretary of state for external affairs and later ambassador to the United States. Simon Reisman, Mickey Cohen, Bernard and Sylvia Ostry amongst others became deputy ministers of key departments. Martin Goldfarb, pollster extraordinaire, became one of Trudeau's trusted confidants as did Carl Goldenberg and Jerry Grafstein. And dozens of Jews took up senior positions in the public service and the judiciary.

While, like all Canadians, Jews benefited from other Trudeau initiatives such as the Charter of Rights, it was his multicultural policies which had a more immediate and dramatic impact.

For Trudeau, multiculturalism was a way of opening long-closed minds and reminding Canadians that theirs is not simply a country of two founding peoples, but that other groups have played a substantial role in the growth and development of Canada — a role that for too many years had been ignored.

As he put it: "There is no official culture, nor does any ethnic group take precedence over any other. No citizen or group of citizens is any other than Canadian and all should be treated fairly."

Continued on page 33

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Trudeau at a dinner in Toronto with Israeli Prime Minister Menachem Begin.

At the funeral of Chief Justice Bora Laskin in Ottawa.

[CJN Archive photos]

Canadian Jewry

Continued from page 32

Trudeau believed that if the state respected people for who they were, they in turn would be loyal to the state. Trudeau's vision was of a Canadian identity based on cultural pluralism. He made the Canadian mosaic our national cliche, our single most important national characteristic.

Under his inspiration, diversity became a positive value in Canada and it made it easier and more acceptable for minority groups, such as Jews, to maintain a separate identity and even a separate culture.

Where everyone is a hyphenated Canadian, Jews do not stand out from others when they include the Jewish, as well as the Canadian element in their identity. Because most of the Jewish community consists of immigrants and their descendants, the encouragement of ethnic distinctiveness was crucial in creating an environment in which Jews can live comfortably as Jews while participating in all aspects of Canadian society.

Yet Trudeau's relationship with the Jewish community was not always smooth, and on occasion it was very rocky. Unlike some other prime ministers, Trudeau had little visceral attachment to Israel or the Holy Land. He was staunchly anti-nationalist both at home and abroad, and Zionism was foreign to him. He certainly was friendly to the Jewish state, but no more than was necessary for a member of parliament who represented the largest Jewish constituency in the country.

On several key issues involving Israel he was at odds with Jewish leadership. Despite an enormous lobbying campaign he refused to pass legislation forbidding Canadian firms to comply with the Arab boycott of Israel. Though the United States and even the government of Ontario had passed such legislation, Trudeau was adamant; there would be no anti-boycott laws passed by his government.

Throughout his tenure he seriously toyed with the idea of dealing with "responsible elements" of the PLO. And while he cancelled one United Nations conference in Canada because

'Relationship was not always smooth'

PLO representatives would be present, he allowed another one to take place, despite the vigorous protests of Jewish organizations.

Nor did Trudeau show much sympathy for the dissident movements in Eastern Europe, including Refuseniks in the Soviet Union. As his biographer ruefully comments: "Trudeau saw them as irresponsible agents of disorder who might disturb the world's delicate status quo."

But that was Trudeau — a man of contradictions, a champion of civil rights who imposed the War Measures Act, a staunch defender of human rights who opposed dissenters in the Soviet bloc.

It was the issue of Nazi war criminals in Canada that most infuriated the Jewish community. Despite the constant badgering of Jewish leaders and even from his own Solicitor-General Robert Kaplan, Trudeau refused to allow the prosecution of these alleged mass murderers. And he did so, he later explained, for the well-being of Canadian Jewry. As he told some astounded academics several years after he retired: "Going after war criminals would be bad for the Jews. It would create ethnic tensions, divide immigrant groups and weaken multiculturalism." He did allow the extradition of one war criminal to West Germany, but the thousands of others in Canada would not be disturbed.

Clearly Pierre Trudeau was a man of many facets. He appealed to the best in us, yet he did not always behave as we hoped. But his impact on his country was immeasurable. His Canada was a new and different Canada, a nation of decency and humanity, free of bigotry and parochialism, full of promise and hope for all of its peoples.

That he sometimes disappointed the Jewish community should not be a surprise nor should it detract from his singular contribution. He helped us take our proper place in Canadian society and for that we should be eternally grateful.

Irving Abella is the Shiff Professor of Canadian Jewish Studies at York University and president of the Canadian Historical Association.

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See Page 43

Clinton, Barak vow to restart peace talks

Ha'aretz Daily News Ltd.

JERUSALEM — Prime Minister Ehud Barak plans to continue efforts in upcoming weeks to reach a final status agreement with the Palestinians. He made the pledge after returning from a Paris summit to discuss the recent violence in Israel and the territories.

"Deciding that we have no partner for peace carries far-reaching consequences of deterioration and conflict. Therefore, it is vital that we act with great responsibility before arriving at that conclusion," Barak told reporters at a press conference last Thursday.

"Within a month we will know if we have a mature partner for peace, and whether a diplomatic breakthrough and agreement are within reach," he added.

U.S. President Bill Clinton invited the Palestinian and Israeli negotiating teams to come to Washington after Yom Kippur to continue the talks. The White House is working on a bridging proposal, which will outline the American positions on the final status arrangement and serve as a basis for the negotiations.

However, the administration has yet to decide if and when to submit the proposal to the two sides.

Israel blames Chirac for foiled deal

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel blamed France for the collapse of last week's talks with the Palestinians on a ceasefire to end the clashes in the territories.

"The French position did not help create the required atmosphere, and contributed to Palestinian Chairman Yasser Arafat's decision not to sign the agreement," said Danny Yatom, head of Prime Minister Ehud Barak's diplomatic-security office."

Late Wednesday night, Israeli and Palestinian leaders meeting in Paris reached a final draft of a ceasefire agreement, and told U.S. Secretary of State Madeleine Albright – at least according to the Israeli version – that they were ready to sign.

Albright then traveled to the Elysée Palace to present the agreement to Chirac, saying that it focused on the security clauses but included no reference to the Palestinian demand for an international commission of inquiry to investigate the recent wave of violence.

Chirac was not happy. "A supreme effort must be made to include the commission of inquiry in the agreement, and we are willing to help," he said.

In light of this sudden show of support, Arafat firmly reiterated his demand for an international commission of inquiry.

At the conclusion of the meeting in the Elysée Palace, the sides returned to the U.S. ambassador's residence to sign the agreement. But while the Americans and Israelis showed up, as did Palestinian delegates Saeb Erekat and Nabil Sha'ath, there was no sign of Arafat.

Recent violence has strengthened Hamas

By DANIEL SOBELMAN and AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The strength of the radical Islamic organization Hamas seems to be growing both in the streets of the Palestinian Authority and in neighbouring Jordan.

In recent days, the Palestinian Authority released dozens of activists from Islamic Jihad and Hamas, mostly in Gaza. Most of these prisoners were not political activists but members of the military wing of the organizations and had been actively involved in the planning and execution of attacks against Israelis.

The IDF is concerned that the released prisoners may join the violence currently under way in the territories. Israel's Chief of Central Command Maj.-Gen. Yitzhak Eitan said that "the term 'revolving door' is no longer appropriate to describe the situation. The door has already collapsed and has been pulled off the hinges."

According to Eitan, the army has knowledge that Hamas plans to commit "strategic" strikes at Israeli targets, meaning mass terror attacks, both in the territories and inside the Green Line.

A source in intelligence said that "until now, Hamas has not been active during the demonstrations. Clearly [the releases] are an incentive for them to act. Otherwise, if the Tanzim (the paramilitary youth wing of the PLO) operate like Hezbollah, who needs Hamas?"

Eitan said that "this is the time for them to commence terror activities" in order to gain the support of the masses.

The recent wave of violence seems to have also boosted the position of Hamas in neighbouring Jordan. According to Foreign Ministry estimates, the current atmosphere there, where the Israeli Embassy has come under attack by demonstrators, may result in an attempt by Hamas leadership, expelled from the kingdom last year, to return and reassert their position.

According to an Israeli diplomatic source, Hamas currently "is the only voice on the street," even though the Jordanian authorities have not allowed the protests to get out of control.

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The week in Israel

Oct. 2

• Media reported the results of a poll conducted by the American University in Beirut, which found that most Arabs in Syria, Lebanon and Jordan refuse to consider themselves bound by peace agreements with Israel.

Oct. 3

• The PA had assured Israel that Ariel Sharon's visit to the Temple Mount would not lead to violence. Acting Foreign Minister Shlomo Ben-Ami said the head of Palestinian security, Jibril Rajoub, told him that if Sharon stayed out of the mosques, the visit would pass peacefully.

Oct. 4

• U.S. Ambassador Martin Indyk, suspended from his post for alleged security breaches, was returned to duty by U.S. Secretary of State Madeleine Albright. She cited "compelling national interests," for doing this.

• Prime Minister Ehud Barak met with Palestinian Authority Chairman Yasser Arafat and U.S. Secretary of State Madeleine Albright in Paris to end the violence between Israelis and Palestinians. *The meeting ended without an agreement being signed but an apparent commitment to implement a ceasefire.*

Oct. 5

• The number of Arab citizens of Israel killed in the week's violent demonstrations rose to 10 with the death of Mohammed Raleb Hameisi, 21, from the village of Kana.

Oct. 6

• Some 9,000 dunams of forest were burned by Arab Israelis in more than 200 acts of arson during the recent wave of violence, according to the head of Israel's firefighting commission.

Files from JTA

The fire exchange in the Netzarim junction and the death of the Palestinian boy
Location of Palestinian father and child (enlargement)
Palestinian post shooting towards IDF stronghold
Palestinian shooting
IDF Stronghold
Palestinian shooting

HOW A PALESTINIAN CHILD MET HIS DEATH: The Office of IDF spokesman produced the following aerial photo, which details the exchange of fire at the Netzarim junction in which a Palestinian child, Mohammed al-Durri was killed. The incident was telecast worldwide two weeks ago and brought down immediate condemnation upon Israel even though the circumstances of the incident were not known. The photo shows the location of the father and son as they took cover adjacent to a Palestinian shooting position at the junction.

The spokesman explained that Palestinian police fired from and around this position toward an IDF position opposite. IDF soldiers returned fire toward the sources of the shooting and during the exchanges of fire, the Palestinian child was apparently hit and killed.

It has still not been established whose bullets killed the boy. Nevertheless, the IDF expressed its sorrow at the death of the child and indeed for any occurence in which lives are lost, but also emphasized that the Palestinians make cynical use of children's lives by sending them to throw stones under the cover of Palestinian fire thus endangering the children's lives.

NY Times accused of anti-Israel bias in photo

By PAUL LUNGEN
Staff Reporter

TORONTO — The *New York Times* is being accused of exhibiting bias against Israeli by misidentifying the contents of a photograph that showed an Israeli soldier standing near a bloodied youth.

The *Times* identified the victim as a young Palestinian who had been beaten and bloodied by the baton-carrying soldier on Jerusalem's Temple Mount. In reality, the youth was a Jewish yeshiva student from Chicago who, along with two friends, had been dragged from a cab in an Arab neighbourhood and severely beaten by a mob.

The soldier arrived on the scene to rescue the victim from death.

Akiva Medjuck, a 21-year-old Toronto native who is studying at Yeshivas Bais Yisrael in Jerusalem, said the victim is lucky to be alive after a mob beat him with their fists, feet and rocks.

Medjuck attends the same yeshiva and is a friend of the victim, 20-year-old Tuvia Grossman, He is angry at the *Times* for reprinting an AP photograph and mislabeling its contents.

The *Times'* caption, which painted the Israeli soldier as a villain, seems "almost premeditated" given that the original, uncropped photograph clearly shows a burning Magen David Adom ambulance in the background and a gas station, which could not be anywhere near the Temple Mount, Medjuck said in an interview from Jerusalem.

The photograph hurt Grossman's parents, who flew to Israel to be with their son, Medjuck added.

Medjuck pieced together the sequence of events, as related to him by Grossman and the two other victims:

The three yeshiva students hailed an Arab-owned cab to drive them to the Western Wall so they could "daven Minchah," the Jewish afternoon prayer, prior to sundown on the eve of Rosh Hashanah.

The cab driver, Medjuck said, took them on a circuitous route that traversed the Arab neighbourhood of Wadi Jaws, east of the Old City. Driving through the neighbourhood, the car was heavily stoned until a large rock "spidered" the front windshield.

At that point, Medjuck said, the cab driver jumped out of the car and ran. A mob pulled the three youths from the car and began pummelling them.

One youth escaped after slipping out of his jacket, which was being held by an assailant. A second was thrown down an embankment and stoned before he, too, ran away.

About 40 rioters set upon Grossman, who was at first hit and kicked. Then, Medjuck said, the rioters began striking his head with rocks and he was stabbed in the leg with a knife.

Grossman thought he was going to die and recited the Shmah, one of Judaism's most seminal prayers. He also let out a shriek that startled the mob and gave him a second in which to escape, Medjuck said.

Grossman doesn't remember much of what happened next, except that he spotted Israeli soldiers in a stronghold near a gas station. It was the Israeli soldier who came out to help him, Medjuck said, who was captured on film.

Grossman was admitted to hospital with five deep gashes on his head, a slight concussion and two stab wounds on his leg. He is suffering from severe headaches and shooting pains down his leg, but he is expected to recover.

"It's a miracle he's alive," said Medjuck.

The *Times* later published a small correction.

The case is being publicized on the Internet where the *Times* is being accused of biased and slanted coverage. Even a casual regard for the contents of the picture would have indicated the caption could not be true, Medjuck said.

Associated Press

An Israeli policeman and a Palestinian on the Temple Mount.

Photo and caption from New York Times

Do the Palestinians have a right to return?

By JOSEPH J. WILDER

Comment

Since the failure of the Camp David Summit in July, Israeli Prime Minister Ehud Barak has been widely commended internationally for having shown maximum flexibility in his negotiations with Palestinian Authority Chairman Yasser Arafat.

U.S. President Bill Clinton, who hosted the summit, in fact publicly commented that Barak had shown more willingness to compromise than had Arafat. But even compromises have their limits, and for Israel one such limit, an absolute red line beyond which no Israeli leader can go, is the acceptance of the Palestinian's claim of a "right of return" to what is currently Israel.

The reason for Israel's position is at least twofold: existential and moral/historical. Existential because the influx to Israel of (potentially) millions of Palestinians to a country only about the size of Lake Ontario would spell the end of Israel as Jewish state. And moral/historical because, as Barak himself commented recently, while Israel regrets the suffering of the Palestinian people, it cannot accept responsibility for a tragedy brought on largely by the rejectionist policies of the Palestinian leadership more than 50 years ago and backed and acted upon by the surrounding Arab rulers.

Seen with Israel's Prime Minister Ehud Barak are Rob Ritter (left) executive director of the CIC and Joseph Wilder.

The Palestinian and Arab rejection of the UN Partition Plan for Palestine in November 1947 (a plan which was accepted by the Jews), and the subsequent Arab invasion of Israel on May 15, 1948, the day after the state was declared, were the decisive historical events which led to the displacement of approximately 650,000 Palestinians.

This figure was exceeded by the number of Jews displaced about that time from the Arab world. Many of these Jews were immediately absorbed into the nascent Jewish state, while the displaced Palestinians were deliberately left to linger in refugee camps to be used as political pawns in the ongoing war against Israel, especially against its recognition and legitimacy. Israel's treatment of the Jewish refugees stands in marked contrast to the inhumane treatment the Palestinians received in Lebanon, where the government, even today, denies them citizenship and the right to employment.

To this day, the constant refrain of a "right of return" to what is now Israel, emanating not only from the original Palestinians but, two generations later, from their some 3.5 million descendants, amounts to a call for the elimination of Israel. Virtually all Israelis, on the Left as well as the Right, understand this fact and react appropriately.

For instance, Israeli author and peace activist Amos Oz wrote a much discussed article in the *New York Times* in late July in which he expressed bitter disappointment at Arafat's triumphalism and intransigence immediately following the collapse of the Camp David Summit.

Talking about Arafat's insistence on the Palestinian right of return, Oz stated: "... we all very well know that around here [the Middle East] 'right of return' is an Arab euphemism for the liquidation of Israel." Similar views have been expressed by Israeli Justice Minister Yossi Beilin, an architect of the Oslo Accords and a leading proponent of a just and fair resolution to the Israeli-Palestinian conflict.

Despite Palestinian insistence that the "right of return" is guaranteed by the Universal Declaration of Human Rights and that it is an inalienable right enshrined in international law, this claim is not grounded in fact and is merely a rhetorical device.

Regarding the Universal Declaration, Israeli legal scholar Ruth Lapidoth has commented that the right of return established in the Declaration applies to individuals, not to masses, and only to those who were nationals and perhaps permanent residents of the state. Because the Palestinian refugees and displaced persons fled before the establishment of the State of Israel in 1948 or before the areas in which they lived were occupied by Israel in 1948 or 1967, they never had this status in Israel. Moreover, this right is subject to limitation when its exercise would violate the rights and freedoms of others and would damage public order and the general welfare in a democratic society.

Nor is the right of return an inalienable right enshrined in international law, as the Palestinians argue. Abba Eban, the veteran Israeli statesman who has long supported the legitimate rights of the Palestinian people, has stated that "the very term 'right of return' has never featured in an international binding document... In December 1949, the General Assembly of the United Nations made a *recommendation* [emphasis added] about the return of refugees [Resolution 194] but this was described as a matter subject to 'permission,' not as a matter of 'right.'"

Resolution 194 states that the refugees "should be permitted" to return to their homes, but this permission is conditional upon their wish to return and their readiness to live at peace with their neighbours.

Eban, who was part of the Israeli delegation at the UN in those early days, also pointed out that on Feb. 24, 1947, "the permanent members of the Security Council determined that a General Assembly resolution does not create international obligations. All the Arab states concurred in this finding."

Unfortunately, these facts of international law have had virtually no impact on informing the discussion in the West about the solution to the refugees' plight because the chorus of those affirming a "right of return" has been so overwhelming as to drown out any other voice.

Some now argue that in order to placate Palestinian grievances, Israel should be forthcoming and despite the above facts give formal (de jure) recognition to a right of return in exchange for a Palestinian de facto concession to not seek the actual implementation of such a "right."

However, what would prevent the Palestinians from recanting on the concession and demanding the actual implementation of a right enshrined in law?

Where would Canada (as gavel-holder for the Multilateral Working Group on Middle East Refugees) and the international community in general then stand?

Israel simply cannot take such a risk, nor should it be expected to, because as we have seen, it was not responsible for the creation of the refugee problem in the first place.

If the international community persists, against all these reasons, in affirming a Palestinian "right of return," it should consider one further point: Israel, among all democracies, is being expected to enact a principle that other countries reject for themselves.

For instance, the Czech Republic has expressed regret for the plight of Sudeten Germans expelled from Czechoslovakia after World War II, but does not accept their "right" to return. The constitution of India, the world's largest democracy, explicitly forbids the "right" of millions of Muslim refugees fleeing the Indian civil war of 1947-48 to return from Pakistan and Bangladesh. The same applies to the Turkish and Greek communities of Cyprus, and there are many other examples.

Only in Israel's case is this "right" asserted. And one reason, of course, is that among the tens of millions of refugees that were created worldwide in the late '40s and early '50s, only the Palestinians were not allowed (except in the case of Jordan) to resettle in those countries to which they fled.

Instead, they were consigned to refugee camps and maintained in them with the active assistance of the United Nationals Relief and Works Agency for Palestine Refugees (UNRWA) – the only UN agency established for the specific purpose of providing assistance to a specific refugee group.

None of these considerations, however, should make Israelis callous to the humanitarian dimension of the Palestinian refugee issue. And indeed, on this score, the Israelis have indicated considerable preparedness to provide humanitarian relief to individual refugees through limited family reunification, and to contribute to international programs to compensate the refugees as a group.

Much can be done, but not until the international community at last properly understands the legal limits of Israel's responsibilities, and the historical and moral obligation of the Palestinians and Arabs themselves.

Joseph J. Wilder is National Chair, Canada-Israel Committee.

Canadian Technion Society

NOTICE OF GENERAL MEETING

Notice is hereby given that the Annual General Meeting and Board of Directors meeting of the Canadian Technion Society will be held at the Technion Society Office 4950 Queen Mary Road, Suite 400 in Montreal on the 29th day of October 2000 at 10:00 a.m. by order of the Officers

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Katsav: Riots have brought Israelis closer

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Recent events have helped reduce the divisions that exist in Israeli society, said President Moshe Katsav last week, referring to the violent clashes in Israel and the territories.

Katsav made the comments last Wednesday during a meeting at his residence with Jerusalem Mayor Ehud Olmert and members of the city council.

The riots in the territories and across the country have helped to somewhat reduce political divisions between Israelis, Katsav said, adding that the citizens of Israel are now relating differently to the situation in the Middle East because of these recent developments.

Lessons must be learned from these events, the president said.

Not all of the Arab population participated in the riots, he said, and those who did were incited by people who wished to fan the flames.

He said the Jewish people had never dared to damage the religious property of their neighbours.

There is now full freedom of worship in the area, something which did not exist in the distant past, he pointed out.

The controversial visit to the Temple Mount by Likud chair Ariel Sharon was not the cause of the riots, Katsav said, adding that some people are constantly searching for ways to incite the whole Islamic world against Israel.

"The displays of furor by the Arab sector in Israel are not in any way connected to the problems put forward by the leaders of the Arab sector, such as the existence of serious discrimination in the quality of life between Jews and Arabs in the State of Israel." Olmert said.

Moshe Katsav

Extremists co-ordinate activities

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM – The leaders of Hezbollah, Hamas, Islamic Jihad and Ahmed Jibril's Popular Front for the Liberation of Palestine met in recent days to co-ordinate their positions and actions regarding the violence in Israel and the occupied territories.

According to the Lebanese daily *al-Mustakbal*, the four organizations have held several coordination meetings and set up a joint "operations room" to monitor the developments in the territories.

Hamas leaders visit Tehran

The report came the day after Iranian Deputy Foreign Minister Mohammed Sader "did not rule out" that Iran was helping to co-ordinate the activities of the four rejectionist groups.

"We support the liberation of Palestinian lands, and it is only natural that we support any team working in that direction," Sader said in an interview with the *al-Hayat* newspaper.

A delegation of Hamas leaders visited Tehran last week and met with Ayatollah Ali Khameini and other senior Iranian officials.

The Israeli defence establishment has long been warning of the rejectionist organizations' plans to operate against Israeli targets both locally and overseas. One belief is that this co-ordination is being overseen by Imad Maghniyah of Hezbollah, who is in charge of the group's overseas attacks.

Mideast music event postponed

By PAUL LUNGEN
Staff Reporter

TORONTO — The National Arts Centre Orchestra (NACO) has indefinitely postponed a unique educational program that would have brought together young Israeli, Palestinian and Canadian musicians on the Internet.

In addition, a NACO appearance at the music conservatory in Ramallah, which is located within the Palestinian Authority, was cancelled.

Ongoing violence and the uncertain security situation were the reasons given by organizers in announcing the postponement of the Internet conference and the cancellation in Ramallah. Two concerts in Tel Aviv, followed by a third in Amman, Jordan, will, however, go ahead as scheduled, said Kelly Beaton, NAC communications director.

The concerts are part of the orchestra's eight-country, 16-concert international tour that will see the ensemble visit Germany, Switzerland, Italy, France,England and Scotland. Both concerts in Tel Aviv's Frederic Mann Auditorium are completely sold out while tickets for the Amman concert at the University of Jordan were expected to be sold out, she said.

The Mideast portion of the tour was to include a "Web cast" led by NACO music director Pinchas Zukerman from Tel Aviv. Called "Dialogue Through Music," the learning session was originally scheduled for Wednesday, Oct. 4, and would have brought together Israelis in Tel Aviv, Palestinians in Jerusalem and Canadians in Ottawa – albeit over the Internet.

The program is part of NACO's mandate of cultivating a new generation of musicians and music lovers.

The National Research Council and the Communications Research Centre were to provide the technical expertise by linking three groups of 10 high school students through a videoconference over broadband Internet connections.

Using live video, Zukerman, who is originally from Israel, was to lead them in interpreting Beethoven's *Ode to Joy*.

"After detailed consultations with all our partners, it became clear that it is in the best interests of all the participating children that this educational event be postponed until conditions in the region improve," said Chris Deacon, NACO managing director, from Tel Aviv.

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Church document misinterpreted: Pope

By RUTH E. GRUBER
Jewish Telegraphic Agency

ROME — Pope John Paul II is trying to patch up strained relations with other religious leaders after a controversial Vatican document rejected the idea that other religions could be equal to Roman Catholicism.

Clearly concerned that the negative reaction to last month's document could take a heavy toll on the course of interfaith dialogue, the Pope devoted much of his weekly Sunday address to the faithful to damage control.

The pontiff reaffirmed his support for the Sept. 5 document, issued by the Vatican's Congregation for the Doctrine of the Faith, but said there had been "many wrong interpretations" of it. He said he hoped "misunderstandings" could be overcome.

The document repeated Roman Catholic Church teachings that non-Christians are in a "gravely deficient situation" regarding salvation and that other Christian churches have "defects."

But the Pope said it is wrong to interpret the document to mean that non-Christians are denied salvation. It had not been intended, he added, to express "arrogance which shows contempt for other religions."

In fact, the Pope said, the Vatican had been trying to help the process of interfaith dialogue by "clarifying essential Christian elements" in order to lay firm foundations for interreligious contacts.

"Dialogue without foundations," he said, "would be destined to degenerate into empty verbosity."

Protest over the document's contents was one reason why Rome Jewish leaders pulled out of a Catholic-Jewish dialogue seminar which had been scheduled for last week.

But the document provoked an outcry from Protestant leaders, as well as from Jews.

Other Christian leaders, in fact, were especially bitter, as the document seemed to imply that Roman Catholicism is the only true form of Christianity.

The Archbishop of Canterbury, leader of the world's 70 million Anglicans, was particularly vocal in branding this position as unacceptable.

מזל טוב Mazel Tov

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Mazel tov to Caitie Anisman-Reiner on your bat mitzvah, July 1 at Beth Habonim, Toronto.

Happy third birthday, Benjamin. Lots of love and kisses, Nana & Papa, Bubbie & Bobo, all your aunts and uncles.

Happy first birthday Jacob. Keep smiling and charming the world. Love Nana & Papa, Bubbie & Bobo, all your aunts and uncles.

Mazel tov to Tami & Amir Raubvogel on the birth of Aaron in California. Grandparents: Marsha & Alex Raubvogel, Toronto; Lois & Charles Girsky, Los Angeles.

Mazel tov to Jeffrey, son of Shirley & Louis, grandson of Kalman & Genia Baum and the late Regina & Lou Zilberberg, on his receiving a law degree.

Heather & Dave Simmons, Howard Levitt, Marilyn & Gerry Myers are thrilled to announce the engagement of their children Michelle Levitt & Jonathan Myers.

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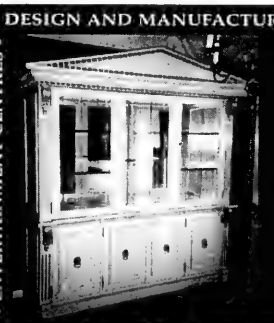

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Post-partum depression common, says specialist

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Post-partum depression is one of the most common complications of childbirth and it must be taken seriously, says a specialist in perinatal mood disorders.

When the "baby blues" – which affects about 78 percent of all women within three days after childbirth – goes beyond being weepy, exhausted and irritable, says Marci Starkman, "that is when we have to suspect PPD."

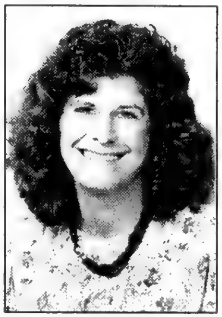
Starkman, who offers counselling and support groups for women with PPD, says the recent death of Dr. Suzanne Killinger-Johnson, who jumped in front of a subway with her infant son, "was a painful reminder that PPD is not selective as to whom it strikes, in terms of race, age, religion, employment status or finances. She was a doctor who lived in a beautiful home, and that became sensationalized."

PPD, says Starkman, "strikes 10 to 20 percent of all women after childbirth, and in one to two percent of the cases, women, such as Killinger-Johnson become psychotic."

Not only does PPD affect women who have had babies, she says, but it can also affect women after a miscarriage, abortion or even after adoption – "anything that has to do with hormones."

Killinger-Johnson was not a murderer, says Starkman. "She did not deliberately kill her baby. Nobody knows what was going on … and we may never know the circumstances or feelings that precipitated her desperate leap."

Starkman began seeing women with PPD about five years ago when she was working as a home care nurse. "I could see that a lot of the moms were sleep deprived, and were having a hard time coping, she says.



Marci Starkman

"They may have held high-pressured jobs, but at home they could not even handle the laundry. They couldn't get things together to wash the dishes. They were going through a huge adjustment, and they had a lot of mixed-up feelings."

When she visits the home, says Starkman, she studies how the mother interacts with her baby. "Does she cuddle it? Does she get visibly upset when the baby cries? Sometimes, it's just a bad fit – a calm mom with a hyper baby; when the baby cannot be soothed, she becomes frustrated.

"She may feel guilty about breastfeeding, which is really not for every mother, or else she might be exhausted. When I hear a woman say 'I don't know myself any more,' my antenna goes up."

Starkman also works with the rest of the family, she says, "because when the thumb hurts, the whole hand hurts. When mom feels better, the whole hand feels better."

What is most rewarding about working with mothers who have PPD, she says, is that "they are desperate to get better. They try whatever I suggest, and they are hopeful that things will change."

Starkman worries about "what I think might be eight percent of the women who do not seek help," she says. "As long as depression is classed as a mental illness, they will not come out of the closet.

"There is a stigma attached to mental illness, and some women fear that their baby will be taken away if they talk about it. It's a real conundrum. The longer they wait, the sicker they get."

Many doctors know nothing about PPD, she says, and don't know what medications to prescribe. "There are medications women can take while they breastfeed that may help them feel better. These women also need to realize that they are not alone, it's not their fault, and with counselling and medication, they can get better."

New chair established for aging brain research

TORONTO — Dr. Donald Stuss is the first Reva James Leeds Chair in Neuroscience and Research Leadership at Baycrest Centre for Geriatric Care and the University of Toronto. The joint position was established as a result of matching gifts from Toronto philanthropist Reva James Leeds and the Baycrest Centre Foundation.

Stuss, founding director of the Roman Research Institute and vice-president of research at Baycrest, is a clinical neuropsychologist and a professor in the departments of medicine, psychology and rehabilitation sciences at the University of Toronto.

As the new chair, Stuss will be based at Baycrest's Rotman Research Institute. His primary focus will be to understand changes that occur to the brain during normal aging and in the presence of conditions such as Alzheimer's disease, depression and stroke.

Stuss has achieved worldwide recognition for his work in the understanding of the brain's frontal lobes. He is in constant demand in the international forum to describe his findings on the effects of traumatic brain injury on cognitive performance. In his capacity as director of the Rotman Institute, Stuss has been the instrument that has led to its recognition as one of the topmost cognitive research programs in the world.

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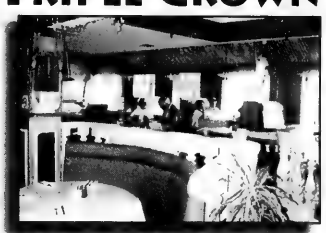

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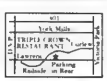

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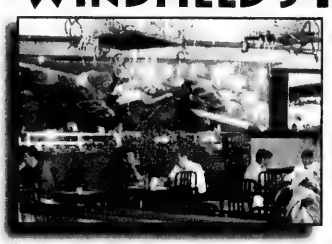

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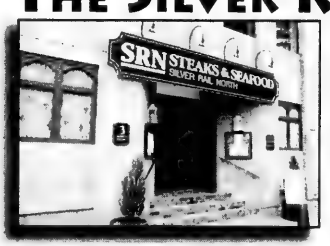

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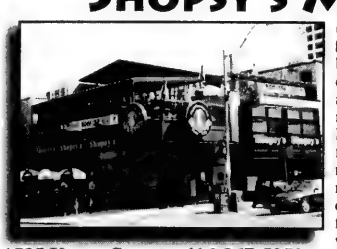

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Kindertransport was a personal journey for producer

By SHELDON KIRSHNER
Staff Reporter

TORONTO — The death of her mother, a kindertransport child, inspired Deborah Oppenheimer to make a film that profoundly changed her life.

"It has given me depth, brought some wonderful people into my life, and given me a greater appreciation of the Holocaust," she said in a recent interview.

Her splendid documentary, *Into The Arms of Strangers: Stories of the Kindertransport*, has garnered rave reviews since its screening at the Toronto International Film Festival last month.

Distributed by Warner Brothers, it poignantly tells the story of 10,000 Jewish children from Germany, Austria and Czechoslovakia evacuated to Britain for their safety in a nine-month period before the outbreak of World War II in 1939. Tragically, few of the kinder were reunited with their parents, who perished in the Holocaust.

"This film is about love, loss, survival and memory," said Oppenheimer, the film's producer and a high-powered Hollywood television executive.

But, as she pointed out, she did not begin work on it until her mother, Sylva Avramovici Oppenheimer, passed away in 1998.

"I knew fragments of my mother's story, but we never discussed the subject in the house. My mother was of a generation in which you didn't air your problems. You kept your suffering very private.

"She wanted to put the past behind her. I tried to ask questions, but she would start crying, then I would start crying, and I would retreat for fear of causing her pain.

"I always had a sense that if I asked her about her experiences, I would open a Pandora's box that neither she nor I had the tools to close back up again. And I couldn't bear to do it. But thoughts about the kindertransport never left my mind."

Deborah Oppenheimer

With her mother's death, she felt free to proceed. "I started out making the movie as a tribute to her and for people who had never heard of the kindertransport," explained Oppenheimer, the producer of the ABC-TV comedy series, *The Drew Carey Show.*

"I wanted to understand what had happened. I wanted to raise the questions, 'Could you send your child away? Would you take a child in?'"

Oppenheimer, single and based in Los Angeles, began to delve into her family's past by reading a stack of correspondence between her mother and grandparents, Avraham and Alta Basia Rosen, who were deported from Chemnitz, Germany in May 1942.

Oppenheimer's father, Erich, a German Jew who had immigrated to the United States in 1938, found the letters after his wife died.

The correspondence yielded a bounty of leads, prompting Oppenheimer to travel to Chemnitz, her mother's birthplace, to several concentration camps, notably Auschwitz/Birkenau, Sachsenhausen and Theresienstadt, and to Berlin, Prague and Budapest.

As a result of her investigation, she learned that her mother had left Chemnitz in August 1939, at age 11, about a month before the war broke out, and that she had lived in a stately home in Britain called Cockley Cley.

In 1947, she arrived in New York City, where Oppenheimer and her two siblings were born, and lived there for the rest of her life.

Sylva Abramovici's defining experiences in Germany and Britain led her to embrace Judaism as a rock-solid source of comfort. "We were a traditional Jewish family," said Oppenheimer, who recently joined a Conservative synagogue in Los Angeles.

For all the hoopla it has generated, *Into The Arms Of Strangers*, written and directed by Mark Jonathan Harris, is not the first American documentary about the kindertransport. Two years ago, Melissa Hacker's *My Knees Were Jumping: Remembering the Kindertransports* had a limited theatrical run and was later broadcast on PBS in the United States.

Into The Arms Of Strangers, however, marks the first time that Warner Brothers, a major film studio, has released a documentary touching on the Holocaust.

The Warner executives to which Oppenheimer offered the film were immediately struck by its theme. "But it was still a big decision for them to green-light it," she noted.

A crisis ensued when Oppenheimer's financing dried up shortly after production got under way. With the blessing of Time Warner's chair, Gerald Levin, Warner Brothers came through with enough funds for Oppenheimer to finish the film. "It was a leap of faith," she said of her backers.

Nevertheless, *Into The Arms Of Strangers* is a low-budget film.

"A lot of favours were called in. People worked out of their homes, and a lot of people didn't take a salary."

Oppenheimer declined to say how much the film actually cost.

She said the United States Holocaust Memorial Museum in Washington, D.C., Steven Spielberg's Survivors of the Shoah Visual History Foundation, and the Yad Vashem Holocaust museum in Jerusalem were extremely helpful in providing advice, historical material and archival footage.

Using the personal memoirs, transcripts and testimonies she had accumulated, she compiled a potential list of kinder who would appear in the film.

Looking back at the trials and tribulations she endured in the making of *Into The Arms Of Strangers*, Oppenheimer is thrilled to have been associated with it.

Most people don't ever get to do something like this in their life," she said. "I'm lucky to have been part of it."

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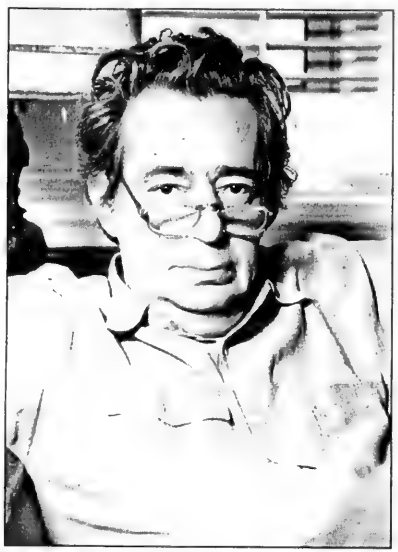
Eye on Arts

By Bill Gladstone

RICHLER TO BE FETED AT AUTHORS FEST

The 21st International Festival of Authors opens Wednesday Oct. 18 at Harbourfront with an evening tribute to writer **Mordecai Richler**. **John Fraser**, **Barbara Gowdy**, **Peter Gzowski**, **Ted Kotcheff**, **Guy Vanderhaeghe** and others celebrate the many accomplishments of the famed Montreal-based essayist, journalist and author.



Mordecai Richler

As many of his loyal readers know, Richler writes a weekly column for the *National Post*, and recently penned a profile of the late **Pierre Elliott Trudeau** for *Saturday Night* magazine, which comes with the *Post* on Saturdays.

All these *Post* connections notwithstanding, the *Globe and Mail* recently signed a multi-year agreement to be an official sponsor of the Harbourfront Authors Festival, as a means of enhancing the paper's reputation as "the book-lover's paper of choice in Canada," as *Globe* publisher-CEO **Phillip Crawley** put it.

Unlike previous years, there are no Israeli authors at this year's fest, and apparently no strongly "Jewish" books being spotlighted. The possible exception is German author **Peter Schneider**, who has written on Germany and the Holocaust, and whose latest novel, *Eduard's Homecoming*, explores life in post-unification Berlin.

As usual, however, there is an astonishing wealth of Jewish talent assimilated into the literary lineup of more than 100 authors from around the world. The "people of the book" seem especially well-represented in the stage discussions known as "dialogues."

For example, Richler appears in dialogue with his son, **Daniel Richler**; **Jane Urquhart** (*The Underpainter*) with **Anne Michaels** (*Fugitive Pieces*); American poet-editor **Peter Davison** with McClelland & Stewart editor **Ellen Seligman**; best-selling Irish author **Maeve Binchy** with local radio personality **Marsha Lederman**; and Swedish poet **Kjell Espmark** with the *Globe's* literary editor, **Martin Levin**.

More examples: **Susan Sontag** with **Evan Solomon**, **Ursula K. Le Guin** with **Marilyn Powell**, **Elizabeth Hay** with **Jason Sherman**, **Farley Mowat** with **Clayton Ruby**, **Lawrence Norfolk** with **Noah Richler**, **Al Alvarez** with **Phyllis Grosskurth**, and **David Foster** with **Eleanor Wachtel**.

Perhaps the biggest name in the festival is **J.K. Rowling**, creator of the Harry Potter phenomenon, who is to read in the SkyDome along with Canadians **Kenneth Oppel** and **Tim Wynne-Jones**. **Margaret Atwood** reads from her latest novel, *The Blind Assassin*, to close the festival on Oct. 28.

This is just a sampling of the riches being offered. For details and tickets, phone 416-973-4000 or visit the Web site www.readings.org.

***

Music, Drama & Poetry

• **David Abramowitz** reads poetry from the recent recording *Yiddish Poetry Live! – Vol. 1*, which includes works by **Morris Rosenfeld**, **Avrom Reisen**, **Y.L. Peretz**, **Itsik Manger**, **Simcha Simchovitch**.

Presented by the Cranbrooke Friendship Club's celebration of 1000 years of Yiddish. Oct. 16, 12:30 p.m. Winchevsky Centre, 585 Cranbrooke Ave., Toronto. Lunch & Program, $6.

• The **University of Toronto Symphony Orchestra**, with master violinist **Lorand Fenyves**, performs **Bartok's** *Violin Concerto No. 2* with some **Beethoven** and **Debussy**. MacMillan Theatre, Sat. Oct. 14, 8 p.m. 416-978-3744.

• *Hysteria*, an award-winning comedy by playwright **Terry Johnson**, focuses on the last day of **Sigmund Freud** and a surrealistic meeting with **Salvador Dali** and others. Bluma Appel Theatre, St. Lawrence Centre. Until Nov. 4. 416-872-1111 or www.canstage.com.

***

At the Galleries

• The exhibition, To the Totem Forests: Emily Carr and Contemporaries Interpret Coastal Villages, is at the McMichael Gallery in Kleinburg until Jan. 7, 2001.

• Aquavision 2000, the Toronto Watercolour Society's 16th annual fall show, is on view in the upper lobby of the North Toronto Memorial Community Centre, 200 Eglinton Ave., W. Oct. 15 thru 28.

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Awards & Grants

• The du Maurier Arts Council, which gave away $2 million to 258 groups last year, invites Canadian artistic groups to submit applications for cash grants. Deadline Oct. 31. Guidelines, 855 Irene St., Montreal, Que. H4C 2P2. 800-398-1141.

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Klezmer mixes nostalgic themes and exotic rhythms

BY BILL GLADSTONE
Special to The CJN

Klezmer, from the Hebrew words *kley* (instrument) and *zemer* (song), is by nature exotic. It brings together the music of many places: Ukraine, Romania, Poland, Spain, Portugal, North Africa, Turkey and the eastern Mediterranean.

It is played by an itinerant ensemble of instruments that includes the fiddle, accordion, trombone, double bass, clarinet, mandolin, drum and tambourine. The sound can be so startlingly original, so unlike a traditional orchestra, that the clarinet seems to be laughing. But at times the music is so poignant and sad that the fiddle seems to cry.

Winnipeg-based Finjan's Dancing on Water is included on A Jewish Odyssey, a new CD offering a diverse anthology of klezmer sounds.

Major and minor scales play tug-of-war in klezmer, as do languages such as Yiddish, Hebrew, Ladino, Spanish and English. In one song, the lyrics seem light and irreverent; in another, they're sensual and poetic; and in a third they're deeply spiritual, cleaving to the holy Torah. Nostalgic themes are as common as the exotic rhythms.

A Jewish Odyssey, a new CD produced by the American company Putumayo World Music, offers a pleasing and diverse anthology of klezmer sounds. The first of its 11 tracks is *Di Goldene Pave*, (*The Golden Peacock*), sung by Israeli singer Chava Alberstein and backed by the Klezmatics, a top American klezmer band; she adapted the lyrics from a Yiddish poem by Anna Margolin.

Other familiar names include the Klezmer Conservatory Band, performing *Meron Nign*, an old European klezmer melody associated with a mystical chassidic circle in Sefat; the late Israeli singer Ofra Haza, singing *Rachamim*, a contemporary love song; and the Winnipeg-based band Finjan, performing *Dancing on Water*, a tune inspired by a brief melody retrieved from a 1910 klezmer recording. (Much of this information comes courtesy of the extensive liner notes.)

The artists are of diverse nationalities. Fortuna, a folksinger from Brazil, gives us a fine rendition of the traditional Hebrew song *Shalom Aleichem*. KlezRoym, an Italian ensemble, offers *Fel Shara*, a Sephardic love song. Also among the performers are The Burning Bush from Britain, Janet and Jak Esim from Turkey, and Consuelo Luz from Chile and Cuba.

One of my favourite pieces is the American-Moroccan ensemble Zohar performing *Shabbat Medley*, consisting entirely of an upbeat, eastern version of *Lecha Dodi*.

Putumayo seems to specialize in CDs of soulful, funky and colourful music from the four corners of the world. Its backlist includes CDs of South African, Caribbean, Louisiana, Celtic and other lively world music.

Right down to the attractive cover art, *A Jewish Odyssey* seems to fit this formula splendidly. The appeal of the music seems to grow upon each hearing.

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The astonishing synagogue of Tunis

By BARBARA KINGSTONE
Special to the CJN

TUNIS — My first stop to get permission to enter The Grand Synagogue in Tunis is at the kosher butcher shop facing this monumental building on Avenue de la Liberté.

Somehow, in retrospect, this doesn't seem too odd, since there's a unique sense of camaraderie and sharing which I sensed while travelling throughout the country.

But today, the man sitting in the small store surrounded by meat in a glass display case, and hanging from hooks, doesn't have the key.

"Try the Rabbinate," he tells me, my guide, Ihsen, translating. In Tunisia, they speak Arabic and French. I don't do too well in the latter, and the former is non-existent in my vocabulary.

Down a laneway, past a café behind the synagogue, is a large, tired-looking building in need of repair. It houses the offices for the rabbi and Jewish community needs. The space was once used as a Hebrew school. Today, there isn't one.

The few Jewish families who have chosen to remain in this North African country, with a population that is 97 percent Muslim, have private Hebrew teachers for their children.

After climbing two flights of stairs, we meet the rabbi's assistant. He tells me Rabbi Haim Madar, the former rabbi of the synagogue in Djerba, has been in Tunis for 12 years.

Rabbi Madar is in another room and can't be disturbed. However, I get permission to tour the well-secured synagogue.

To show us around, we are introduced to Marcelle, an ebullient woman who has been the secretary at the Rabbinate for more than 30 years. Leaving this building, we cross the narrow lane and enter the synagogue through the rear door.

It's the entrance used for Tunisian Jews who come twice daily to pray and form the minyan. I'm surprised to learn that this has not been a problem for the ever-diminishing Jewish population.

The once-thriving Tunisian Jewish community, with one of the most extensive Jewish histories, had approximately 167,000 Jews. But that has dwindled to a mere 3,000, with 1,000 living in Tunis. The others have chosen to remain in Djerba, a small island off the southern coast, and the coastal city of Zarzis.

We head down a series of dark staircases and enter a small chapel. "This isn't the synagogue. We use this room only for small gatherings," Marcelle tells me when she sees I'm preparing to take pictures.

Photos are not permitted outside, where there are security guards to emphasize this prohibition. Inside, however, it isn't a problem.

Through another door, we enter the astonishingly beautiful sanctuary of the synagogue. In 1879, Bey Mohammed Es-Sadok donated 1,000 square metres to the Jewish community for the site of The Grand Synagogue.

Recently renovated, the use of its original coloration – bright blue, orange, gold and white – is unusual for most solemn interiors. Geometric shapes merge with curved designs on the walls, over the arches and on the high dome above us.

Behind a small brass gate featuring a Magen David are the Sifrei Torah, which go back "many hundreds of years." Missing, though, are the multitudes of chandeliers, hanging lanterns which often decorate Sephardic North African synagogues. Softer, discrete illumination has been incorporated.

However, today being a bright and sunny day, I realize the lack of lighting must have to do with the brightness, which floods in from the stained glass windows in the ceiling, in this city with balmy, clear weather.

A very large, prominent Magen David is placed in front of one of these colourful windows, again creating a marvellous sense of grandeur and casting exquisite shadows on the already majestic architecture.

When there was a large population, women, in traditional Orthodox fashion, sat in the balcony upstairs. But now that the area is unused, the main aisle separates the sexes.

Something is missing. Where is the bimah, I ask Marcelle. It seems odd that there isn't one, which is usually placed in front of the *Heikhal*, the cabinet for the Holy Scrolls.

"It's movable, so we've put it over to the side for the time being," she tells me. The wooden bimah is less showy than I would expect in this exceptionally large and colourful area.

Another interesting note is that dozens of plaques dedicated to prominent deceased members hang at eye-level wherever there is a space on the wall. Names such as Cohen, Perez, Salomon, Bellity and Liscia are represented.

Asked about bar mitzvahs, Marcelle's happy demeanor disappears. "So many families have left. They have the celebration where they now live," she says.

However, a few marriages still take place. That has to do with the fact that most of these occasions happen in the summer months and "it's a good reason for families and former residents to come back for a visit, and to celebrate and have a vacation, too," she adds.

The large front doors are locked. Only on High Holy Days do they open. So, as we say our goodbyes, Marcelle gives us the option of exiting from the grand doorway, with traditional large, dark nail heads on azure blue paint. This would mean getting the security guard to open the entrance.

But we decide to leave as we came. Outside, I walk to the front and admire this imposing building, with its sparkling white façade and huge yellow Magen David prominently and proudly displayed over the doorway, near the dome.

This leaves me with the impression that the Jews of Tunis and Tunisia still have a presence which, although small, is reminiscent of a long and fine past in North Africa.

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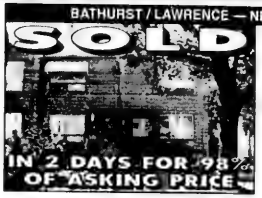

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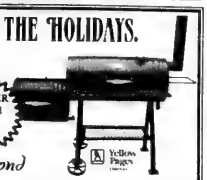

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Arts & Travel

Born in Israel a big hit

By BEN ROSE
Staff Reporter

TORONTO — Israel and the Diaspora need each other, the co-leader of the music group Born in Israel recently told a sold-out audience.

Yet while Israelis feel jealous of the material possessions of North American Jews, the latter feel jealous of what the Israelis have accomplished, Ehud Manor added.

"My aunt and uncle went straight to the Bronx [from Europe] and for a long time there was tension between us, but it ended when they made aliyah and settled on the Mediterranean," said Manor, an Israeli icon of popular culture.

Born in Israel, winding up their North American, 13-city tour, gave a smashing concert at Leah Posluns Theatre, under the sponsorship of the Canada-Israel Cultural Foundation (CICF).

The place was jumping when co-leader Hanan Yovel and singer/actress Brynalee Furstenberg, together with Yovel's daughter Shira and Manor's son Yehuda, gave up-tempo renditions of Hebrew and English classics.

Highlights of the evening included 18-year-old Shira's weaving to every beat, and the all-out rendition by Furstenberg of the classic Jacques Brel number, *Sons Of*, and her singing of *This Land is My Land*.

Giving brief but pungent commentaries before each number, Manor said many of his songs were inspired by the memory of his brother who died in action at the Suez Canal

Manor said Furstenberg, born in Los Angeles, "the biggest kibitz of all," had met her Israeli soldier husband there and followed him to Israel. Their marriage only lasted three years, "but she is happily married now to her drama teacher and they have two children."

The songs of George Gershwin (Jacob Gershowitz) and Irving Berlin have inspired him, Manor said.

The Gershwin song *It Ain't Necessarily So* from *Porgy and Bess* "is a chassidic melody, pure and simple You can't get any more Jewish than that," he said.

"Our genes are the same as the North American Jews', but when we [Israelis] talk, because of our accents – oy vey!"

Though he considers his generation "failed" Israel because it has not been able to bring peace to the country, he said he believes the next generation will achieve it.

Meir Romem, Israel consul general in Toronto lamented the recent death of Israeli poet Yehuda Amichai, when he and Ronald Bresler, CICF national president, opened the evening.

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Single female, Jewish professional, kind, active, creative, honest, seeks Jewish male, 38-45 yrs, intelligent, easy going, slightly adventurous, with a winning smile. **AD#1287**

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Single Jewish female, attractive, vivacious, 5' 5", long brown hair, brown eyes, fit, kind, sincere, fun to be with adores, her Jewish heritage, seeks male, Jewish, 40-55 yrs, handsome, established, non smoker, kind, fun loving, traditional values. **AD#1031**

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Widowed female, secure, independent, self sufficient, a wide variety of interests, seeks male, nice, kind, romantic, with similar qualities and interests. **AD#1437**

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Single professional female, 52 yrs, European background, speaks Hebrew, down to earth, family values, seeks male 50-58 yrs with similar qualities and interests for serious relationship She enjoys travel, dining and dancing, movies, and the theatre. **AD#1407**

LOVELY LADY
Single female, mid 50's, attractive, intelligent, energetic, seeks interesting and outgoing male. She enjoys music, movies, dining and dancing. **AD#1341**

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Single female, professional, pretty, petite, red hair, enjoys music, movies, travel, fine wine, art galleries, musicians, seeks male, 54-65 yrs, kind, successful, good sense of humour, educated, **AD#1191**

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Divorced Jewish female, classy, attractive, late 40's, slim, non smoker, fun loving, intelligent, no dependents, good sense of humour, and a wide variety of interests, seeks male, 48-63 yrs, intelligent, Jewish, professional, honest and financially secure. **AD#1266**

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LASTING RELATIONSHIP
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Single male, professional, 52 yrs, active fit, 2 university aged children, enjoys politics, art, adventure, travel, seeks female Jewish with similar interests and qualities. **AD#1415**

ROMANCE ON THE HORIZON
Single male, 52 yrs, young looking, fit, 5' 10", 175 lbs, brown hair, brown eyes, slim to medium build, good listener, enjoys sports, movies, dining and dancing, long walks, romantic evenings, seeks female who's affectionate, passionate, romantic, down to earth, humble, and open minded. **AD#1488**

CAPABLE OF LOVING?
40 year old business owner, who lives in Barrie, who loves life and has a creative sense of humour, seeks a slim, good looking and active woman, who is capable of loving and nurturing and accepts the same. **AD#1523**

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MAN OF THE WORLD
45 yr old male, sexy and attractive, conservative, off shore stock trader, Toronto native, lived in Israel a lot, seeks a person with similar qualities, for a good relationship **AD#1618**

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Single male, 35 yrs, professional, 5' 8", very fit, handsome, kind, young at heart, spiritual, enjoys nature, the theatre, world traveller, family life, capable, open minded, and loves to have fun **AD#1585**

SERIOUS INTENTIONS
Single Jewish male, 45 yrs, 5' 7", medium build, university educated, humourous, adventurous, sensitive, non smoker, health conscious, family oriented, seeks female with similar qualities and interests. He's a nature lover. **AD#1058**

SUNSHINE ON MY SHOULDER...
Single male, musician singer-songwriter, enjoys sporting events, music events, movies, restaurants and dancing, seeking female, who's down to earth, outgoing, someone I can get along with, for a positive long term relationship. **AD#1548**

ROMANTIC AT HEART
Single male, 61 yrs, business professional employed, active, outgoing, enjoys, dining and dancing, fine wine, romantic evenings, seeks female, active, attractive, classy, well groomed, for possible long term relationship. **AD#1661**

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Widowed male, 54 yrs, 5' 7", very fit, handsome, 5' 7", attorney, kabalist, cultured, scholar, author, poet, world, explorer, public speaker, financial whiz, seeks female, to be my soulmate, for everlasting relationship **AD#1592**

SERIOUS RELATIONSHIP
Self employed, male, 40 yrs, 5' 10", 170 lbs, short hair, lives in Thornhill, enjoys movies, dancing, dining out, comedy shows and more, seeks female, 30-37 yrs, who's interested in a serious relationship **AD#1057**

CARING RELATIONSHIP
Professional male, 67 yrs, active, easy going, enjoys the outdoors, fishing, gardening, cooking, classical, music and reading, seeks attractive, slim female, who's down to earth, unpretentious, non smoker, with similar interests, for reciprocal caring relationship. **AD#1404**

LET'S GET TOGETHER
Single male, seeks female, down to earth, easy going, for possible long term relationship. **AD#1462**

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Israeli kayaker wins 'heavy' medal in Sydney

CJN News Services

SYDNEY — Kayaker Michael "Mischa" Kalganov lived up to his billing as Israel's top medal prospect at the Sydney Olympics by delivering the medal – a bronze – on the final day of competition.

His victory boosted the number of Olympic medals won by Jewish athletes to five. Other winners included Masha Mazina, a Russian who is a member of a Maccabee club, who won a team gold medal in fencing while U.S. swimmer Lenny Krayzelburg won three gold medals.

With so many close calls in various events throughout the two weeks, the weight of Israel's expectations all fell on Kalganov's broad shoulders. As the end of the games drew near, he knew he was the only remaining medal prospect.

A man of few words, who did not talk to the press from the moment of his arrival in Sydney on Sept. 3, Kalganov's only post-medal comment was, "This medal is heavy, that's all I can say."

Kalganov awoke at 5:15 a.m. local time – the second day of Rosh Hashanah – and with hardly anything to eat the entire day, he warmed up and waited, warmed up some more and waited some more until the eventual 3:18 p.m. starting signal was given.

On the previous day, he started his push for the finish line too late, missing the bronze medal in the 1,000 metres by 42/1000s of a second. But this time there would be no mistake.

With a strong head wind, Kalganov set off at a furious pace and built up a lead of more than a length over his rivals. He held the lead for 470 metres before the wind got the better of him and Norwegian Knut Holman, who also won the 1000-metre gold, came through to win, followed by Petar Markov of Bulgaria for the silver.

The two, in the third and fourth lanes respectively, had the advantage of being shielded from the wind by the grandstand. Kalganov, racing in lane eight, was subjected to the full force of the wind, particularly in the closing stages. In the end, Markov trailed Holman by 546/1000s of a second, with Kalganov 1.716 seconds behind the Norwegian.

Some 20 minutes after the race, Kalganov finally broke his silence: "I dreamed of winning. No sportsman thinks of finishing in third position, he dreams of first place. I cannot yet take it all in, I haven't had time to think and I'm not even happy yet. It could have been better."

Michael "Mischa" Kalganov

Kalganov, a member of Kibbutz Degania B also said he had never had to compete in such conditions but said he dedicated his medal to the citizens of the Jordan Valley. He trains on the Kinneret.

A while after the race, once he had been through a drug test, Kalganov had this to say: "I am happy now, I'm getting used to the idea. It's the first time here that a competitor from an outside lane has finished in the top three."

Kalganov's coach, Danny Miroshinsky, was also disappointed at first. "It's a pity," he said. "He could have been the champion, but the wind killed his chances." But after talking to Kalganov, he too was a little more thankful.

"Thank God. If he'd managed to hold the same pace for another 50 metres he would have won. It's a very auspicious achievement. He kept to his plan and it all went well," he said.

Gili Lustig, head of Israel's Elite Sports Unit, and delegation head Ephraim Zinger, hugged each other after the race. Well before the games, Lustig had predicted that several Israelis would make it to the finals and win as many as three medals. He maintained, however, that Kalganov was the number one prospect and he was finally proved right. "Mischa has proved that he is our top sportsman. Yesterday he came close, but today he delivered," Lustig said.

"Yes, I was under immense pressure. Every day I saw our medal prospects go out and come back empty-handed. They told me I was the last chance, but even if they hadn't, I realized it. It was all the harder after missing out by 42/1000s yesterday," Kalganov said.

Pole vaulter Alex Averbukh, another candidate for an Israeli medal, failed to clear a relatively easy height of 5.70 metres and ended up in 10th spot in the final.

Averbukh easily cleared his opening height of 5.50 metres, but 5.70 metres, a height he had cleared with ease in recent competitions, proved an insurmountable hurdle this time.

The event produced a surprise winner in the shape of American Nick Hysong, who cleared a height of 5.90 metres.

Despite all the criticism and disappointment, the Israeli delegation to the Sydney Olympics has been the most successful of all time.

Eight representatives reached the finals of their events (places 1-8) as opposed to four in Atlanta and five in Barcelona. Kalganov earned Israel a medal for the third Games in a row. Kalganov's medal lifts Israel's overall Olympic medal tally to four – a silver for Yael Arad and a bronze for Oren Smadja for judo in Barcelona, Spain, in 1992, and a bronze for windsurfing to Gal Friedman in Atlanta in 1996.

But despite the good results, there were disappointments. Sailors Shani Kedmi and Anat Fabrikant, wrestler Yuri Ivseichik, judoka Arik Ze'evi and high jumper Constantin Matusevich each just missed out on medals.

In other sports developments, three Israeli athletes originally scheduled to take part in the grand prix finals in Qatar will not take part for security reasons.

Averbukh, Matusevich and Rogel Nahum all qualified for the finals after finishing in the top eight in the world in their respective events throughout the season.

The uneasy situation began before the Olympics when the Qataris took their time over issuing visas, but the final decision was taken last week when the Qataris refused permission for security personnel to join the three athletes.

The decision to prevent the athletes from travelling to Qatar has caused concern among local judo officials as the world under-20 championships are due to take place in Tunis at the end of October.

Seven Israelis are due to participate in the event but visas have not yet been issued and the judo association has decided to approach the world and European bodies to investigate the situation.

With files from Ha'aretz and the Australian Jewish News.

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Israeli firm supplies high-tech FX for Olympic telecasts

By AVI MACHLIS
Jewish Telegraphic Agency

JERUSALEM — Israel did not break any world records at the Sydney Olympics, but an Israeli company was first in providing the technology that allowed TV viewers to see more than what actually took place at some events.

Orad Hi-Tec Systems provided the technology chosen by several international networks to enhance their broadcasts during the Games.

The Kfar Saba-based company allows broadcasters to integrate computer-animated images seamlessly into the real picture.

Among the techniques used at Sydney are virtual runners, which ran alongside the real Olympic athletes at the world-record pace. The virtual runners look like they are a part of the action, and allow viewers to see how close the runners are to a record.

Broadcasters also used the company's Virtual World Record line at several swimming and track-and-field events. For example, a computer-drawn line marked the spot a long jumper must cross to break a record.

Similar technology is used to show the line of scrimmage on some U.S. networks' National Football League telecasts.

Networks using Orad's tools in Sydney included: NBC, ARD of Germany, Japan's NHK, France2 and Australia's Channel 7.

Orad is a publicly traded company on the Neuer Markt stock exchange in Frankfurt.

Inside Back

Recommended Reading

Non-fiction

• **Jew vs. Jew: The Struggle For the Soul of American Jewry** *by Samuel G Freedman*, Simon & Schuster, $38.50 HC

"I read the book as a challenge to the religiously observant to remember two fundamental lessons: love of, not just tolerance for, fellow human beings; and involvement in, not withdrawal from, the broader American community."

-Senator Joseph Lieberman

• **A Guide to Jewish Prayer** *by Rabbi Adin Steinsaltz*, Schocken Books, $42.50 HC

A step-by-step explanation of the daily services, including the differences in practice between Ashkenazim, Sephardim and other Jewish cultural groups, provided by the rabbi internationally renowned as the author of a landmark commentary on the Talmud.

• **An Unlikely Heroine: Esther Cailingold's Fight for Jerusalem** *by Asher Cailingold*, Vallentine Mitchell, $31.95 SC

The story of an Orthodox Jewish girl from London who became a member of the Jewish community in the Holy Land before the establishment of the Jewish state and joined in the struggle for independence. With a foreword by Yitzhak Navon.

• **Jewish Mothers Tell Their Stories: Acts of Love and Courage** *edited by Rachel Josefowitz Siegel, Ellen Cole and Susan Steinberg-Oren*, Haworth Press Inc., $39.95 SC

A passionate and inspiring collection of stories about what it means to be a Jewish mother.

Fiction and Poetry

• **Coney** *by Amram Ducovny*, Overlook Press, $37.99, HC

Set in Coney Island in the late '30s and early '40s, this brilliant novel, alive with a variety of unusual characters, captures a young man's coming of age.

• **One Day's Perfect Weather: More Twice Told Tales** *by Daniel Stern*, Southern Methodist University Press, $31.95 HC

"...blends Chekhov and Malamud into Stern's own eloquent music."

-Harold Bloom

• **Blue** *by Benjamin Zucker*, Overlook Press, $55 HC

An original novel written in the style of the Talmud, with each page surrounded by commentaries (and complemented by art) relating to figures such as Franz Kafka, Marcel Proust, Bob Dylan, Elie Wiesel and others. Can be examined and interpreted in many ways. A fascinating read.

• **Open Closed Open: Poems by Yehuda Amichai**, *translated by Chana Bloch and Chana Kronfeld*, Harcourt Inc., $20 HC

A collection of poetry by one of the greatest in modern Hebrew literature.

Children

• **Tales for the Seventh Day**, *by Nina Jaffe*, Scholastic Press, $22.99 HC

A lovely collection of Sabbath stories with an introduction that beautifully explains the day's significance as well as the customs and traditions associated with it. Ages eight and up, but enjoyable for adults as well.

• **Joseph Had a Little Overcoat** *by Simms Taback*, Viking, $22.99 HC

An award-winning rendition of this popular story, with wonderful illustrations. Ages two and up.

Recommended Reading appears monthly. This list is prepared by Atara Beck of Israel's Judaica Centre.

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2 oz chopped walnuts
1/2 cup chopped onion
1 tblsp oil
salt and pepper to taste

Sauté onion in oil until lightly browned. Blend onion, peas, eggs and walnuts in food processor with a little of the pea liquid. Process, salt and pepper to taste.

The Canadian Jewish news
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About Teens

Dear Karilani,

Recently, some of my friends' parents have given them more privileges. They are allowed to stay out later, go downtown by subway, and go out with one boy, rather than in groups. My parents are unable to let go and are uncomfortable with my doing these things. I'm afraid my friends won't like me anymore. What should I do?

Concerned

Dear Concerned,

If your friends are true friends, they will not like you because of the privileges you have. Instead, suggest activities that your parents approve of that you can do together.

As well, if you feel that your parents aren't treating you fairly, try and talk to them about it. If you arrange a time to sit down with them, they will be more likely to listen to you. Tell them what you want to do, and ask their reasons for why you aren't allowed to do certain things. Tell them why you think you should be able to have certain privileges and ask if you can do things to earn them. For example, offer to vacuum the house in exchange for staying out an hour later. Work out compromises that you can both agree on.

Even if your parents don't give in to you, don't get upset. You have lots of time to do all these things. I'm sure your parents aren't giving you all these restrictions to be mean. They do it because they worry. Just have patience with them, and eventually, they'll know when it's time to let go.

Karilani is actually three girls in high school. The drawing is a fiction. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

The Canadian Jewish news

Crossword Puzzle

"Leading Mensch"

By Matt Gaffney
and David Bianco
(QSyndicate@aol.com)

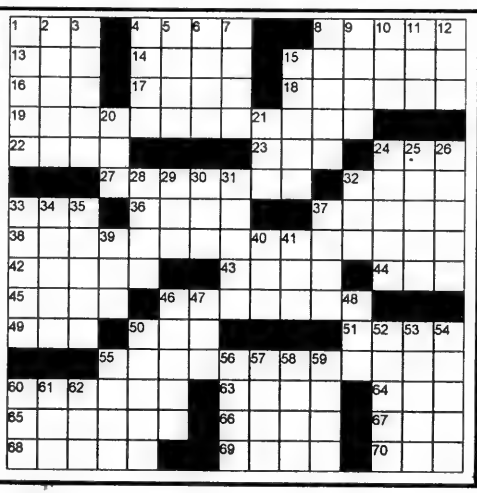
Across

1 Perform a grocery store job
4 Many a Peretz work
8 Make a tallis, perhaps
13 "___ of a sudden..."
14 1881 pogroms tsar, for short
15 Jeff Goldblum film of 1995
16 Hoop group, for short
17 Kevin Kline movie
18 Eats away
19 Jeff Goldblum film of 1993
22 Seven-week period
23 Cold
24 Is no longer
27 Nazareth's region
32 ___ up (confined)
33 Office wear
36 Buddy of Seinfeld
37 Scene of battle
38 Jeff Goldblum film of 1996
42 Newsman Hugh
43 Morose
44 Ocean plea
45 Geraint's wife
46 Friedan colleague
49 Certain Wash. worker
50 Catch
51 Vilna Ghetto Uprising hero Kovner
55 Jeff Goldblum film of 1997
60 Ransack
63 Money for Modigliani
64 ___ Suf (Red Sea)
65 Jeff Goldblum film of 1986
66 Thought
67 Keren ___
68 Seasons, perhaps
69 Nebbish
70 Make in profits

Down

1 Twangy instrument
2 Simon's "Graceland," notably
3 Intrusive sun
4 Little bits
5 "Oy!"
6 1986 Nobelist Rita ___-Montalcini
7 Corporate honcho
8 "What, Me ___?" (Alfred E. Neuman's phrase)
9 Lovable Lucas creature
10 Put two and two together
11 Churchill's symbol
12 Where some M.D.'s work
15 Middle East process
20 It has the largest Jewish community in S. Amer.
21 Key lime, for instance
24 Garden trouble
25 Famous Freud patient
26 Postponements for the Rosenbergs
28 They saved Switzerland from the Nazis
29 Acting coach Strasberg
30 Where a traveler sleeps
31 B'nai Brith chapter
32 Not post-
33 *The Prince of* ___ (film)
34 Hole-___ (ace)
35 Newsman Newman
37 Pinnacle
39 Complete
40 Actor Wallach
41 It's after mem
46 The Lower East Side, nowadays
47 ___ Avivan
48 Red leader
50 Alaska has two of them
52 Presidential candidate of 1896, 1900 & 1908
53 Point the finger at
54 Allow to join, as with the UN
55 27th US President
56 Some Zionists
57 Argument half
58 JNF item
59 Unable to fight
60 Ararat and Hatira
61 "Gotcha!"
62 Jud., e.g.

(Answers are on page 42.)

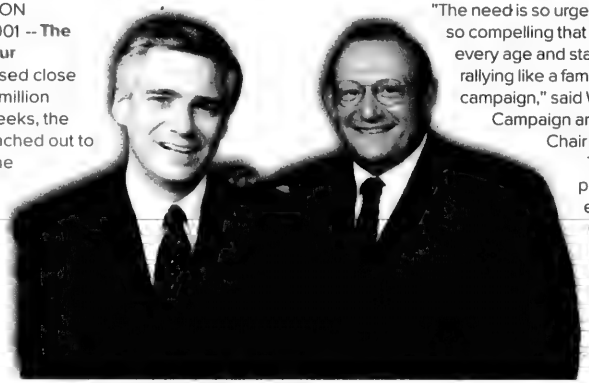


jewish Toronto

Campaign Tops Half-Way Mark

UJA FEDERATION Campaign 2001 -- **The Campaign For Our Children** - has raised close to 60% of its $45 million goal. In just six weeks, the campaign has reached out to every corner of the community, with gifts from nearly 15,000 donors, bringing the total to $26 million.

The campaign objective is four million more than last year, with increased contributions designated for programs to help young people at risk and bring them closer to Jewish life. According to Campaign Co-Chairs **Ed Sonshine** and **Ron Frisch**, donor response has exceeded their expectations. **The Campaign For Our Children** has received over $2.5 million in new and increased gifts, with most donors increasing 10 - 25%.



Campaign 2001 Chairs Ron Frisch (left) and Ed Sonshine.

"The need is so urgent and the cause so compelling that people from every age and stage of life are rallying like a family around the campaign," said Women's Campaign and Advocacy Chair **Dodi Weill**.

The Campaign pace will increase even more in two weeks when **October telethons** take place. Telethon Chairs **Peter Ekstein**, **Debbie Kimel** and **Carole Sterling** anticipate more than 300 volunteers will be **Calling For Kids, October 29 to November 2**. "The October telethon team is geared up to carry on the community-wide momentum created by September's Super Sunday/Super Week," said Kimel.

There's still time to participate in the telethons. For additional information, contact **Clare Adam** at **416-635-2883, ext. 184**.

campaign calendar

October 12	**Medical Services Division** presents **Dr. Samuel Heyman** at **Beth Tzedec Synagogue**, speaking on: Operation Abie - Global Medical Mission for the People of Ethiopia, 7:30 p.m.
October 18	**Lion of Judah Luncheon**
October 20	**Shabbat Amongst Friends Dinner, Young Leadership Cabinet, Beth Emeth Synagogue**, Services 6.15 p.m., Dinner 7.15 p.m.
October 24	**Young Leadership Business Workshop**
October 29 - November 2	**Campaign 2001 Calling For Kids Telethon**
October 30	**Women's Campaign and Advocacy Bus Mission** to Zareinu, Jews for Judaism and Jewish Family & Child Service, 12 noon - 3 p.m.
November 8	**Connections** with **Dr. Lee Hausner, Women's Campaign and Advocacy**, intergenerational evening at **Beth Tikvah Synagogue**, 7:30 p.m.
November 15	**Real Estate Cabinet** presents **Global Real Estate in the New Millennium : "The Israelis are Coming and the Canadians Have Landed"** at the **Park Hyatt Toronto**, 7.30 p.m.

For more information on any of these programs, call the UJA FEDERATION Hotline at 416-631-5705.

Pathfinders create a trail to Israel

UJA FEDERATION, in cooperation with the **Canada Israel Experience Centre** (CIEC) is bringing a unique opportunity to **Pathfinder donors** of $1000 or more -- an Israel Experience for adults, **February 13 - 20, 2001**.

"This Israel Experience offers adults a fresh perspective, seeing Israel the way our young people do," explained **Morris Albert**, UJA FEDERATION Assistant Campaign Director. "The approach combines hands-on educational programming with team-building."

Organizers coordinated the timing so adult participants can interact with the Canadian *birthright israel* contingent. The Pathfinders Israel Experience will spend Shabbat in Jerusalem and join the *birthright israel* Gala Evening on Saturday night.

For registration information and program details, contact **Morris Albert** at **416-631-5834**.

Emergency Relief Rises

Emergency relief requests to **Jewish Family & Child Service** (JF&CS) -- a **UJA FEDERATION beneficiary agency** - have risen significantly. In the first half of 2000, the last period for which statistics are available, JF&CS responded to 100 financial assistance requests from people faced with housing or utilities emergencies. "Government assistance to those living at or below the poverty line is inadequate and still continues to face cuts," said JF&CS Executive Director **Gordon Wolfe**. "Affordable housing is becoming increasingly hard to find in the Greater Toronto Area."

The JF&CS emergency telephone record is a clear indicator, said Wolfe, that the problem of poverty is growing more acute. During the first half of the year, the agency saved 58 people from eviction by providing last month's rent; prevented hydro or telephone service from being cut off for 29 people; and provided short term hotel accommodation for 13 others.

Additional dollars raised by **UJA FEDERATION Campaign 2001 -The Campaign For Our Children** -- will provide low-income Jewish parents with additional rent relief so they can avoid eviction and raise their children in Jewish neighbourhoods. "Community support has never been more urgently needed," stressed Wolfe.

Debby Feldman, Social Work Supervisor, JF&CS.

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This Week

Crisis in Israel

Communities rally in support for Israel. ***Pages 3-9***

National

Rabbi blows shofar to wake up Ontario's taxpayers. ***Page 15***

Arts & Travel

Matt Cohen's posthumous memoir adds insight to his legacy. ***Page 48***

CJ Seniors

Sophie Katz exhibit shows her passion for primary colours. ***Page 59***

Health

Israeli and Palestinian scientists collaborate. ***Page 60***

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"J'accuse...!"

Canada's UN vote unconscionable

Editorial

The government's support for UN Security Council (SC) Resolution 1322 was unconscionable. Fortified with that piece of paper, Yasser Arafat continued to issue his deadly instructions for more violence. As Ehud Barak issued orders to send Israel's children into shelters, Yasser Arafat issued orders to send Palestine's children into the streets just in front of armed PA police officers and armed fighters from the Tanzim, the PLO's para-military brigade. Predictably, scores of Arafat's own people have lost their lives. But then, this has been his intention all along.

In language loaded with code-words rife with jihad-oriented meaning for the Palestinians, the resolution essentially blamed Israel for the conflagration that has engulfed the tiny strip of land between the Mediterranean Sea and the Jordan River.

When it was Canada's turn to vote on the resolution Oct. 7, the truth of the situation "on the ground" had been known to the world for several days. Palestinian violence had been pre-arranged well in advance of the visit by Ariel Sharon to the Temple Mount, scripted by the ghoulish hand that wilfully consigns children to "martyrdom." Indeed, the violence had already started in Gaza a week before Sharon's ill-advised stroll.

As Jews were preparing for Yom Kippur, the resolution passed and with its passage, the terrible train of events was set rolling that gave anti-Israel and anti-Jewish hatred its renewed, heightened momentum.

Continued on page 10

Vadim Novefitch, 33, one of the two IDF reservists lynched in Ramallah last Thursday was buried in his home town, Or Akiva. Member of Knesset Natan Sharansky (left) comforts Novefitch's brother, while the murdered soldier's mother (below left) appears inconsolable in her grief. *[Israel Sun photos]*

The CJN went to press on Monday as the Sharm el-Sheikh summit convened. Full coverage next week.

Greater Toronto Area

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Another kidnapping: Hezbollah crosses a new red line — see page 41

Crisis in Israel

Vandals attack Jewish, Palestinian sites

By PAUL LUNGEN
Staff Reporter

TORONTO — Six Ontario synagogues, a community centre and a Palestinian communal building were vandalized last week with graffiti, smashed windows and inflammatory leaflets.

Greater Toronto Area

Meanwhile, at the Bloor Jewish Community Centre, a bomb scare on Yom Kippur prompted a call to police but the bomb threat proved to be a false alarm. In Ottawa, a bomb threat at the Israeli embassy also proved to be a hoax.

Most of the attacks on the six synagogues and Bathurst Jewish Community Centre took place around Yom Kippur, the holiest event on the Jewish calendar. Palestine House was vandalized a day before.

The worst damage occurred in Ottawa where rocks were thrown through the front, glass doors of the downtown Beth Shalom Synagogue in the early morning hours after Kol Nidre services. Rocks also smashed the windows of the synagogue's school and "Islamic Freedom" was spray-painted on the wall next to the front doors.

The damage was quickly repaired for morning services and the graffiti was covered with a plywood barrier, according to a source at the shul who wished to remain anonymous.

The repairs were done quickly because "we have a fairly elderly congregation and we didn't want to alarm them," the source said.

In London, the Beth Tefilah Synagogue was the first to be attacked when on Oct. 2 it was spray-painted with, "Hamas will not stay quiet," while in Toronto, a brick was thrown through a window at the B'nai Torah Synagogue and through a window at the Tiferet Israel Synagogue.

In other incidents, graffiti defaced the Pride of Israel Synagogue and eggs were thrown at the building; the Bathurst Jewish Centre was marred with graffiti stating, "Palestine Forever," and "F... You" was written twice on the building.

Meanwhile, at the Shaar Shalom Synagogue, cars in the parking lot were leafleted with flyers that equated the Star of David with the Nazi swastika and other leaflets accusing Israeli snipers of "indiscriminately" shooting "defenceless Palestinian children."

At Palestine House in Mississauga, a city immediately to the west of Toronto, graffiti proclaimed "The Jewish People Lives" and "Death to Arafat." In addition a Palestinian flag was torn down and "The People of Israel Lives" was written in Hebrew, according to Rashad Saleh, president of Palestine House.

Canadian Jewish Congress and B'nai Brith Canada deplored the vandalism – as well as the use of inflammatory rhetoric in community protests.

"We strongly condemn the acts of vandalism against a Palestinian centre in Toronto as well as against Jewish synagogues and other institutions in Toronto and Ottawa," said Congress president Moshe Ronen.

Keith Landy, chair of Congress' Ontario region, called the synagogue vandalism "akin to an assault. The words do, in fact, hurt. It adds to the hatred that's out there. It should be decried on all sides."

"The recent attack at Palestine House and the defacing of synagogues is deplorable and counterproductive," said Lawrence Hart, national president of B'nai Brith Canada. "Attacks on religious and cultural institutions contribute nothing to trying to resolve the unfortunate situation in the Middle East."

Please see related stories

pages 3-9, 37-40

Ronen said he had contacted Saleh and "expressed our outrage at the vandalism against Palestine House."

Ronen also raised Congress' concerns over the "kind of rhetoric and language used [by demonstrators] at the Israeli consulate here, in Montreal and [the embassy] in Ottawa. It has been highly offensive, highly inappropriate."

Demonstrators at the consulate in Toronto, led by Saleh, chanted slogans comparing Israeli Prime Minster Ehud Barak and Likud leader Ariel Sharon to Hitler. Some paraded with a banner equating the swastika to the Star of David.

Ronen said such inflammatory rhetoric "will lead to a deterioration of relations."

"I think the relationship was moving slowly in the right direction. A lot of harm has come as a result of events. If they keep the rhetoric up, there's no point in meeting" in the future, he added.

Saleh strongly condemned the attacks on Palestine House and on the Jewish buildings, but he refused to back away from the rhetoric he employed at the consulate demonstrations.

"Rhetoric is on both sides. You can't blame only the Palestinians for rhetoric," he said, although he did not offer examples of similar rhetoric from local Jewish leaders.

He defended his use of the Nazi analogy, saying "I see what Israelis are doing with my own eyes. What they are doing is the same, sometimes worse."

The vandalism incidents were reported to police who are investigating in co-operation with the Toronto hate crimes unit.

As of late last week, police had no specific leads, said Det.-Sgt. Rick Stubbings, who heads the hate crimes unit. Vandalism incidents "are difficult cases. If you look back on our published reports, one overriding factor is that hate crimes are often spontaneous attacks" and it is "difficult to culminate in arrests."

Anyone with information about the incidents is asked to call police at 416-808-3204 or call Crimestoppers at 416-222-8477.

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Packed rally for Israel slams Canada's UN vote

By RON CSILLAG
Staff Reporter

TORONTO — Israel was cheered and Canada jeered at last week's packed rally to support the Jewish state during the current upheaval in the Middle East.

An estimated crowd of over 3,000 – most indoors at the Beth Avraham Yoseph of Toronto Congregation in Thornhill, and hundreds standing outside – thundered its approval of Israel's right to defend itself against Palestinian attacks while trying to pursue an elusive peace, and booed loudly when Canada's vote at the United Nations condemning Israel was raised.

The Toronto rally was one of several across Canada last week. Similar gatherings took place in Vancouver, Calgary, Winnipeg, Ottawa and Montreal.

The hastily organized solidarity rally in Toronto took place prior to the dramatic escalation of events the following day, precipitated by the beating deaths in Ramallah of two Israeli soldiers. It was also held in the wake of several acts of vandalism against local synagogues and a Palestinian centre.

There was a heavy police presence at the BAYT synagogue and on adjacent streets. Organizers were braced for a counter-demonstration by Palestinians, but none materialized.

While speakers pledged their support for peace, they reserved their harshest words for Palestinian Authority chairman Yasser Arafat, and for Canada for its vote to condemn "excessive use of force" against Palestinians by Israeli troops.

Opposition leader Stockwell Day, who has been aggressively courting the Jewish vote, was praised for taking Ottawa to task over its decision to support the resolution.

Rabbi Baruch Taub, spiritual leader of the BAYT synagogue, said, to applause, that Jews are "angered by this gross distortion of reality." The resolution, adopted with a 14 to 0 vote by the UN's Security Council Oct. 7, "in essence condemns Canada and the UN."

"The Toronto Jewish community stands rock solid in support of Israel," he said to loud cheers and waving of banners and Israeli flags.

Referring to the UN vote, Keith Landy, chair of the Ontario region of Canadian Jewish Congress, asked, "Have they lost their minds?"

"Yes!" the audience responded in unison.

Landy called on Jews to reject the attempt to place responsibility on Israel for the violence, and reject too the resolution's reference to "the provocation" at the Temple Mount, which triggered the riots.

Continued on page 37

Flag-waving, cheers and applause punctuated remarks at last week's Israel solidarity rally at the BAYT synagogue.
[Stephen Epstein photo]

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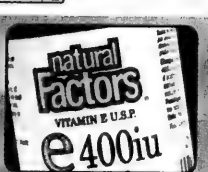
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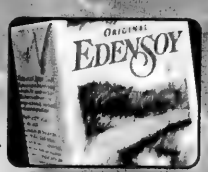
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Crisis in Israel

Montrealers show their support

By DAVID LAZARUS
Staff Reporter

MONTREAL — For the second time in two days, Mount Royal Liberal MP Irwin Cotler last week denounced his own government's position on the recent eruption of violence in Israel and the territories.

Montrealers turned out en masse last week to show their support at the community gathering on behalf of Israel.

Coast to Coast

The first time was at FEDERATION CJA's annual meeting. The second occasion was at a community solidarity rally held at the Beth Israel Beth Aaron Synagogue last Wednesday. The rally drew more than 2,500 people, according to the rally organizers, including a large number of students outside the synagogue.

Referring to the UN Security Council resolution that referred to Israel's "excessive" use of force, Cotler indicated he was willing to pay the political price, if any, for veering away from government solidarity.

"As long as you know that there is a moral compass in front of you, then you know you can stand up and be counted. And don't worry about the political consequences."

In his remarks, which were punctuated by bursts of sustained applause, Cotler reiterated the comments he had expressed at the previous meeting, saying the resolution was "one-sided, misinformed and prejudicial to peace in the Middle East."

Editor's Desk **can be found on page 16.**

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It was one-sided, he said, because it made no reference to Palestinian violence, to the fact that Israelis have also died, to the Palestinian desecration of Joseph's Tomb, to any obligation on the part of the Palestinian Authority to seek to quell the violence, and because it included only the Arabic name for Jerusalem's Temple Mount.

"In a region where words are holy writ, this omission does not appear to be accidental," he said.

The core of the conflict, he said, remains the refusal of the Palestinians to recognize the "legitimacy," as opposed to the mere "existence," of a Jewish state.

He exhorted the audience to each "sensitize" 10 non-Jews about the current Middle East situation. If audience members don't know any non-Jews, he suggested, that may be part of the problem.

"We talk too often to ourselves," he said, "and wonder why they [non-Jews] don't understand. Go and study and prepare the case."

The remarks of the synagogue's Rabbi Reuben Poupko were also greeted with loud bursts of applause from the crowd, a few of whom brandished Israeli flags or signs that read "Am Yisrael Chai!"

"We have nothing to be ashamed of, nothing to apologize for!" the rabbi said to a thunderous response.

"We give and we give and we give, and it's only met with violence and rejection," he said.

The rabbi singled out a Montreal university student, Ella Barr, who was walking downtown and came across a Palestinian rally in which an Israeli flag was being torched. Barr lunged toward the flag to grab and save it.

Barr approached the podium, and the crowd cheered her.

"I pledge to you that students will never be alone again" in their efforts to present Israel's case, Rabbi Poupko said. "It's the students who are in the front line."

The speakers at the rally used different words to express similar ideas, among them that Jews would remain united in solidarity with Israel and that Palestinians have cynically used children and put them tragically in harm's way.

"Instead of sending kids [into riots], why not send them back to school?" asked Israeli Consul General Shlomo Avital.

Yasser Arafat, he charged, "wants all of East Jerusalem and the Temple Mount, and it's only the beginning. He wants to 'liberate' all of Palestine.

"We have news for him, it's been liberated since 1948," he said to cheers.

Robert Libman, mayor of Cote St. Luc and director of B'nai Brith Canada, Quebec region, said people have been "sickened" by media reports on CBC and CNN.

B'nai Brith, he said, has fielded phone call after phone call reporting anti-Semitic and anti-Israel incidents over the last two weeks.

The calls have included reports of younger Jews being "harassed and assaulted by members of the Palestinian community" and of threats to synagogues.

At the Palestinian rallies held Yom Kippur weekend, Libman said, shouts of "Die Jews" were heard.

"It exceeds the worst we've ever heard," Libman said. "Not one speaker tonight will say anything disparaging against the Palestinian people."

Dorothy Zalcman Howard, chair of Canadian Jewish Congress, Quebec region (CJC-Q), urged members of the audience to "seize the opportunity to speak out," to use every means possible to "influence public policy" and to counteract the "despicable propaganda that's flooded our senses."

The event was sponsored by B'nai Brith's Quebec region, the Canada Israel Committee's Quebec region, CIJR, CJC-Q, CZF-Quebec, CSQ, FEDERATION CJA, the Montreal Board of Rabbis and the Rabbinic Council of Montreal.

Crisis in Israel

We are one and will stay one: Israeli ambassador

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — In a strong display of solidarity, over 1,000 people crowded into Congregation Agudath Israel recently for a community-wide rally in support of Israel.

Leaders of the local Jewish community, clergy, politicians and representatives of national Jewish organizations, spoke to the crowd about events taking place in Israel and around the world.

Coast to Coast

In introducing recently appointed Ambassador of Israel to Canada, Haim Divon, Stephen Greenberg, president of the Jewish Community Council of Ottawa/Vaad Ha'Ir, said, "I regret that your first opportunity to speak to our community comes at a time of crisis."

Divon expressed his appreciation to the local Jewish community for its strong support, and said he would be conveying the message to his government.

"The situation in Israel is tragic, but we are determined to continue and work for peaceful co-existence.

"At the same time, we must protect ourselves and make sure that Israel is strong enough to stand against any enemy. The international community has let us down, but when I see you here in front of me, that is what gives us the strength and the inspiration.

"We are one and we will stay one, and I would like to thank you on behalf of all Israelis who are facing very rough times."

Speaking on behalf of the government of Canada, Marlene Catterall, MP for Ottawa West-Nepean, said that "Canada stands ready to assist in achieving a lasting peace."

Rob Ritter, executive director of the Canada-Israel Committee, told the crowd that "we are in the midst of a dark episode in Jewish history; over the last week, the fig leaf has been removed here in Canada as well. Acts of violence and hatred across Canada must be stopped."

Ritter urged community members to make their views known by calling, writing and sending e-mails to their local MPs, and to the prime minister. "We must not allow Canada to be only a fair-weather friend," said Ritter.

The Shira Ottawa choir, under the direction of Cantor Daniel Benlolo, led the audience in singing songs of peace, followed by the singing of *Hatikvah*.

Vancouver gathering draws 1,200

By MARLANE PRESS
Pacific Correspondent

VANCOUVER — Today is real and touching proof that the bond between the Jews of Vancouver and the Jews of Israel is strong and steadfast, said Meir Romem to a standing room only gathering at Schara Tzedeck synagogue last Thursday evening.

"In all of my 35 years as a civil servant I have never been so overwhelmed as I have been by the rallies in support of Israel held yesterday in Toronto and now here in Vancouver today," said Romem, Israel consul general to Toronto and Western Canada.

Almost 1,200 people attended the rally where Romem and Greater Vancouver's Jewish Federation president Bob Willmot urged members of the crowd to contact their friends and family in Israel.

Willmot also stressed the need for Vancouver Jews to come together during this time of crisis. "We are together now because that's what families do when times are tough. And times are not very good right now in our Jewish family. There's a lot of pain and a lot of anger and we need to come together for ourselves and for our families in Israel. We can only get through this by being together with people who understand – without questions, without defence and without history lessons," he said.

Judy Mandleman, national vice-chair of the Canada Israel Committee, chaired the event. She echoed the same sentiments of solidarity, stressing that Israel needs to know that Jews around the world are there for them.

"That's really the purpose of our community solidarity meeting," Mandleman said. "They need to know that they have their own allies in the Diaspora."

Mandleman also said that Jews in Canada must continue to be in touch with their government representatives. "We have to encourage people to write the members of Parliament and the prime minister, and tell them that we strongly object to the fact that the Canadian government cast its vote condemning Israel.

"This was an unacceptable resolution, and the fact that Canada voted with and allied themselves with Russia and China and Malaysia – countries that certainly are violators of human rights in their own countries – is really unacceptable. A vote like this works right into the hands of [Yasser] Arafat and fuels his belief and feelings that violence is getting him what he wants," Mandleman said.

Despite this week's horrific murders, brutalities and violence in Israel, Jews – both in Israel and the Diaspora – are still ready to work for peace, Romem said.

"There is no alternative, neither for us nor for the Palestinians, but to make peace. And we are ready today," Romem said. "Arafat should know that Israel is there forever."

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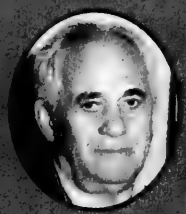

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Crisis in Israel

Student reactions subdued to Mideast violence

By FRANCES KRAFT
Staff Reporter

TORONTO — The recent spate of violence in Israel is resonating at some Canadian university campuses, but as of last week reactions appeared to be relatively subdued, according to Jewish campus professionals who spoke to *The CJN*.

"There is no conflict at the moment," said Arye Berk, director of the Jewish Students' Union at the University of Western Ontario. He noted, however, that the university's Arab Students' Association had distributed a petition the previous week.

The document, addressed to the United Nations and Prime Minister Jean Chrétien, condemned the "Israeli government's heinous crimes" and urged pressure on Israel to stop "blatant assaults on human rights."

It was accompanied by a one-page typed sheet noting the "massacre of Palestinian civilians" and referring to Likud leader, MK Ariel Sharon, whose controversial visit to the Temple Mount preceded the violence, as "a demonstrated corrupt and twisted individual."

Zac Kaye

Last Tuesday, a small group of Arab students gathered at Concrete Beach, the area in front of the university community centre, to read the names of Palestinians who had been killed in the clashes in Israel, said Berk.

On Thursday, the JSU held two lunchtime peace rallies, to accommodate students who had classes during the first one. The sessions, held at Concrete Beach, focused mainly on prayers and were attended by about 70 and 40 students, respectively, according to Berk.

Jewish Campus Services of Greater Toronto was planning separate rallies to show solidarity with Israel, at the York University and University of Toronto campuses. Late last week, plans were not yet finalized, but the events were likely to be held this week, pending consultation with students, said Zac Kaye, JCS executive director.

On Campus

At Wilfrid Laurier University, in Waterloo, Ont., a November dialogue involving Christian, Muslim and Jewish students was in the works, said Roseanne Brown, director of regional campus organizations. "It's quite peaceful," she added.

At the nearby University of Waterloo – where Brown said there has been "a history" of negative propaganda – Muslim students held a prayer session, and student newspaper *Imprint* ran an article quoting a Muslim student and a Jewish student on the situation in Israel.

In response to Rayan Yahfoufi's assertion that the conflict is about oppression, Jewish student Mark Eltis was quoted as saying, "Some things that have been not so mentioned in the media is that Palestinian police are opening fire on Isreali [sic] soldiers, and that is a clear violation of the Oslo accord. I don't think anyone visiting the holy sites is a cause for violence."

Arye Berk

Compared to their more easterly counterparts, Vancouver campuses are generally quiet, but not necessarily apolitical, said Gabe Meranda, executive director of the Vancouver B'nai Brith Hillel Foundation.

Last week he and a Hillel student "very calmly debated" socialist/communist students who had posted a sign calling for an end to Israel's "massacre" of Palestinians.

"Neither of us were budging on the use of the word 'massacre,'" Meranda reported. "That was the only thing, so far, on campus."

Although he didn't anticipate any backlash, "we are vigilant," Meranda said.

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THE ORTHODOX CAUCUS
WE FACE UP TO TOUGH ISSUES

Crisis in Israel

Students respond to Palestinians' depiction of Israel

By DAVID LAZARUS
Staff Reporter

MONTREAL — In the wake of the most recent violence in Israel and the territories, local Jewish students are struggling to counteract a new propaganda campaign being waged by their Palestinian counterparts on Montreal campuses.

The war is not a new one. Simon Ben Simon, director of the Hillel Jewish Student Centre, says only half-facetiously that it dates back to Israel's creation in 1948.

On Campus

In fact, the propaganda wars on campus date back in earnest to Israel's incursion into Lebanon in 1982 and to the intifadah that began in 1987.

The trouble with trying to provide some sort of Jewish counterbalance to the Palestinian students seems to stem, at least in part, from the fact that campuses have historically been places where Israel has been cast as the subjugator and the Palestinians as the subjugated.

It is generally agreed that in most instances, Jewish students have not been as well-organized as Palestinian students. One reason is lack of financial resources. But another factor in students' continuing sense of frustration has been the inability to influence the way Israel is portrayed in campus newspapers and during so-called Palestine "cultural" weeks.

The display tables at such events are filled with highly charged political material excoriating Israel. Efforts to confront Palestinian students about the material have inevitably degenerated into shouting matches, and campus administrations have not addressed the fact that these are not "cultural" events at all. When Palestinian students bring in a speaker, it is almost always on a Friday night, when Jewish students cannot attend.

The most recent events in the Middle East underscored this dilemma.

At McGill and Concordia universities and at the Université du Québec à Montréal, a pro-Palestinian student group called Solidarity for Palestinian Human Rights (SPHR) quickly capitalized on the recent events in the Middle East by organizing a demonstration and march from the Concordia's downtown Hall Building to the Israeli consulate. An Israeli flag was burned there on the street.

Flyers advertising the march asked people to "end the massacre of Palestinians," and the rhetoric included accusing Israel of "ethnic cleansing."

The march drew upwards of 300 vociferous participants but received only scant media attention, in part because it took place during the same week as the death of former Canadian prime minister Pierre Elliott Trudeau.

Yom Kippur rallies

On Oct. 7 and Oct. 9, over the Yom Kippur weekend, Palestinian supporters staged two more rallies, drawing thousands onto Montreal streets. About 300 Jewish students, in a move initiated by Rabbi Reuben Poupko, held their own rally on the night following the first demonstration, which took place on Shabbat.

The SPHR also has a slick Web site – www.sphr.org – which allows for the quick transmission of information and enables supporters to galvanize into action quickly.

According to Ben Simon, Palestinian students have become, "a bit more organized now than in the last few years."

Still, Hillel representatives from various campuses recently met twice in one week at Hillel headquarters on Stanley Street to try to devise a strategy to counteract the SPHR's latest initiatives.

According to Andrew Elbaz, former president of Hillel's city-wide executive, the students decided to launch an all-out PR blitz on all campuses where Hillel operates. They plan to place ads in campus newspapers and radio stations and distribute pamphlets, in order to present the Israel government's position on the latest hostilities.

One of the flyers will include the now-notorious *New York Times* front-page photograph that purported to depict a Palestinian youth lying on the Temple Mount with an Israeli soldier standing over him. In fact, the image was of a Jewish youth from Chicago being helped by an Israeli soldier at a Jerusalem gas station after he had been assaulted by Palestinians.

Elbaz said there is a need "to respond to the unbelievable and disgusting demonstration" that the SPHR students organized at Concordia.

The strategy is two-fold, Elbaz said: to arm Jewish students with information they can use to counter denunciation of Israel, and to "educate the larger campus community."

The goal "is not to convince the Palestinians," he said. "But we have to give [the general student body] another perspective.

"It's frustrating. Who else on campus will educate on Israel if we don't?"

"Jewish students want to feel they're doing something," Ben Simon said.

But he seemed to concede that Jewish students' desire to get an equal hearing on campuses is almost destined to fall short, or even fail, given the disproportionate level of support Palestinians have always received on campuses. In a way, he suggested, campus publicity is a microcosm of the way the general media deal with Israel's image.

Still, Jewish students are determined to respond.

"You have to act when Israelis are being portrayed as butchers," Ben Simon said.

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"J'accuse...!"

Continued from page 1

Throughout the wider Muslim world, the frenzied masses took to the streets with the blood-lusting shouts of "death to Israel; death to the Jews." The leader of Hezbollah in Lebanon exhorted Palestinians to kill Israelis wherever and whenever they could. The mullahs in Jerusalem urged their people to throw the Jews out of the land. As far away as Indonesia, militant Muslims were reported scouring the streets of Jakarta looking for Israelis to kill. Alas, even on Canadian streets last week, in Toronto and Montreal, one heard the frightening, sickening shrieks of "death to the Jews."

Let no one believe that the obscene UN vote was meaningless.

Once again, it pointed to Israel as the "guilty" party in the dispute; once again, it pointed to Israel as an aggressor; once again, it confirmed in the hate-filled minds of Israel's enemies the twisted image of the Jewish state as an alien, foreign body in the Muslim Middle East that must be cast out from the region, justifying any and all measures, however vile, toward that end.

Foreign Minister Lloyd Axworthy's dismissive attitude toward his support of the resolution was thus offensive. Moreover, he is deluding himself and the Canadian people if he discounts the connection between the upward-spiralling level of violent behaviour in the Middle East, even the upward-spiralling level of violent rhetoric in Canada and elsewhere in the western world, and the passage of Security Council Resolution 1322.

J'espère

But Canada is a better country than the kingdoms, dictatorships and military juntas that fiendishly wave the resolution as a flag fanning the fires of intolerance and hate. And Canadians are a better people than the despots, demagogues and military rulers for whom SC Resolution 1322 is, in truth, but one more of their many instruments of oppression against their own citizens.

Israel, a country of six million people, whose entire north-south length stretches with considerable room to spare between Montreal and Toronto, is the only democracy in the vast region of the Middle East. The constitutional and governmental values that sustain Israel are the very ones that give mettle and substance to Canada as well.

Israel is the only homeland anywhere on earth for the Jewish people. In a real sense therefore, the "battle for Jerusalem," as Arafat has proudly referred to the violence he unleashed last month, is a battle for Israel's very existence, for its legitimacy as a sovereign Jewish nation in the Moslem Middle East.

Precisely because of Canada's inherent goodness, we hope and expect Ottawa will yet take steps to publicly abate the sting of SC Resolution 1322. The very least Canada must do is to publicly denounce those leaders who exhort their people to violence against Israel and against Jews, and who are still committed to Israel's destruction.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Editorials and Letters

Dry Bones

YES MRS COHEN, ON SUKKOT THE JEWISH PEOPLE ARE COMMANDED TO SIT IN BOOTHS.
NO MRS. COHEN A TELEPHONE BOOTH WILL NOT DO! ...YES MRS. COHEN I'M ABSOLUTELY SURE!!
YOU SAY YOU TOOK OFF THE ROOF AND COVERED IT WITH LEAVES AND BRANCHES?
HMMM...

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Criticism of Sharon misplaced

I take issue with Avi Markus's letter to *The CJN* (Oct. 12) condemning Ariel Sharon for the current violence. Just as every human being does, Sharon has a right to visit the Temple Mount – a place open to the public. Further, the visit was cleared in advance by Jibril Rajoub, the Palestinian Authority's head of security, who said that there would be no problem as long as Sharon did not enter the Al-Aksa mosque or the Dome of the Rock.

This incident has been used by the pro-Arab media as a scapegoat for an escalation in violence that had actually started to some extent even prior to Sharon's visit. It's sad to see that a member of our community has fallen prey to this sort of nonsense, and would actually deny access to Judaism's most holy site to anyone, let alone a Jewish member of the Knesset.

Mark Sidloi
Cote St. Luc, Que.

* * *

Remember how Canada voted (I)

On Oct. 7, Canada endorsed the vicious, counterfactual and counter-productive anti-Israel resolution of the UN Security Council. This is surely an act that should be remembered in respect to the looming Canadian election.

M.W. Bucovetsky
Toronto

* * *

Remember how Canada voted (II)

For Canada to vote for the resolution condemning Israel is a travesty. In political terms it is downright foolish.

Canadian Jewry is foolish, too, to continue to support a party that keeps shoving a knife in their backs.

Edward Sweet
Toronto

* * *

Hard to trust Day's platform

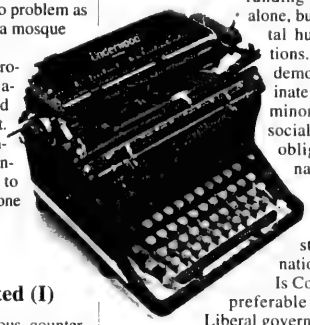
For those enamoured with Alliance leader Stockwell Day's commitment to fund private day schools (or provide tax rebates), his recent flip-flop on his flat tax proposal should be a warning sign.

Michael Gordon
Toronto

* * *

Democracy respects human rights

Judy Cohen's letter ("One Issue Myopia," *CJN*, Oct. 5) invokes the memory of the Holocaust and urges us not to support Stockwell Day's Alliance party just because Day has promised to provide tax credits for non-funded denominational schools. According to Cohen, the Alliance's social policies threaten "liberal-social democracy," and we should not be swayed by the school funding issue.



The flaw with this argument is that the school funding issue does not stand alone, but is based on fundamental human rights considerations. A healthy liberal-social democracy does not discriminate openly against religious minorities. A healthy liberal-social democracy respects its obligations under the international human rights treaties that were developed in the wake of the Holocaust to ensure that state-sponsored discrimination would be eliminated. Is Cohen suggesting that it is preferable to support a federal Liberal government that has refused to take steps within its power to remedy actual state-sponsored religious discrimination against Jews and other religious minorities in Ontario education funding? I am surprised that a person invoking the memory of the Holocaust can be so cavalier about the importance of human rights.

Stephen Gross
Toronto

* * *

Tevye was right

I found your article about the "STAR" program (*CJN*, Sept. 28), very interesting. One-hundred and fifty rabbis, synagogue executives and lay leaders listened to two major Jewish philanthropists say that they were ready to give away $18 million (US) to North American synagogues.

And, by the way, remarked one of them, the Reform and Conservative movements are "accidents of history." Also, added the other one, this tradition of lighting Havdalah candles after Shabbat is too inconvenient; Sunday night makes much more sense.

What is interesting is that no one seemed to protest. Perhaps Tevye was right: "When you're rich, they think you really know!"

Michael Kinrys
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

IN SUPPORT OF ISRAEL

'We have nothing to be ashamed of'

The following are excerpts from remarks by Rabbi Reuben Poupko at the Israel solidarity rally in Montreal.

Friends... 12-year old Mohammed al-Dura tragically lost his life in a crossfire in a street battle... There is not a single decent human being who was not pained by that sight... We ask that you remember who put him there... Everyone acknowledges that the stones came first, that the Molotov cocktails came first, that the shooting from the guns of the Palestinian policemen who, until two weeks ago, were serving in joint patrols with Israeli policemen, came first.

It was only after those stones were thrown, and after those Molotov cocktails were thrown, and the guns were fired, that in self-defence and in a desire to quell violence, the State of Israel responded in a way that would make any Western country proud, in a way that meets the norms, standards and laws of any civilized country.

We have nothing to be ashamed of, we have nothing to apologize for. Those who need to be embarrassed and ashamed know who they are.

The French camera crews who take pictures only of the last frames of the event and not the beginning know who they are. Those who have ignored the violations of Oslo for seven years know who they are.

And those who buy into the sick distortion that the visit by a member of Knesset to our Temple Mount is somehow a provocation know who they are... those who spread the lie in the face of casualties even before the visit by Ariel Sharon, in the face of calls from Al Aksa Mosque that it was the time to eradicate all the Jews in Palestine, in the face of the Palestinian media calling for people to go out into the street, in the face of Palestinian school principal emptying their schools and sending children into the streets, and in the face of Yasser Arafat's Tanzim offering $300 to every Palestinian who produces an injured child and $2,000 to every Palestinian who produces a dead child. They all know who they are...

It is now time to turn to our beloved country Canada. I have in my hands United Nations Security Council Resolution 1322. I will not defile this holy place by reading this filth here in this synagogue. This resolution, which purports to condemn Israel, condemns no one but the UN itself and condemns all the 14 who supported it, Canada included – one-sided is putting it mildly.

The UN Security Council has allowed itself to become a co-conspirator in anti-Israel propaganda, has allowed itself to become a co-conspirator with the Palestinian Authority, has allowed itself to become a co-conspirator with all the ignorant analysts who determine the sources and causes of outbreaks of violence in Israel. This piece of paper is worthless, this piece of paper is garbage.

We must not forget 12-year-old Mohammed al-Dura, but let us also not forget the three soldiers kidnapped by the Hezbollah: Swa'id Omar, Avraham Benjamin and Adi Avitan. Or the Jew who was killed trying to rescue Joseph's Tomb. Remember his name: Hillel Lieberman. Hillel Lieberman ran to save those sifrei Torah in Joseph's Tomb, Hillel Lieberman ran to the grave of Joseph to save those holy books. His bullet-ridden body was found days later...

As Shimon Peres put it: "If they cannot be trusted with Joseph's Tomb, if they cannot be trusted with our holy places, then what can they be trusted with?"

I want also to speak to you about somebody else, the most important person here tonight.

It is an extraordinary story. Last week, there was a Palestinian demonstration downtown. An Israeli flag was set aflame in the streets of downtown Montreal. Passing by was a young Jewish girl, too shy almost to come here tonight, but courageous enough to grab that burning flag and save it from the hands of the demonstrating Palestinians.

Rampaging Palestinians desecrate Joseph's Tomb. [RNS/Reuters photo]

I want you to join me in honouring Ella Barr...

Students are on the front lines. We live in secure neighbourhoods. We don't need to confront the viciousness, except through television and in the newspapers. Students face it every day on campus. It's in their face, and too often they feel abandoned by our community and the leaders of our community... In the name of everyone here and in the name of the community leadership which has gathered here in an unprecedented show of unity, I pledge to the students that they will never again be alone. The resources of the community will be behind them.

And in the name of the students, I remind you of one simple truth: It is they who led us during the Soviet Jewry movement; it is they who led us so many crucial times during our history; it is they to whom honour goes and it is through Ella that we honour all of them...

As we were a crushed and humiliated people after the Holocaust, it was only the creation of this State that restored our pride and dignity and allowed us to go on... Our gratitude is boundless. We pledge today a solemn oath that we will always be there for the State and that we will walk proud and courageous in defence of the State of Israel.

And as every speaker has already said: Am Yisrael Chai.

Rabbi Poupko is the spiritual leader of Beth Israel Beth Aaron in Cote St. Luc.

'We will bear any burden'

The following are excerpts from remarks by Rabbi Baruch Taub at the Israel solidarity rally in Toronto.

In a few days the tiny sukkah will make its appearance on the landscape here and in Israel. The two structural forms of the sukkah – the walls must be sturdy, solid and secure and the roof must be open to the heavens – represent a dialectic of the condition of our people and our land.

Our borders must be sturdy, solid and secure so that we may dwell in peace inside our sukkat shalom – our sukkah of peace, while at the same time we are mindful of the ultimate need for Divine spiritual protection from the God of Israel above and from His Torah.

The Talmud relates that every Jew is worthy of dwelling in one sukkah. "*Kol Yisrael re'uyin b'sukkah echat.*"

The mitzvah of the sukkah is unique. Unlike other mitzvot, theoretically all Jews could fulfil the mitzvah in one sukkah. If one could be so constructed, all we would need would be one sukkah. There is no requirement to build a separate sukkah for each person or family. I can live in your sukkah and you can live in mine.

We have gathered here tonight in what is nothing less than an oasis of truth. For close to two weeks, we have been vilified and castigated in ways that defy reason. We have come here tonight to reassert the truth, the truth of the events of the last weeks and the truth of the justice of our cause, the truth that it is necessary to defend the honour of the Jewish state and of the Jewish people.

We have come here to assert proudly and without hesitation that as a people we are unified in absolute solidarity with the people of the State of Israel.

For too long we have focused on what divides us as a community. Tonight we come together to affirm our singularity.

Tonight we leave all the labels at the door. We are simply – Jews.

Tonight... we are proud to defend the State of Israel and there is nothing for which we need apologize.

To paraphrase John F. Kennedy, "We will bear any burden, endure any hardship to defend the State of Israel."

For the world, the enduring image of the last week will be the tragic picture of Mohammed al-Dura, who died after being placed in the line of fire.

Golda Meir said it best: "We don't expect our adversary to have mercy on our children; all we ask is for them to have mercy on their own children"...

After Camp David, it became clear that it was Yasser Arafat who was to blame for the halt in the peace talks. Sympathy began to shift to Israel. Arafat employed a time-tested formula to recapture world sympathy and attention. He has wilfully produced a new list of teenage martyrs...

It is astonishing that after breathtaking concessions by Ehud Barak, after withdrawals from Lebanon, soldiers are captured on borders. After an offer to divide Jerusalem, there are riots in Jerusalem. What more need be done by Israel to secure peace? What more need be rejected by Arafat for the world community to recognize the true intentions of the other side?

The violence of the last week was made possible by the continuing incitement of the Palestinians... a call to arms from Palestinian mosques and Palestinian grade school textbooks, where the spirit of Oslo has yet to take hold...

I would suggest that for those who seek truth, the enduring image of the last two weeks is the picture in the *New York Times* of a young man bloodied in front of an Israeli soldier, with a caption identifying him as a Palestinian victim of Israeli military excesses. As it turns out, the name of this "Arab" is Tuvia Grossman.

Let me tell you the story of Tuvia Grossman: He was on his way to the Kotel for Rosh Hashanah services when his Arab cab driver pulled over and a gang of Palestinians quickly descended upon the taxi tearing four yeshiva students out of the cab and continued to beat them. Three escaped. Tuvia was left to suffer stab wounds and his head being beaten with a rock. Tuvia thought he was going to die. He did what any of us would have done at that moment. He recited the Shema...

Tuvia yelled the last word of the Shema. His assailants taken back by the anguished cry momentarily released their hold and he was indeed able to escape...

The defence of the cause for the State of Israel begins with its friends knowing the truth.

We have only one land. They have 21 lands. There is no ethnic difference in all 21 lands. They have essentially the same language, culture and faith.

We have one land, one language, one culture.

All we ask is one little land, one little sukkah, one little peaceful sukkah that has miraculously housed our people and will continue to be a homeland for our people.

I urge you. I beg you. Be not silent. The State of Israel needs you... Please let the citizens of Israel know they are not alone.

In essence we speak about one idea, one word – loyalty, loyalty to our God, loyalty to our Torah, loyalty to our people, loyalty to Israel, loyalty to our history, loyalty to our destiny and to our future.

Let us ensure that we continue to be worthy of the grandest of all titles: members of the Jewish people.

Am Yisrael Chai.

Rabbi Taub is the spiritual leader of Beth Avraham Yoseph of Toronto in Thornhill, Ont.

Opinions

One story: two views

Readers of this column may be aware that Christian tradition occasionally differs significantly from the way we Jews read Torah. This often has to do with our different theologies. Thus, in the story of creation, the Torah speaks of a *ruach* of God sweeping over the waters, which we understand either as a wind or a spirit but which Christian tradition takes as the first mention of the Holy Spirit, part of a triune God.

Rabbi Gunther Plaut in Toronto

The other day, I came across another example which I find telling. It has to do with the story of Noah, the man who, with his family, was chosen by God to survive the Flood. Humanity had become so deeply addicted to violence and evildoing that God saw no possibility of redeeming it and decided to start anew with the family of Noah. He informed Noah of the impending destruction and asked him to build an ark, so that he and his family might be saved. Noah did as he was instructed and survived with his dear ones.

According to Christian scripture, in Letter to the Hebrews, Noah is characterized as a man of faith: "By faith Noah, warned by God about the events as yet unseen, respected the warning and built an ark to save his household."

Jewish tradition has a somewhat different view. While Noah was a righteous person who deserved to be saved, he was nonetheless considered deficient when compared to Abraham.

When Abraham was informed by God that He would destroy the cities of Sodom and Gomorrah, Abraham began to argue with the Almighty and pointed out that there might be innocent people in the city who would be destroyed with the evildoers. He obtained Divine assurance that if there were but 10 innocent people in the city, God would not proceed. It turns out the 10 could not be found, but Abraham's compassion for people he did not know was an example of true piety as far as Jewish tradition was concerned.

In contrast, when Noah was instructed to proceed with the building of the ark because all living beings would be destroyed, he never expressed a single word of compassion. It was a fault that Jewish tradition could not overlook, despite all his other qualities. For that reason, it says, Noah was not destined to be the founder of a religion,while Abraham was rewarded by becoming the ancestor of the covenantal people.

This small example shows how, in subtle ways, two traditions can look at the same story and arrive at different conclusions. The nuances may be small, but in the aggregate they are significant.

Combating the great lie

Since 1973, Arab strategy in the war against Israel has been increasingly based on propaganda and the manipulation of public opinion.

The use of terror to trigger Israeli responses and the images of the intifadah are being carefully manipulated to create sympathy for the Arab "victims" and hostility towards Israeli "occupying forces." Now, this strategy has reached a new and perhaps ultimate stage.

Gerald Steinberg in Jerusalem

Using the excuse of Ariel Sharon's "provocative" visit to the Temple Mount, Palestinian militias and police launched attacks on isolated military positions and civilian settlements. And as the Israeli police and military seek to fulfil their mission, they are being portrayed around the world as the aggressors.

The Palestinians prepared this public relations campaign carefully, using experienced propagandists who gave the media (particularly television) the same simple messages. In every appearance on CNN, the BBC, and other stages, they work in terms such as "occupied Palestine," violation of international law, and Muslim holy sites in Jerusalem.

As far as the media and most foreign diplomats are concerned, Middle Eastern history began in June 1967, with the Israeli conquest of "Arab" east Jerusalem.

Reporters and policy-makers are also gloriously ignorant of the incitement in the Palestinian media, in textbooks, and in the sermons of religious leaders. The Palestinian use of ambulances to carry ammunition and weapons (documented by Israel) is not a news story, but if an Israeli unit blew up these resupply convoys, condemnation would immediately follow.

As scenes of Palestinian attacks play in the background, CNN reporters respectfully ask a Palestinian whether he would agree that the Israelis are using excessive force. The criterion for morality has become an even body count, regardless of the source of the attacks. In this warped logic, since the Israeli military force is more powerful, it must be the aggressor.

At the same time, the victims of the violence are, by definition, all Arab, to the extent that many newspapers in the United States and Canada published an Associated Press photo of a bleeding "Palestinian" victim of Israeli brutality. This victim was in reality a young Jew from the United States, attacked by Palestinians.

The tragic image of a young Palestinian boy, caught in the crossfire, brought universal condemnation of Israel. Few bothered to look at the aerial photos showing that the Israelis, who were in a small concrete pillbox, had no way of seeing the boy amidst the Palestinians firing from all directions.

Most newspapers would require a special edition to correct the basic errors of the past week.

However, for years, the Israeli government refused to admit that it was in a propaganda war. With the goal of becoming Sweden or Norway, Yossi Beilin and Shimon Peres thought that providing information was too Zionistic and cancelled trips for foreign dignitaries to visit the Golan, Jerusalem, and Yad Veshem. Foreign journalists have been able to legitimize their Israel-bashing by finding self-denigrating Israelis to help.

The only effective responses to the propaganda attacks have come from private individuals and independent groups, both in Israel and in the Diaspora. These groups, such as the Canada-Israel Committee, have fought the battle, often overwhelmed by the number of false reports to correct.

During this crisis, we need to greatly expand this voluntary activity. With e-mail and Internet, the professional Israel bashers no longer have a monopoly on information – but correct information needs to be circulated widely and repeatedly. For every error and bias in the media, hundreds of protests need to be sent to get a response. When publicly funded centres of media, such as the CBC, are sources for propaganda, taxpayers must demand an end to its funding.

In Israel's early days, Jews from all over the world were fully involved in making sure that the state would survive. Now, the first priority should be fighting the propaganda war. In this war, there are no limits on age, gender, religious practice (if any), or political party. All that is necessary is an understanding of the basic facts and the determination to ensure that the truth be told.

Are the dogs taking over?

Even with a major crisis brewing with the Arabs, nothing beats Jerusalem on Yom Kippur for urban tranquility – until the dogs wake up.

Earlier this month, despite Palestinian violence raging not so far away, the city came to a virtual standstill for 25 hours in observance of the solemn holiday. Cars were idle, offices closed, restaurants, cafés and cinemas were dark, and even local residents became unusually soft-spoken as Jerusalem took on a blissful serenity. The near-perfect peacefulness was broken only by the occasional ambulance and not infrequent noises from the city's growing canine population.

Robert Sarner in Jerusalem

Let's make things perfectly clear straight from the top. Even at the risk of incurring the wrath of dog lovers worldwide, I hereby declare that I've had it with the dogs in Jerusalem – and their masters.

In my neighbourhood, the dogs seem to be taking over. Many roam the streets freely, often terrorizing children, letter carriers and bicycle riders and defecating all over the place.

I've yet to figure out why most owners never cease to be fascinated by watching their dogs relieve themselves – and then, of course, leaving the scene nonchalantly as if their pet had nothing to do with the whole operation. After all, what are the city's sanitation workers paid for anyway?

Adding to my mounting distaste for most dogs is their constant barking. In the complex of seven town houses where we live, there are no less than four dogs, most of whom can't seem to keep quiet for more than 10 minutes at a stretch.

The worst offender, a huge mutt known as Hetz (or Arrow) to his owners, does not bark but roars at the slightest trace of anybody or anything he doesn't know or like. Given the close proximity of buildings, this means lots of noise at all our hours of the day and night.

I recently asked the neighbour if there was not something he could do to reign in Hetz to minimize the disturbance to others. I knew my request might be futile, but I didn't figure it would trigger such a hostile response. I might as well have asked him to put Hetz out to pasture.

Dog owners obviously don't take kindly to others suggesting their four-legged creatures are anything but lovable and well behaved. And how dare I have the temerity to suggest that Hetz was more of a nuisance than my seven-year-old son playing in our common yard.

Alas, the dog problem is not confined to my neighbourhood, especially now that owning a dog seems associated with the good life in Israel. I have no hard figures to go by, but I'm convinced that in the past five years, the country's dog population has increased much faster than its human counterpart. Everywhere you walk in Jerusalem – and for that matter in Tel Aviv too – the proof on the sidewalks and in the parks is clear to the eye, nose and ear.

But my beef with dogs goes beyond their noise pollution and mounds of excrement. As a daily bicycle rider to and from work, my affinity for these animals has severely waned after so many run-ins with dogs in hot pursuit of a piece of my flesh.

Now, before a pack of animal rights activists also comes after me for blackening the holy name of dogs, I acknowledge that not all are like those described above.

As a former dog lover myself, I admit there are many fine, upstanding pooches in this world, including in Israel. Many toil selflessly in the service of blind people, work with disturbed children, keep elderly company, and even help police foil terror attacks by sniffing out bombs. This is all well and good and deserving of praise. But sadly those are in the minority and they are no reason for us to suffer from their less noble cousins.

Agreed, the problem begins and ends with their masters. And that's what's so distressing. For in Israel, too many dog owners just don't care. As in other areas of life here, many people demonstrate a shameless disregard for their fellow citizens. Now that's something worth barking about, even on Yom Kippur.

Readers can write to Robert Sarner at rsarner@netvision.net.il.

The Kirshner File

Violence turns back the clock in the Mideast

It seemed as if the clock had been turned back to a time when Israel and its Arab neighbours were locked in a deathly struggle. Last week, Israel was so besieged by a seething orgy of Arab hostility and violence that a frenzy seemed to have taken hold in the Arab world.

Sheldon Kirshner in Toronto

Palestinians in the West Bank and the Gaza Strip were on the rampage, confronting Israeli soldiers and policemen in orchestrated and spontaneous bloody clashes reminiscent of the 1987-1993 intifadah. The murder of two Israeli soldiers by vigilantes in Ramallah, followed by Israeli retaliatory attacks on buildings and facilities in the Palestinian autonomous areas, heightened fears of a full-scale war.

Israeli Arabs, having called a general strike, fought with their fellow Jewish citizens in what some observers described as an incipient revolt.

In Arab capitals – Rabat, Cairo, Amman, Kuwait City – mobs burned Israeli flags and bitterly denounced Israel in a gruesome display of visceral hatred that harkened back to the days preceding the Six Day War.

As the tension increased, the satanic Saddam Hussein, he of the Scud missiles, offered to eradicate Israel on condition that Iraq was given a piece of land adjacent to the Israeli border.

With the fires burning fiendishly, Hezbollah kidnapped three Israeli soldiers in territory claimed by Lebanon, and Prime Minister Ehud Barak warned the Lebanese and Syrian governments that he held them responsible for the soldiers' fate.

In the aftermath of these ominous events, the Middle East lurched closer to a disaster, notwithstanding the best efforts of a parade of international mediators to extinguish the flames.

At stake was the fundamental stability of the region as well as the very future of the Oslo peace process, plunged into a state of suspension and uncertainty following the collapse of the Camp David summit in July.

Barak, whose frayed government is now but a pale shadow of itself and whose days as Israel's leader may be numbered, must wonder what went wrong so suddenly.

He took office in 1999 with the sublime conviction that he could make peace with Syria and the Palestinians. When the Syrian track fell by the wayside last winter, he turned his undivided attention to securing an agreement with Yasser Arafat of the Palestinian Authority. There was progress, as Barak gradually fulfilled promises broken by his predecessor, Benjamin Netanyahu. But once the two sides entered into final status negotiations over such crucial core issues as borders, Palestinian refugees, Jewish settlements and Jerusalem, the difficulties mounted inexorably.

Unable to break the impasse, Barak and Arafat agreed to try to resolve their yawning differences at Camp David under the auspices of the United States. President Bill Clinton came tantalizingly close to brokering a historic deal, thanks in large part to Barak's sweeping concessions. Arafat, however, balked, refusing to accept face-saving compromise proposals on eastern Jerusalem and on the refugee issue. Shaken by his obduracy, Clinton laid the blame at Arafat's doorstep. Subsequent efforts by the United States to bridge the gap between Barak's and Arafat's positions, and to elicit support from such moderate Arab countries as Egypt, Morocco and Saudi Arabia, floundered.

Convinced that diplomacy was now of little use in achieving his goals, and concerned by the growing perception that the Palestinians were at fault for the deadlock, Arafat resorted to a weapon of last resort – violence.

To Arafat, violence is a useful device. The intifadah not only disabused Israel of the misplaced idea that it could maintain its occupation of the West Bank and Gaza with impunity, but also forced Israel to the negotiating table. Furthermore, Hezbollah's success in routing the Israeli army from its self-declared security zone in southern Lebanon left a profound impression on Arafat.

At Oslo, Arafat solemnly pledged to foreswear violence to achieve his ends. But he cast this promise aside in 1996 and again in 1998 by winking at two major Palestinian eruptions, or "days of rage." Ariel Sharon, the confrontational Likud leader, played into Arafat's hands with an ill-advised and politically motivated visit to the disputed Temple Mount. Armed with a pretext, Arafat yet again unleashed the fury of the Palestinian street, fed up and frustrated by the slow pace and relatively meagre results of the peace process.

After seven years of on-again, off-again negotiations, the Palestinian Authority has comparatively little to show for its efforts. Much of the West Bank is still under Israel's administration (the Palestinians fully control 18 percent of it), though the bulk of Gaza is controlled by Arafat. Despite massive infusions of foreign aid, the Palestinian economy is anemic, possibly owing to widespread corruption and inefficiency, and unemployment remains shockingly high.

These problems, however grave and in dire need of remedy, quickly faded into the woodwork as a concerted wave of anti-Israeli violence, the worst since 1967, inundated the West Bank and Gaza.

The outpouring of unadulterated Palestinian venom, combined with the sacking of Joseph's Tomb, a Jewish religious shrine in Nablus handed over by Israel to the Palestinian Authority for safekeeping, have shaken Israel's confidence and trust in the Palestinians as a reliable partner and in the peace process itself. If passions subside, Barak and Arafat can eventually resume peace talks, since the alternative of never-ending bloodshed is too terrible a notion to contemplate.

Ehud Barak

For now, since the release of Hamas and Islamic Jihad captives in Palestinian prisons, Israelis should gird themselves for a renewal of suicide bombings, the last of which occurred in 1997. They should also prepare themselves for a steady stream of anti-Israel resolutions from the upcoming Arab summit in Cairo, scheduled to be held later this month.

The events of the past two and a half weeks have also concentrated Israel's mind on a long neglected, simmering internal problem. Within hours of the uprising in the West Bank and Gaza, Israeli Arabs from north to south took to the streets, building barricades, throwing stones and firebombs, blocking roads, trashing shops and government offices and, in two separate instances, trying to set fire to a synagogue and a school. In some cases, Jews and Arabs fought pitched battles, raising the ugly and until now unimaginable spectre of civil war in Israel.

These incidents, the worst communal disorders in Israel's history, claimed the lives of 13 Arabs and one Jew as of last week. Israel has not seen such riots since 1976, when six Arabs were killed while protesting Israel's land expropriation policy.

The disturbances, which lapped into Arab towns and villages like Umm el-Fahm or Shfaram, spilled into such mixed Arab-Jewish communities as Nazareth, Jaffa, Ramle, Lod and Haifa. Not since the British Mandate period had there been turbulence on this scale.

Israel's Arab citizens – a minority of one million comprising almost 20 percent of its overall population – were roused into militancy for two reasons.

First, they were demonstrating solidarity with their fellow Palestinians in the territories, a development which raised sombre questions about their loyalty and prompted a flood of commentaries about the existence of a fifth column in Israel. It is no surprise that Arabs in Israel support the Palestinian cause. They came out in favour of a Palestinian state in the West Bank and Gaza long ago. But they crossed a red line by resorting to widespread violence. And are they crossing another red line by continually demanding that Israel transform itself from a Jewish state into a "country of its citizens"?

Second, Israeli Arabs were revolting against the status quo. "We are aware of the great frustration of Arab citizens," said Barak in an understatement shortly after the rioting began. Although they enjoy equal rights under the law, they are in fact second-class citizens. Their lands have been expropriated, though not of late. Their municipalities do not receive a fair share of government allocations and thus often lack basic services, giving them an impoverished Third World appearance. And Arabs are subjected to discrimination in employment and housing.

Among the Bedouins, half of whom live in unrecognized encampments and are therefore not entitled to welfare benefits, the situation is far worse. Last January, Colette Avital, a Labour party member of the Knesset, warned of a full-blown intifadah unless their problems were seriously addressed.

Barak, who won about 95 percent of the Arab vote in the last election, has belatedly convened a special committee to study the needs of Israeli Arabs. There is much work to be done, and urgently. But in the meantime, Israel is on the brink of war with the Palestinians.

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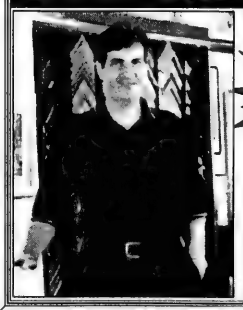

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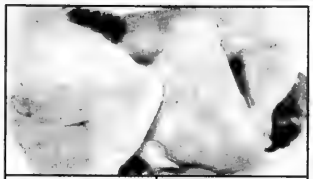

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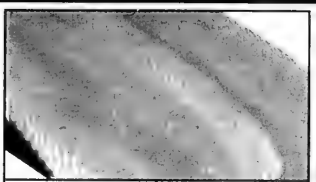

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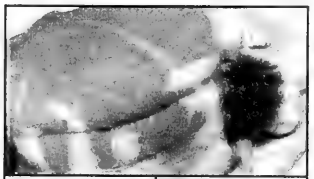

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Rabbi blows shofar to wake up taxpayers

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — When Rabbi Michael Dolgin, spiritual leader of Temple Sinai, blew a shofar at Queen's Park recently, it was a "wake-up call" to Ontario taxpayers.

The rabbi is part of a multi-faith campaign titled Don't Endorse It! Donate It!, which urges taxpayers to donate their cheque from the Mike Harris government, to charity.

At a press conference held the day before the first cheques were due to be mailed, Rev. Eleanor Barrington, one of the campaign's organizers, said that for five years "the government of Ontario has been reducing funding and support to the most vulnerable people in our province: children on welfare, families escaping domestic violence, the developmentally challenged, social housing communities, the elderly and the poor.

People urged to donate cheques

"Now they take tax dollars saved at such great human expense and give away $200 cheques to the people who make enough to pay taxes. The families who need it the most get none of it."

An e-mail being circulated and reprinted in the bulletins of many faith communities suggests people donate their maximum $200 cheque to a charitable organization that supports social housing and the homeless, or other urgent social needs.

It also includes a letter challenging the Ontario government to match each donation, and do its job of taking care of the vulnerable people.

Rabbi Dolgin said it is the job of the government to look after social welfare, not the job of religious groups. "We must live up to our responsibilities and assist in moments of crisis, yet it is the responsibility of the government to provide for a strong infrastructure," he said.

"It is essential for the government to live up to the responsibility of [taking care of] the poor of this province. If a private company had a leak in its roof, the management would be expected to fix it – not the workers."

It is astonishing, he said, "that in a province where childhood poverty and homelessness has reached such levels, and where there is a lack of affordable housing, that the government would choose to send this kind of dividend to private individuals.

"People who receive this money are not needy. We have to hope that they will use the money to help the needy," he said.

The press conference was called, he said, not to blame the current government [for the poverty] "but to demand what they government plans to do to remedy the situation.

"We want people to know that social welfare is the government's responsibility, and that as we receive the money, it is our ethical responsibility to use it to help the downtrodden."

Rabbi Michael Dolgin blows shofar at Queen's Park.

In a symbolic gesture, Kira Heineck, of the Toronto Disaster Relief Committee, held a cardboard "roof" over her head, which members of the multi-faith community "shingled" with mock cheques.

"With lots of donations, we can build good roof, but what only the government / resources to do, is build the foundation supports. That will end homelessness," Rev. Barrington.

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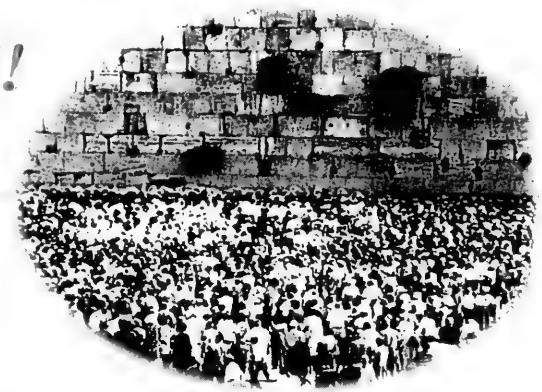

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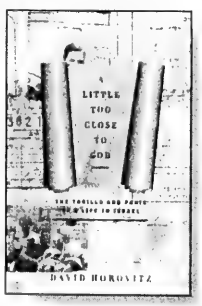
Pained cri de coeur

From the editor's desk

David Horovitz is a captivating, engaging, articulate individual who has spent the majority of his adult life as a journalist observing the myriad maddening, elevating, contradictory and achingly poignant aspects of life in modern Israel.

First as a reporter for the *Jerusalem Post* and now as the editor of the bi-weekly *Jerusalem Report*, Horovitz has been immersed in Anglo-Israeli journalism since the mid-1980s, an immersion that has bred in him, among other qualities, a fine eye for detail and an attachment to candour.

Thus, detail and candour are the two chief hallmarks of *A Little Too Close To God: The thrills and panic of a life in Israel*, Horovitz's revealing 300-page account of and insight into his family's day-to-day existence in Israel, recently published by Alfred A. Knopf, New York.



The depiction of his family's life, however, is of course a literary device, a metaphor Horovitz uses for the depiction of Israeli life. The hopes and aspirations he harbours for his family are thus the hopes and aspirations he harbours for Israel. The disappointments in his home are the disappointments about his home – Israel.

Horovitz is so open and so revealing about his life that at times we feel almost like intruders into too personal a domain, as for example, when he recounts for the reader some of the differences of opinion between him and his wife on any number of vital familial issues or when he allows the reader to know his innermost private thoughts on the many difficult, sensitive subjects – such as the terror-filled contemplation by a parent of the possible death of a child – that for Israelis, unfortunately, are inescapable.

The book is an intense, quick read because of its compelling subject matter, and because it is so well written. Horovitz alternates the tone of the text along an arcing range between crisp narrative and homespun, folksy anecdote.

He is always reflective and always drawing the reader into the dilemmas – economic, political, existential – with which his conscience must constantly struggle. But Horovitz also offsets those dilemmas with numerous intercessions of humour. He uses comic relief as a balancing instrument helping to ensure the lively pace of the book, but also as an occasional respite for the reader's emotions.

It is apparent that Horovitz is often pained and hurt at what he is describing about Israeli life, its failures, its vanities, its frustrations and its dangers.

At its core, however, the book is a *cri de coeur* about the peace process.

The peace process is a lightning rod for the issues that infuse Horovitz's life in Israel, sparking debate within his workplace, his circle of friends, his home and even within himself. It is the seminal issue for Horovitz; he uses it almost like a touchstone, a marker gauging the extent to which his Zionist dreams have been fulfilled.

Horovitz is a self-described, quintessential peace process "dove." He proclaims his political loyalties early in the book and frequently. His partisan good will towards Ehud Barak (and the assassinated Yitzhak Rabin) is matched only by his partisan disdain for Benjamin Netanyahu.

Owing undoubtedly to Horovitz' formative years in England and Europe, where political orientations are embedded earlier and more deeply in the culture than in Canada, and to the effect of some 15 years of immersion in Israeli political affairs, Horovitz writes about politics in Israel with a gravity and severity that is not generally common to the North American reader.

But despite the occasional "exaggeration" of the language, the analysis is always sophisticated and always balanced. Horovitz presents both sides of the debate, regardless of the issue. To escape the possible charge of filtering or distorting the "other side of the argument," Horovitz presents opposing views through the mouths of the friends and family who espouse them.

And true to conscience, he has the integrity and the honesty to admit that he is often perplexed by the issues, that the answers are not always obvious.

And that is why *A Little Too Close To God is* an important book to read. No issue is more important for Israel at the moment than the peace process, especially so, in light of the potentially cataclysmic violence that has gripped Israel in the last three weeks.

"Don't tell me," Horovitz pleads, "that the very idea of a partnership for peace with the Palestinians is impossible, because fragile though it may have been, it was developing."

The reader is left to wonder whether recent events have changed Horovitz's mind, whether Yasser Arafat's actions have put the lie, once and for all, to Yasser Arafat's words. *-MBD*

SEE JN

IN SUPPORT OF ISRAEL: From left, Lauren Rotenberg, Morgan Rosenberg and Shayna Greenwald came out in support of Israel at the rally held last week at the Beth Avraham Yoseph of Toronto synagogue. More than 3,000 people attended the rally.

Lipstadt to open Holocaust Education Week

By RON CSILLAG
Staff Reporter

TORONTO — Organizers are putting the finishing touches to this year's 20th annual Holocaust Education Week, which promises to be the biggest, most extensive such event to date.

The 12 days will feature 111 programs, lectures, talks by survivors and cultural events, to be augmented by over a dozen pre and post programs.

As well, Bravo TV will air seven Holocaust-related films, and 24 bookstores in and around Toronto will display books on the same theme.

"It seems to grow more and more every year," says Holocaust Education Week 2000 chair Barbara Rusch. "That's because of the commitment of the Jewish community, as well as the Christian community. More churches are hosting events this year than ever before."

The opening-night program this time will not mark a milestone of a specific war-era event. (Opening nights in years past commemorated the anniversaries of the voyages of the ships *Exodus* and *St. Louis*, and of Kristallnacht).

But this year's opening promises to be no less notable. It will feature an address from Prof. Deborah Lipstadt, the Emory University historian who was sued by notorious British Holocaust denier David Irving in a case that made headlines around the world.

Lipstadt, in her bestselling book *Denying the Holocaust: The Growing Assault on Truth and Memory*, focused special attention on Irving as one of the world's most pernicious deniers of the Holocaust's extent. Irving sued for libel, and a British court not only vindicated Lipstadt, but also eviscerated Irving for deliberately misrepresenting and distorting historical evidence to fit his views. As well, the court ordered him to pay costs, leading many to speculate he would be bankrupted.

Deborah Lipstadt

Lipstadt will appear at Adath Israel Congregation (37 Southbourne Ave.) on Oct. 28 at 8:30 p.m.

Other programs of note will include:

• Elinor Caplan, federal minister of citizenship and immigration, will address a pre-Holocaust Education Week program on the prosecution of alleged war criminals (Oct. 27, noon, Sheraton Hotel, 123 Queen St., W.). The luncheon is presented by the Jewish Civil Rights Educational Foundation of Canada.

• Prof. Gary Evans of the University of Ottawa will deliver a lecture on Canadian-produced film and videos of the Holocaust from World War II to the present (Oct. 29, 10:30 a.m. at 15 Hove St.,) while on the same day at 2 p.m. at Beth Habonim Congregation (5 Glen Park Ave.), Evans' wife, Prof. Karin Doerr, who teaches German at Concordia University in Montreal, will examine a little-explored area: "Nazi-Deutsch," or how the German language was used to terrorize and degrade Jews, and how those Jews faced the dilemma of their mother tongue being used as a weapon against them.

• The Christian-Jewish Dialogue of Toronto will present its main event Oct. 29 at 7 p.m. at the University of Toronto's Emmanuel College. The Robert Engel Memorial Lecture, which pays tribute to the late Toronto Holocaust educator, will feature Victoria Barnett, a consultant to the church relations department of the U.S. Holocaust Memorial Museum in Washington, D.C. The Engel lecture is planned as an annual event.

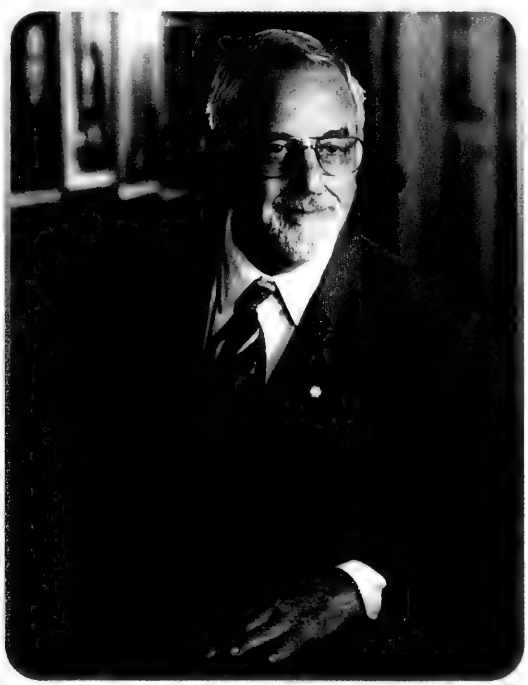
• Claude Lanzmann, the celebrated filmmaker of *Shoah*, will screen and discuss his latest work: an interview with Maurice Rossel, a former Red Cross official. Rossel was the only representative of the Red Cross to visit Auschwitz when it was a working death camp, but claimed to have witnessed no horrors there, or at Theresienstadt. Lanzmann reveals Rossel's anti-Semitism, which likely influenced the reports he submitted to the Red Cross. (Oct. 31, 7:30 p.m., Centre for Jewish Studies, York University).

• U of T Prof. Michael Marrus will speak about the Vatican and the deportation of the Jews of Rome (Holy Blossom Temple, Nov. 6, 8 p.m.), while Prof. Robert-Jan Van Pelt of the University of Waterloo's school of architecture, and a witness in the defence of Deborah Lipstadt, will give an account of Irving's cross-examination in the case (Nov. 7, 7:30 p.m., 750 Spadina Ave.).

• The week will close Nov. 9, the 52nd anniversary of Kristallnacht, with a community commemoration of the event that presaged the Holocaust and a lecture by Prof. Marion Kaplan of City University in New York on German Jewry in the wake of Kristallnacht (8 p.m., BAYT Congregation, 613 Clark Ave., Thornhill).

In between will be personal testimonies from over two dozen local survivors, some of whom have penned their memoirs, as well as an array of films, readings, dance and music.

For details, call the Holocaust Education Week hotline at 416-631-5689 or visit www.jewishtoronto.net



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A SPECIAL PRIZE **— A random draw at the Dinner will provide two *FREE* return economy tickets to Israel, compliments of El Al Israel Airlines, to a lucky donor who makes a minimum gift to this year's Negev Dinner of at least $360 and purchases at least one ticket to the event itself.**

For ticket information and reservations, call: JEWISH NATIONAL FUND OF TORONTO 4600 Bathurst Street, Suite 238 Toronto, Ont. M2R 3V3 Phone: **(416) 638-7200** Fax: **(416) 638-7345**

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DENIED THEIR RIGHT TO WORSHIP: These men at the Kotel hold up some of the rocks that were thrown at them by Palestinians on the Temple Mount two weeks ago. [RNS /Reuters photo]

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Books on King David

Books
Bernard Baskin

***The David Story: A Translation with Commentary of 1 and 2 Samuel*, by Robert Alter, Canbook, $42 HC**

***Give Us a King! Samuel, Saul and David: A New Translation of Samuel I and II*, by Everett Fox, Random House, $38 HC**

***King David: A Biography*, by Steven L. McKenzie, Oxford, $40 HC**

***King David*, by Jonathan Kirsch, Random House, $42 HC**

Until 1993, there was no historical or archaeological evidence, outside the Hebrew Scriptures, to substantiate the existence of an Israelite king named David. This changed with the discovery of a wall fragment found at Tel Dan in northern Israel, near the headwaters of the Jordan River. The Phoenician script carved in stone appears to refer to "the King of Israel" and to "the House of David" (Beit David).

Although this fragment, now in Jerusalem's Israel Museum, has provoked considerable disagreement, most scholars believe it is the first mention of a Davidic dynasty outside the Bible.

David is perhaps the most commanding figure in the Hebrew Scriptures. His name is mentioned more than a thousand times and more space is devoted to him than to any other biblical figure.

He has been the subject of innumerable portraits — both artistic and literary. Michaelangelo's sculpture of him is perhaps the best known work of art in the world.

Robert Alter and Everett Fox are both eminent biblical scholars with a gift for commentary and translation. Their new, creative and masterful translations of the books of Samuel I and II provide for the general reader an enhanced understanding and appreciation of the original Hebrew.

Unlike other translations, these show concern for the allusions, alliterations, wordplay and poetic cadences of the text.

Steven McKenzie is a professor of Hebrew Bible; Jonathan Kirsch is a journalist and amateur scholar whose previous works are *Moses* and *The Harlot by the Side of the Road*. Both attempt vivid and plausible biographies of a complex and many-sided personality by filling in the spare Hebrew narrative with inventive details and narrative bridges.

McKenzie is more restrained and conservative in his approach. Kirsch includes rather sensational scholarly conjectures. Both, however, regard David as an aggressive leader, devious politician and ruthless war chief.

David's story, writes McKenzie, "reads more like a modern soap opera with plenty of sex, violence and struggles for power."

McKenzie makes clear that one can never know for certain what actually happened in David's lifetime. One can only make educated guesses. He declares that his biography recognizes that the biblical story is designed to idealize David by justifying his actions.

So he, the biographer, must replace the biblical explanations of David's motives with others that are more in line with what we know of ancient Middle Eastern rulers and of human nature in general. He states: "Our biography of David, therefore, is not an exact recounting of history, but ... a plausible tale."

Over the centuries, a multitude of images of David have emerged. These four books of translation, interpretation and biography offer a new portrait — not, of course, without controversy — for our own time.

Jewish Life

Judaism, water and rain

By MARK MIETKIEWICZ

We are well into the holiday of Sukkot and as people dine and entertain under a canopy of branches, they check the skies for threatening clouds.

Ironic because this Saturday, on Shemini Atzeret, Jews will recite a very special prayer to be blessed with rain. Today, the special relationship between this holiday season, rain, water and the Jews.

As Amnon Bazak points out in Sukkot and the Attributes of Justice **[http://www.vjholidays.com/sukkot/haretz.htm]**, rain is often seen in the Torah as a blessing and its absence, a curse. If the people of Israel turn away to serve other gods, "the anger of God will burn against you, and He will shut up the heavens and you will have no rain" (Deuteronomy 11:17). But if the nation listens to God's commandments, then "I shall give the rain of your land in its time; the early rain and the late rain" (Deut. 11:14).

Sukkot itself is tied very closely to water. One of the happiest ceremonies in Jewish tradition took place during this holiday. While the Temple was standing, a special water-pouring ceremony called Simchat Bet HaShoavah was held on Sukkot. The drawing of the water was performed with such intense joy that the following saying remains a testament: "He who has not seen the rejoicing at the Simchat Bet HaShoavah, has never seen rejoicing in his life." **[http://www.ou.org/chagim/sukkot/libations.htm]**

And while we're thinking about drawing water with joy, now's the perfect time to listen to the most famous song on the topic, *Mayim, Mayim.* **[http://members.aol.com/sellea/private/mayimmym.mid]** The song draws its lyrics from Isaiah 12:3, "With joy you will draw water / From the wells of salvation." **[http: //www.breslov.com/ref/Isaiah1.htm]**

For people taking time off during the middle of Sukkot, Shelly Frier has a seasonal piece of advice: Take a hike! And perform a water-related ritual at the same time.

Although the tradition of tashlich – during which sins are symbolically cast away into the water – is most closely associated with Rosh Hashanah, Frier points out that it can be performed until Hoshanah Rabba, the final day of Sukkot. "So take your family out to water. Picnic by the sea, hike to a stream, or go canoeing if the weather is right. Don't forget your siddur, and a pocket full of crumbs." **[http://www. jewishtravel.com/family/sukkot.html]**.

Chancellor Ismar Schorsch of the Jewish Theological Seminary explains that after the fate of each individual has been determined between Rosh Hashanah and Yom Kippur, God now weighs the merits of the community as a whole. "Does its collective record of decency over the past year warrant the blessing of abundant rain?" **[http://www.learn.jtsa.edu/topics/parashah/5756/sukkot.shtml]**

"And so Sukkot is more than a joyous thanksgiving festival at the end of an ample harvest. The mood of gratitude and celebration is accompanied by an undertone of anxiety. Will this year's rainfall be large enough to guarantee a repetition of last year's bounty? Over the eight-day holiday, what begins inaudibly swells into a crescendo of supplications for rain on the final two days of Hoshanah Rabah and Shemini Atzeret."

Once Sukkot is formally over and we are no longer at risk of getting soaked during our outdoor dinners, Jews pray for a fall and winter blessed with plenty of rain in the Land of Israel **[http://www.ou.org/chagim/shmini-simchat/geshem.htm]**. Tefilat Geshem is a beautiful prayer that shows how crucial water has been to the heroes of the Torah. For example: "Remember the one [Moses] drawn forth in a bulrush basket from the water. They said, 'He drew water and provided the sheep with water.' At the time Your treasured people thirsted for water, he struck the rock and out came water. For the sake of his righteousness, grant abundant water!" The prayer ends with the entire congregation praying "For a blessing, not a curse. For life and not for death. For abundance, not for famine."

And from that day until Passover in the spring, Jews continue to pray for rain three times each weekday.

Have their prayers been heard? It may not always be easy to tell. But you can get a good idea if you go to Israel's Channel Two news Web site and check out the latest weather conditions **[http://www.israelnews2.co.il/weather/]**.

***

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at [highway@home.com].

Israel through the lens of *Galut*

By ELLIOTT MALAMET

There are few more complex problems in Jewish education than reflecting upon the significance of Israel as both a political and a theological entity, issues that are compounded when they are refracted through the lens of *galut* (Diaspora).

JEWISH EDUCATION
The Next Generation

The very word "Israel" has flexible usage within Judaism. It is a land, a physical and geographical entity, but in modern times it has also become a state, a national political framework. The State of Israel was largely the result of a secular project to create a national haven for Jews, especially in the wake of modern anti-Semitism, which culminated in the Holocaust.

The "Land of Israel" has always been a part of Jewish religious aspiration, especially since the exile of the Jewish nation under the Roman occupation in the early centuries of the Common Era.

In modern day Israel a complex series of factors thus intersect. The desire of Jews to live in Israel as a democratic and largely secular state stands next to the view of certain religious Zionists and others that the Jews should be sovereign over every inch of the Land of Israel and incorporate that land into the political state, seeing the two terms as thus inseparable. Is the Land of Israel inherently holy?

As the student considers the origin of the Jewish claim to the Land of Israel and the promise God initially makes to Abraham, Isaac and Jacob that Jews shall inherit this land, certain fundamental questions must be brought up for consideration. Is the promise conditional – does it depend on fulfilment of mitzvot – or is it unconditional? Does the promise have a time limit or can it be fulfilled at any time in history? And if religious observance is a key to understanding the Jewish right to the land, then is a secular Israel a contradiction in terms? What part should religion play in Israeli national life?

Further complications abound. How must Judaism adapt to the demands of power? The principle which often underlies the Jewish ethical outlook is to be found in the Torah in several places: "You should neither vex a stranger nor oppress him, for you were strangers in the land of Egypt." (Exodus 22:20)

It is not an accident that slavery constitutes the origins of the Jewish people. Many Torah commentaries observe that God organized Jewish history in that manner so as to imprint permanently on the Jewish soul the memory of bad times and ill treatment received from the Egyptian oppressor; this, in turn, was to inspire Jews never to treat others in a similar fashion.

Some would apply this teaching to the Israeli treatment of the Palestinians, but is the analogy appropriate? Are they the "strangers" of biblical concern, or enemies to be defended against, if not attacked?

As I write this, war threatens yet again in the Middle East. Education is not a topical affair but hopefully a thoughtful quest for a long-term vision of reality. When the military dust settles, teacher and student must return to the perhaps more difficult task of placing Israel's current dilemmas in the larger context of not only Jewish history, but Judaism itself.

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Dr. Carol Herbert practises what she preaches

By SHELDON KIRSHNER
Staff Reporter

TORONTO – When the president of the University of Western Ontario, Paul Davenport, appointed Dr. Carol Herbert as dean of the faculty of medicine and dentistry about a year ago, he said, "She will make a difference."

Herbert, a leading family medicine researcher from British Columbia, is proving him right.

She has launched a series of initiatives designed to heighten the university's profile and to improve medical and dental care in the community.

Academia

First and foremost, Herbert has established an innovative program to extend the benefits of medical care to rural regions in southwest Ontario.

"Such programs address the real needs of communities to recruit and retain physicians," explained Herbert, believed to be Canada's first Jewish medical dean of her gender.

In line with this philosophy, the dental school is operating outreach clinics for what she describes as "the urban underserved."

And, since Canada requires more doctors, she and her fellow deans across the country have undertaken a campaign to increase enrolment. "We expect Western to receive a significant infusion of new students next year."

Herbert, a 54-year-old native of Vancouver, is also cementing the partnership between medical and dentistry education and research.

"Not many schools are organized in one faculty like ours," she noted. "It is an opportunity for cross-training we are just beginning to appreciate. For starters, I expect to see joint education in bioethics and cultural issues."

Meanwhile, she is building on the accomplishments of the university's biomedical research facility.

"We have to set priorities and we are doing so, paying attention to educational and health services research as well as more traditional biomedical research."

A leader in child and women's health issues, she practised medicine from 1971 until 1999.

"Now I go into the family practice unit one-half day a week to supervise residents."

Although she misses practising medicine on a day-to-day basis, Herbert likes being an administrator.

"Administration is challenging, since I want to lead, not only manage. I enjoy creating an environment where my faculty can do their best work."

Herbert, a member of London's Or Shalom synagogue, acquired her fundraising skills as a volunteer for Vancouver's Jewish communjty. There, she served on the boards of the shul and the Talmud Torah.

Not surprisingly, she works long hours. "I'm in the office or at a meeting by 7 or 7:30 a.m., and home by 6:30 or 7 p.m. I usually work a couple of evenings a week and one afternoon on the weekend. Since I have to travel a fair bit, there is always e-mail to catch up on, which takes still more time."

Social events permit Herbert and her husband, Fred, a realtor, to go out together and catch up on events.

"I can only do my best at this job because of his terrific support. He was willing to relocate to London after we had both lived our whole lives in Vancouver."

Herbert, the second of four daughters, praised her parents, David and Rochelle Chertkow, as role models. They taught her and her sisters a golden rule she has never forgotten: a duty to give back to the community.

Carol Herbert

She was drawn to medicine for a compelling reason. "It allowed me to blend my skills and interests in science and the humanities with my interest and commitment to helping people."

A graduate of the University of British Columbia, she chose family medicine because it is so people oriented. "One gets to know patients as persons over time. The hallmark of family medicine is the patient-physician relationship. It's the only medical discipline for which that relationship is the defining characteristic."

Herbert, who received her medical degree in 1969, was a family medicine doctor at a community health centre before joining the University of British Columbia's family practice department in 1982 as a professor.

In Vancouver, she was a pioneer in providing services for sexually abused children. "I started medical intervention programs in B.C. that others carry on today. I was part of a group which developed models for managing sexual abuse in rural communities."

In addition, she participated in a diabetes prevention and education project involving the Haida people.

A visiting professor at Ben-Gurion University of the Negev last year, Herbert has been immersed in primary care research for almost three decades now.

"In terms of progress, we have moved light years since I started in 1971, but there is still far to go," she said. "Primary care researchers have an opportunity to ask questions in a community context and to follow patients over many years."

Today, in her new position at the University of Western Ontario, Herbert can practise what she preaches.

As she put it: "I believe that the medical and dental schools have a social contract to educate professionals who can meet community needs."

With that credo as her guiding light, Herbert intends to make Western a beacon in medical and dental education in Ontario and the rest of Canada.

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mourn the passing of

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We extend our deepest sympathy to his wife Simy and to his children, Jacques Benquesus, Ettie Shapiro, Bertha Osiel and Mary Fink, and his grandchildren and great grandchildren.

A scholarship fund in his loving memory has been established at Or HaEmet Sephardic School.

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Reena ElderHome opens its doors in Thornhill

THORNHILL — Over 200 dignitaries, well-wishers and families of Reena clients gathered recently for the opening of the Al and Faye Mintz Reena ElderHome, located in Thornhill.

The Crestwood Road building will house 16 older residents who have been attending recreational and day programs at the nearby Toby and Henry Battle Developmental Centre. The ElderHome will cater specifically to the needs of older adults with developmental disabilities, and is the first such facility in Canada.

The specially equipped, 9,000-square-foot residence will offer computer training and exercise equipment to encourage clients to be as active as possible.

According to Reena, which opened its first residence for adults 23 years ago, about one-third of its clients are now more than 50 years old.

In less than a decade, more than half of all Reena clients will be senior citizens. Most nursing homes and residences for the aged do not meet the needs of seniors with developmental disabilities, Reena says.

Reena currently supports about 1,000 clients, including 225 individuals in 22 residences and 50 apartment units, all in a Jewish environment.

The ElderHome, which is wheelchair-accessible, will allow older adults to age with dignity in their own community, Reena says.

For details, call 905-763-8254.

Al and Faye Mintz stand before the Reena ElderHome named for them.
[Barry Shainbaum photos]

Rabbi Joseph Kelman, a founder of Reena, affixes the mezuzah to the Al and Faye Mintz ElderHome, as Rabbi Philip Scheim (left) and project chair Alex Eisen look on.

OMISSION

In the article about the Jews of Peterborough (*CJN*, Aug. 31), Minnie Florence Fine's name was omitted. She was part of the Florence family of Peterborough.

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Canadian Friends of Peace Now seeks security through peace, and promotes dialogue and compromise between Israel and its neighbours.

New CYJ shaliach calls for ongoing youth dialogue

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — It is essential for Canadian and Israeli youth to have ongoing dialogue, says the new national shaliach for Canadian Young Judaea.

"Israeli youth need to see the reality of life outside Israel, and Canadian youth need to learn more about Israel," says Israel Pupko, 29.

He recently succeeded Ryan Hass, who returned to Israel with his family after his term as shaliach ended.

One of the first programs Pupko is overseeing is a *mifgash* for 14 youths, ages 15 and 16. This fall, teens from Israel are coming here for 12 days to meet their Canadian counterparts, and in December, Canadian youth are going to Israel.

While here, the Israeli youth will visit CHAT to meet with students and talk about the relationship between Israel and the Diaspora, and Canada and Israel.

The Canadians will take part in an international youth conference in Israel where they will meet with delegates from such places as Jordan and the Palestinian Authority.

"In the last few years, there have been conflicts between different groups in Israeli society. Sometimes these conflicts have an impact on the relationship between Israel and the Diaspora.

"It is important to have as intense a dialogue as possible, in order to get to know each other, and learn from each other's experiences," he said.

Pupko was born in Mexico, where he joined the youth Zionist movement as a preteen. He made aliyah when he was 20, and while in university, worked as a counsellor for Latin American students. "I helped in the social part of the immigration process – helping them get settled into Israeli society."

He later worked for Melitz, a non-profit organization that runs seminars for students and new immigrants about topics including Jewish history, the Holocaust, and Israeli and Jewish identity.

Israel Pupko

"I find working with youth exciting. Whoever plants seeds now, will benefit from the fruits in a few years. That is why I am in this field," says Pupko.

During his term as shaliach, he will promote Canadian Young Judaea on university campuses where he will run discussions and social evenings, and he will oversee a junior program every three weeks.

"Belonging to an organization is good for kids. They become part of a family of which they can be proud."

His duties also include being director of Camp Solelim in Sudbury, Canadian Young Judaea's summer camp for 14 and 15 year olds.

"We are going to have a central theme – which will be kept as a surprise until camp begins – and most activities will revolve around that theme, and around Jewish current events."

He visited the camp for two weeks this past summer and he enjoyed seeing the campers happy to be with other Jewish youth, and learning about Jewish and Zionist subjects, he says.

"I intend to try and bring this camp experience back to the city, at the end of the summer. I don't want it to end there."

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Lawyer fights for Israeli pensioners

By RON CSILLAG
Staff Reporter

TORONTO — Hundreds, perhaps thousands, of older Israelis living in Canada are entitled to old-age and disability pensions they are being denied, says an Israeli lawyer living in Toronto.

Itamar Cohen says he is going to bat for several clients who are being denied Israeli government pensions because they left the country.

He and his partner in Israel are considering a class-action lawsuit to force the Israeli government to pay pensions to those who left the country at relatively advanced ages.

"It's not fair," Cohen says. "They paid into it for years and now Israel is saying no."

In Israel, all workers pay into a general social insurance fund called Bituach Le'umi (the National Insurance). From this pool, they draw old-age and disability pensions, maternity leave payments, and payments when they are called up for military service.

But Israel contends that applicants for pensions must be residents of Israel at the time of application. That, says Cohen, disqualifies Israelis living abroad.

Women in Israel begin collecting old-age pensions at age 60; men start at 65. Monthly payments amount to between $400 and $500 (Cdn). Almost all Israelis supplement that with private pension plans, Cohen explains.

"But it's still something," he says. "Israelis who come to Canada at around age 50 or 55 are stuck. They don't qualify for Canadian old-age pensions and they can't get their pensions from Israel."

He feels that access to government pensions should apply to all Israeli citizens, no matter where they live and where they apply.

Cohen is emboldened by a ruling last month by Israel's High Court of Justice, which gave the ministries of labour and social affairs three months to say whether they will extend the categories of those eligible for state-funded old-age pensions to Israelis who have left the country.

But it could be years before new regulations kick in if the government agrees to pay Israelis abroad, Cohen says.

The Knesset is currently considering a bill that will pay old-age pensions to those who live abroad temporarily, such as shlichim (organizational emissaries).

Cohen feels the current system discriminates against those who left Israel permanently. In most cases, they came to Canada to be with children and grandchildren, and many have continued paying into the national fund via automatic bank withdrawals in Israel.

The current structure also discourages people from leaving Israel, thus infringing on their freedom of movement, Cohen says.

Israelis living in several European countries have no such problem because those countries have signed treaties with Israel. Cohen says there is no agreement between Canada and Israel governing state pensions.

One case before him concerns an older couple who came to Canada about 20 years ago after living in Israel since 1945. About two years after their arrival in Toronto, the wife, a Holocaust survivor, suffered a brain injury and was incapacitated. The couple applied for disability payments and old-age pensions from Israel, which they had paid into for 35 years. But they were denied because they were no longer deemed Israeli citizens.

Israel's argument is that a citizen is someone whose "primary" life is in Israel, "has acknowledged his intent of living in Israel, and has expressed a perceptible wish to do so."

Cohen advises those who may be affected to consult a lawyer who is familiar with Israeli law.

Toronto gets female halachic consultant

By LEILA SPEISMAN
Staff Reporter

TORONTO — Toronto is home to one of the first women to be certified as a *yoetzet halachah*, a halachic consultant.

Ilana Sober is one of only nine women to graduate from Israel's Keren Ariel, a special course within Nishmat, the Jerusalem Centre for Advanced Torah Study for Women.

She is the only one living outside Israel.

Sober will be teaching a five-week course for Toronto's Mekorot Institute of Torah Study for Women titled From Mishnah to Mikvah: Case Studies in Family Purity.

Classes will be held on Wednesday evenings from Nov. 1 to Nov. 29, from 8 to 10 p.m., at Beth Jacob Synagogue.

To become a halachic consultant, a woman must take advanced courses in Talmud, classic rabbinic texts, and contemporary responsa.

There is also training in psychology; marriage counselling; and gynecology, including hormones, fertility, reproductive technology, sexuality and prenatal testing.

The Keren Ariel program requires 1,000 hours of study over two years, and culminates with a four-hour oral exam.

The consultants do not make halachic decisions.

A media release explains that their role is to "advise and educate women on both the theoretical and practical aspects of the laws of family purity, and to act as a liaison between women and rabbinic decision-makers."

Since the practical applications of these laws involve very intimate matters, many women are reluctant to consult male rabbinic authorities.

Consultants "help a woman to clearly formulate the details of her individual situation by asking the right sorts of questions," and then "frame the question precisely so as to provide the rabbinic decision-makers with the information they need."

Sober says that another aspect of her work is to promote a better understanding of this area of Jewish law.

For more information or to pre-register, call 416-398-1510.

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JEWISH THOUGHT & PRACTICE

MONDAY	7:30 - 8:30 pm	***My Life or Yours? - Halachic Responses to Moral Dilemmas of Life & Death*** (Starts Oct. 30) with Rabbi Sacknovitz
TUESDAY	9:30 - 10:30 am	***Pirkei Avot*** (Starts Oct. 31 - Women Only) with Rebbetzin Baila Shulman
	8:30 - 9:30 pm	***Suffering in Jewish Thought*** (Starts Oct. 31) with Dr. Malamet
WEDNESDAY	7:00 - 8:00 pm	***A Tapestry of Customs - The Minhagim*** (Oct. 25, Nov.1*, 8, 22, 29, Dec. 6* & 20 - * date subject to change) with Chazzan Motzen
	7:30 - 8:30 pm	***Hebrew Reading*** (Starts Oct. 25) with Nechama Motzen
	8:00 - 9:00 pm	***Right From the Start - Crash Course in Basic Judaism*** (Starts Oct. 25) with Rabbi Diamond, in conjunction with the *National Jewish Outreach Program*
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By LINDA MOREL
Special to The CJN

Every Jewish kid in the area wants to visit our sukkah, says professional baker and restaurant bakery consultant Marcy Goldman of Montreal. Preparing for young and old arriving in tours, she and her three sons decorate their hut to the hilt.

"We're the most popular stop on the field trip list."

Besides having an outrageous abundance of fruits and vegetables hung on walls, they are not shy about spreading etrogs, a variety of the citron, inside.

Because Sukkot began as a holiday for gathering fruit, Jews today decorate their temporary huts with produce. No celebration would be complete without examples of the Four Species, which once represented all growing things in the world.

The Four Species include a lulav – the youngest branch of a palm tree – a willow branch, a myrtle bush branch and an etrog. The willow and myrtle branches are tied around the lulav, while the etrog is kept in a special, well-padded container, which may be a simple wooden box with a straw lining or an ornate model with intricate filigree and a hinged lid.

Holding the Four Species, participants shake the lulav in all directions and say prayers of thanks to God for the good things they receive from the earth.

Etrogs became part of Sukkot festivals to fulfil the biblical commandment in Leviticus 23: "And ye shall take you on the first day the fruit of a beautiful tree and ye shall rejoice before the Lord your God seven days." The Hebrew phrase *pri eitz hadar*, literally "the fruit of a beautiful tree," has always been identified with the etrog.

A rare commodity in North America, etrogs are mysterious to many people, who don't know what they look like or that they add surprising snap to recipes.

"Actually a fresh etrog resembles a very fat lemon – as big as a grapefruit," says Goldman, author of *A Treasury of Jewish Holiday Baking* (Doubleday, 1998). Aware that etrog juice is scant because the pulp is meager, she culls the tastiest part – its thick skin.

"Scrape away a bit of the zest, and you'll find a heady citrus bouquet, reminiscent of lemons and limes blended together in a tropical, citrusy perfume," she says. One whiff conjures up the Garden of Eden.

The etrog, which is the citron's Hebrew name, has played a part in Jewish history since ancient times. Originating in India, by 600 BCE the citron had travelled to Persia. Eventually it reached Babylonia, where it was adopted by exiled Jews who later carried it back to Palestine.

Because Jews were the only people in the Middle East to use etrogs in harvest festivals, the fruit evolved into a symbol of national identity, stamped on coins, monuments and gravestones. After the fall of the second Temple in 66 CE, when Jews were scattered throughout the Roman Empire, they planted etrogs wherever they would take root.

Although today production is small, etrog citrons are in heavy demand in Jewish communities at Sukkot. The main producers are Italy, Greece, Corsica, Morocco and Israel.

While local synagogues may arrange for members to obtain imported etrogs, they can sometimes be found at gourmet food stores, often labelled as citrons.

Passionate about baking with etrogs, Goldman believes in "eating a food of memory," one intertwined with Judaism for centuries. By doing so, she is teaching her sons to revere their history.

Should etrogs prove difficult to find, lemons yield excellent results in her recipes. The etrog or lemon-lime Sukkot cake is a moist confection with a fabulous fragrance. For a festive look, Goldman suggests garnishing the cake plate with citrus or myrtle leaves, as well as palm branches.

The lemon dairy cheesecake is a smooth and creamy yet zesty ending to dairy meals during Sukkot. The banana cake, she says in her book, "is one of those split-second-to-make cakes." A fine-grained, pareve cake, it derives its flavour from a tart lemon glaze.

If you always designate etrogs for centrepieces, Goldman offers two ways to preserve them after Sukkot: Make marmalade by substituting a couple etrogs for the Seville oranges usually called for in recipes. Shave etrog skin into tiny curlicues with a zester and freeze them for later baking projects.

"Whatever you do, don't waste them," says Goldman, who has a Web site (www.betterbaking.com) in which she answers recipe-related questions.

ETROG OR LEMON-LIME SUKKOT CAKE

Cake Batter
½ cup unsalted butter
1 cup sugar
2 tbsp. finely minced etrog zest, or lime zest, or a lemon/lime combination
2 eggs
¼ cup milk
½ tsp. vanilla extract
2 tbsp. fresh lemon juice
2 tbsp. fresh lime juice
½ tsp. lime oil or extract
1½ cups all-purpose flour
¼ tsp. salt
½ tsp. baking soda
1½ tsp. baking powder

Preheat oven to 350. Generously grease an 8 x 4-inch loaf pan. In a mixing bowl cream the butter, sugar and zest together until well blended. Stir in eggs. Add the milk, vanilla, lemon and lime juices and lime oil and combine well.

Fold in the remaining dry ingredients to make a smooth batter. Spoon the batter into the prepared pan and bake until the cake is evenly browned and slightly cracked on top (30 to 35 minutes). Cool well before removing from pan.

Lemon-Lime Glaze
2 tbsp. fresh lemon juice
2 tbsp. fresh lime juice
¼ cup sugar

In a small saucepan, heat the juices. Stir in the sugar until dissolved. Cool well. Using a cake tester, poke holes all over the cake and drizzle the glaze on top. Yield: 8-10 servings.

LEMON DAIRY CHEESECAKE

Bottom Crust
1¼ cups vanilla wafer or graham cracker crumbs
¼ cup unsalted butter, melted
1 tbsp. brown sugar
¼ tsp. ground cinnamon

In a medium bowl, mix ingredients together with a fork until evenly moistened. Press them into the bottom of a greased 9-inch springform pan.

Cheesecake Filling
1 lb. pot cheese
8 oz. cream cheese, softened
1 cup sugar
¼ cup all-purpose flour
½ cup plain yogurt or sour cream
4 eggs, plus 1 yolk
2 tbsp. fresh lemon juice
1 tbsp. finely minced etrog or lemon zest

Preheat oven to 425. In a large mixing bowl, cream the cheeses until smooth. Then add sugar and flour. Blend in the yogurt. Add the eggs, yolk, lemon juice and zest, combining until smooth and thoroughly incorporated. Pour the batter into the prepared pan and bake for 15 minutes. Reduce heat to 225 and bake for another 40 minutes. The cake will be set in the middle and slightly golden in color. Cool well. Cover the top of the cake with plastic wrap and chill it overnight. Yield: 10 servings.

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THURSDAY, NOVEMBER 2ND

1:30 p.m. **JOY FIELDING**, speaking on her new book ***The First Time*** and **SYLVIA MAULTASH WARSH**, author of ***To Die In Spring***. *Sponsored by National Council of Jewish Women, Toronto Section, and Bernard Betel Centre for Creative Living* **$3**

8:00 p.m. **RIVKA** and **BEN-ZION DORFMAN** present a slide/lecture on their book ***Synagogues Without Jews and the Communities That Built and Used Them.*** *Sponsored by Canadian Friends of The Hebrew University, Toronto Chapter* **$5**

SATURDAY, NOVEMBER 4TH

8:00 p.m. Featuring **GIL BELLOWS** (of Ally McBeal fame), renowned German actor **ARMIN MUELLER-STAHL** and famed actress/director **JOAN PLOWRIGHT** in a film based on Bernard Malamud's classic novel ***The Assistant***. Film introduced by producer, **PAUL BROWN**. *Sponsored by Na'amat Canada - Toronto* **$10**

SUNDAY, NOVEMBER 5TH

10:30 a.m. **DR. HENNY WENKART**, translator of ***Rememberings***, written by Pauline Wengeroff will speak on The Everyday Life of a Jewish Woman in 19th Century Russia *Sponsored by Morris Winchevsky School and the United Jewish People's Order* **Free**

10:30 a.m. **YOUTH PROGRAM** **SHELDON OBERMAN** reads from his latest book ***The Wisdom Bird - A Tale of Solomon and Sheba***. Ages 5+ **$1**

1:30 p.m. **THE SHLOMO STEINHARDT YIDDISH LECTURE** featuring **PIERRE ANCTIL**, a Francophone non-Jew, fluent in Yiddish. speaking on Israel Medres and Yiddish Montreal 1900-1920. **VIVIEN FELSEN**, Medres' grand-daughter and translator into English of his ***Montreal of Yesterday***, will introduce Anctil. *Sponsored by Committee for Yiddish, UJA Federation, Kultur Geselshaft and Friends of Yiddish. Supported by Lipa Green Endowment Fund* **$3**

2:00 p.m. **YOUTH PROGRAM** See 10:30 a.m. with **SHELDON OBERMAN**

3:30 p.m. **Dr. JERALD BAIN** speaks on his book ***So Your Child is Gay, A Guide for Canadian Families and Their Friends***. *Sponsored by Oraynu Congregation for Humanistic Judaism* **$3**

4:30 p.m. Rabbi **GUNTHER PLAUT** speaks on his latest book ***The Price and Privilege of Growing Old*** and two books by **ELIZABETH PLAUT**, ***The Guggenheim/Wormser Family: A 300-Year Generational Memoir*** and ***The Gumprichs of Munster/Westphalia - A Tale of Four Continents***. *Sponsored by Jewish Genealogical Society* **$3**

6:00 p.m. **FRANKLIN BIALYSTOK**, author of ***Delayed Impact: The Holocaust and the Canadian Jewish Community***, will speak on Greener and Gayle: Relations Between Survivors and Canadian Jews After the War. **$3**

8:00 p.m. **Rabbi ELYSE GOLDSTEIN**, editor of ***The Women's Torah Commentary***, speaks on New Insights from Women Rabbis on the 54 Weekly Torah Portions. *Sponsored by Kolel, The Adult Centre for Liberal Jewish Learning* **$7**

MONDAY, NOVEMBER 6TH

10:30 a.m. **MANDY STELLMAN** *speaks on* ***What Two Can Do—Sam and Mandy Stellman's Crusade for Social Justice*** by Chris Roerden. **Free**

1:30 p.m. **BEN CARNIOL**, author of ***Case Critical, Fourth Edition*** speaks on Jewish Ethical Responses to Cuts in Social Programs. **MIRIAM EDELSON**, author of ***My Journey with Jake***, speaks on A Memoir of Parenting and Disability. **$3**

7:30 p.m. **DAVID MATAS**, author of ***Bloody Words: Hate and Free Speech***, will speak on Crossing the Line Between Hate Speech and Free Speech

8:30 p.m. **ERNA PARIS**, author of **Long Shadows - Truth, Lies and History**, will speak on Memory and Forgetfulness - How Nations Shape Their Past.
Both programs sponsored by B'nai Brith Canada **$5**

TUESDAY, NOVEMBER 7TH

8:00 p.m. **LARRY ANKELEWICZ** will speak on his ground-breaking book ***Guide to Jewish Films on Video***. *Sponsored by The Toronto Jewish Film Festival* **$5**

WEDNESDAY, NOVEMBER 8TH

10:30 a.m. **DORION LIEBGOTT**, curator of the Beth Tzedec Reuben and Helene Dennis Museum, presents a slide/lecture based on the just-published ***Art and Tradition: Treasures of Jewish Life***, that focuses on the renowned Cecil Roth Collection. *Sponsored by Beth Tzedec Congregation* **Free**

1:30 p.m. Presentation by **ANNETTE POIZNER** on Handwriting as a Key to Understanding Personality **Free**

8:00 p.m. Fashion diva **JEANNE BEKER** speaks on her new book, ***Jeanne Unbottled: A Life in Fashion***. *Sponsored by Hadassah-WIZO* **$5**

THURSDAY, NOVEMBER 9TH

8:00 p.m. **To Be Announced**

FRIDAY, NOVEMBER 10TH

11:30 a.m. Launch of a posthumous collection of **PERETZ MIRANSKY**'s Yiddish poetry. His daughter Chana will speak on her father's work. *Sponsored by Committee for Yiddish and the Peretz Miransky Endowment Fund.* **Free**

SATURDAY, NOVEMBER 11TH

8:00 p.m. **RICHARD NEWMAN**, author of ***Alma Rose: Vienna to Auschwitz*** and **MARTIN GOLDSMITH**, author of ***The Indistinguishable Symphony: A True Story of Music and Love in Nazi Germany*** will both speak on the Nazis' cynical enjoyment of Jewish artists, even while bent on their ultimate destruction. Program will be opened by the Bialik School Choir. *Sponsored by Canadian Friends of Tel Aviv University* **$7**

SUNDAY, NOVEMBER 12TH

10:00 a.m. Journalist/writer **DAVID LOUIS STEIN** discusses and actor **HARVE SOKOLOFF** reads from ***A Life on the Jewish Left - An Immigrant's Experience*** by Morris Biderman. *Sponsored by Men's Club, Bloor JCC and New Fraternal Jewish Association* **Free**

11:00 a.m. **BAGELS AND BOOKS AT BLOOR JCC, 750 Spadina Avenue** Launch of the 9th annual edition of ***Parchment (2000-2001)***. Featuring readings by authors including **KEN SHERMAN, MALCA LITOVITZ, LOHRA CAROLE LECKNER, SEYMOUR MAYNE, JONATHAN GARFINKLE** and **MERLE NUDELMAN.** *Reception.* **Free**

11:00 a.m. **SYD KESSLER**, author of ***The Perfect System***, speaking on Kabbalah and Science: Gaining Control of a Chaotic World. **Free**

1:00 p.m. & 7:00 p.m. **STAGED READING RECITAL** A dramatization of Sholom Aleichem's **Shir-ha-Shirim, Song of Songs**, a story of the two most famous star-crossed lovers in all of Yiddish literature. Adapted and directed by **NATHAN GARNICK** and featuring Jeannette Stein, David Newman and Faye Zeidman. Nathan Rosen provides incidental music based on Yiddish folk melodies. *Assisted by Friends of Yiddish and Committee for Yiddish, UJA Federation* **$5**

2:00 p.m. **YOUTH PROGRAM** **SYDELL WAXMAN** presents a Reading Performance of ***The Rooster Prince - A Hasidic Tale***, and ***My Mannequins*** - a story from Toronto's rich history set in the garment district Ages 5-10 **$1**

3:30 p.m. **ANNA PORTER**, author of **The Storyteller: Memory, Secrets, Magic and Lies**, speaks on A Memoir of Hungary: An Emotional Inheritance. *Sponsored by Women's League for Conservative Judaism, Canadian Seaway Branch and United Synagogue, Ontario Region* **$3**

5:00 p.m. Book Launch of ***Dangerous Diplomacy - The Story of Carl Lutz, Rescuer of 62,000 Hungarian Jews*** by **THEO TSCHUY**. Carl Lutz, Swiss Consul in Budapest from 1942-45, defied all diplomatic convention and his own government by issuing protective papers for thousands of Jews. Nominated after his death in 1975 for a Nobel Peace Prize, he is now recognized as a Righteous Gentile by Yad Vashem. *Sponsored by Consulate General of Switzerland. Reception.* **Free**

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Coast to Coast

Jewish high school numbers down

By JANICE ARNOLD
Staff Reporter

A hard look is being taken by Jewish community and educational leaders at why so many students are dropping out of the day school system after elementary school.

Many of these students are leaving for other private schools and questions are being asked as to whether Jewish high schools can be competitive with other private schools.

The Forum on Jewish High Schools is composed of representatives of FEDERATION CJA, the Bronfman Jewish Education Council, the Association of Jewish Day Schools, Bialik High School, the two Herzliah high schools, École Maimonide and their elementary schools. McGill University principal Bernard Shapiro is acting as a consultant.

"Everything is on the table," said forum chair Robert Zittrer, including the possibility of reducing the amount of Hebrew taught, if that is found to be a major factor.

"Do we have to teach Judaic studies in Hebrew only? I suspect some families want to stay in the Jewish system, they like the Jewish environment, but they wouldn't mind if nine hours a week of Hebrew was taught instead of 12 or 13, and the extra time went to arts or science.

"Perhaps Jewish history or ethics could be taught in English or French, or students might be given the option of taking more or less Hebrew. I think these would be positive moves."

Another possibility to be looked at, which is bound to be controversial, is school mergers or, at least, "strategic alliances," as schools try to stretch limited resources.

The forum is to make recommendations to the federation on how to attract more students to the Jewish high schools.

Zittrer said April is the target date for release of its report, but it may be later. "We have to be creative and far-reaching in finding solutions.

"If we can present to parents a product that will make the decision to leave the Jewish system tougher, we will have succeeded."

Today, about 7,000 students are enrolled in all Jewish schools.

It is estimated that 65 to 70 percent of Jewish children attend a Jewish elementary school, while only 40 to 45 percent go to a Jewish high school. Francophone schools have a higher retention record, Zittrer said.

Anecdotally, it seems most who leave the Jewish system go on to tony private schools like Selwyn House, Lower Canada College and St. George's School, he said.

"Parents perceive these schools as providing a higher quality education, having better resources and more attractive physical plants. They offer more optional courses and sports or other extracurricular activities."

Certainly, it is not cost that is keeping students away from the Jewish system, he said. The private schools' fees average in the $8 to 10,000 range a year, while fees at the three schools participating in the forum range from about $3,800 to $4,600, he said.

The first task will be to get the facts. Zittrer said it is seeking co-operation from the education ministry in tracking exactly where those who leave Jewish elementary schools go. It could be more are going into public schools than is thought, he said.

One reason offered by community leaders for the dropout level is the community policy that every Jewish child should have a Jewish education, regardless of ability to pay or learn.

However, Zittrer said, "there are many kids in the system now who can't cope with the three or four languages taught, or the longer days. Our schools are generally not geared to handle these kinds of problems."

Another reason may be that the Jewish high schools are not marketing themselves aggressively enough, while other private schools and some public schools recruit students actively, he said. "We have to recognize that the competition has raised the bar."

Zittrer could not say if the dropout rate has increased over the years, but enrolment is starting to level off at the mainstream high schools and there is concern that it could get worse.

"We are not a growing community," he said.

If Solomon Schechter Academy receives permission from the government to open a high school in 2001, as it hopes, "the impact would be obvious," Zittrer said. Solomon Schechter, the largest Jewish elementary school, is a major "feeder" for the Jewish high schools.

"If the answer is spending more money, the question is how will the extra cost be borne – by parents, the community, government?" Zittrer asked.

Another area the forum is examining is labour relations. The relationship between unions, administrators and lay board members could be more harmonious, he said.

Teachers have complained not only about pay, but lack of in-service training and the low esteem in which they feel they are held as professionals. Teachers, however, are not directly represented on the forum.

Zittrer acknowledges that the federation can have only so much influence on the Jewish schools. "Each is an autonomous corporation; there is no Jewish school board."

However, the federation allocates $2.3 million annually to subsidize tuition fees and assists the schools indirectly by providing social services and sponsoring classes d'accueil, for example. About 3,000 of the 7,000 students in the system over all receive some level of tuition assistance, he said.

ROSH HASHANAH PRESENTATION: Hamilton's Kehila Jewish Community Day School students listen to the rabbi's presentation on Rosh Hashanah.

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Montreal's Vaad sets tougher kashruth rules

By JANICE ARNOLD
Staff Reporter

MONTREAL — The Vaad Ha'ir, the main kashrut supervisory agency in Montreal, has for the first time published written rules that must be followed in order to have the Vaad's MK stamp of approval.

The rules apply to all caterers, rental companies, restaurants, hotels, synagogues, community organizations and even people entertaining in their own homes. Some of the rules are new and point to significantly more stringent control and inspection.

Vaad executive director Rabbi Saul Emanuel said the impetus behind issuing *The Vaad's Manual 2000-2001* was to establish standards that are applied equally at every phase of food handling, thereby protecting the consumer.

"I believe we are one of the first kashrut organizations in the world to put our policies in writing," said Rabbi Emanuel, who, before coming to Montreal two years ago, headed the Union of Orthodox Synagogues' kashrut division in Johannesburg, South Africa for 10 years.

Concurrently, the Vaad is shaking up the system of payment of mashgichim.

Within the next few months, all will be paid directly by the Vaad, rather than by the businesses where they supervise kashrut. Until now, all mashgichim were authorized by the Vaad, but not necessarily employed by it.

At this point, the Vaad pays 70 to 80 mashgichim, and expects to employ about 100 by the end of the year, said Rabbi Emanuel. This is imperative, he said, if their first responsibility is to uphold Vaad policy.

The manual makes clear the caterer must defer to the mashgiach on any kashrut question. All rental companies must now also have a full-time mashgiach.

A major change outlined in the manual is the requirement that all caterers and all synagogues, certified by the Vaad, submit a form by the 7th of each month detailing events where food will be served for the next 30 days. This is intended to ensure that the Vaad has enough time to assign a mashgiach.

The 22 MK-certified caterers can only accept functions at the approved synagogues and hotels/reception halls listed in the manual. A few establishments that do not have full-time kosher kitchens have been included, but Rabbi Emanuel said no new places like that will be added.

Similarly, listed shuls may only use Vaad-approved caterers.

Catering at all other venues, including private homes, will require a case-by-case evaluation by the Vaad and will not necessarily be approved. The fact that kosher events have been held in the past does not give non-kosher venues any extra advantage in getting approved.

"There are no acquired rights," he said.

New in the case of venues not on the list, which includes kosher private homes, is the prohibition of kashering of appliances and other equipment for that event. Caterers will have to bring all equipment they need for food preparation. Counters and sinks, however, may be kashered, Rabbi Emanuel said.

"A home may, in fact, be kosher, but how can we assure the consumer of this?"

A mashgiach must be on site the entire time at functions in private homes whenever an MK-certified caterer's staff is working. This is not required when presealed take-out food is served and no catering staff sets up at the home.

Synagogues not on the list, such as Temple Emanu-El-Beth Sholom and the Reconstructionist Synagogue, will not be able to hire an MK-certified caterer under any circumstances, Rabbi Emanuel said.

Preparations for functions that take place on Saturday night can only begin one hour after Shabbat. No deliveries, preparation or setup may take place on Shabbat, even if staff are non-Jewish.

All food and rentals for a Shabbat affair must be totally cooked and delivered no later than noon the preceding Friday between Sukkot and Passover, and 2 p.m. the rest of the year. No food may be cooked in the shul for another or outside function. (This may affect, for example, Meals on Wheels programs.)

Another feature is the requirement that at every function, in addition to the traditional small card on the tables, a poster be displayed stating it is Vaad-supervised, giving the date, place and mashgiach's name.

At the approved hotels and synagogues, kosher equipment and supplies have to be locked and accessible only to the mashgiach.

The shipping of supplies to the site is also coming under greater control. All items must be sealed, stamped, dated and signed by the mashgiach, as do any returned items.

Some previously familiar fruits and vegetables are going to disappear from Vaad-supervised functions due to the difficulty in checking them for infestation. These include artichoke hearts, whole asparagus, blackberries, broccoli florets, fresh dill, all lettuce except iceberg and Boston, fresh parsley, raspberries, and fresh spinach.

In addition, canned vegetables must now have a recognized hechsher, whereas in the past this was not the case.

Kosher restaurants are being instructed that if a baby needs a milk bottle, the feeding must take place in a designated area. Employees are not permitted to bring any private food into the restaurant.

Rabbi Emanuel acknowledges that the more rigorous enforcement will put greater demand on the time of the mashgichim and there may be busy times of the year when it will be difficult to serve everyone.

There is a general shortage of mashgichim and the Vaad is doing its best to recruit more, or train new ones, he said. Rabbi Emanuel anticipates that the Vaad's overall staff will double in the near future.

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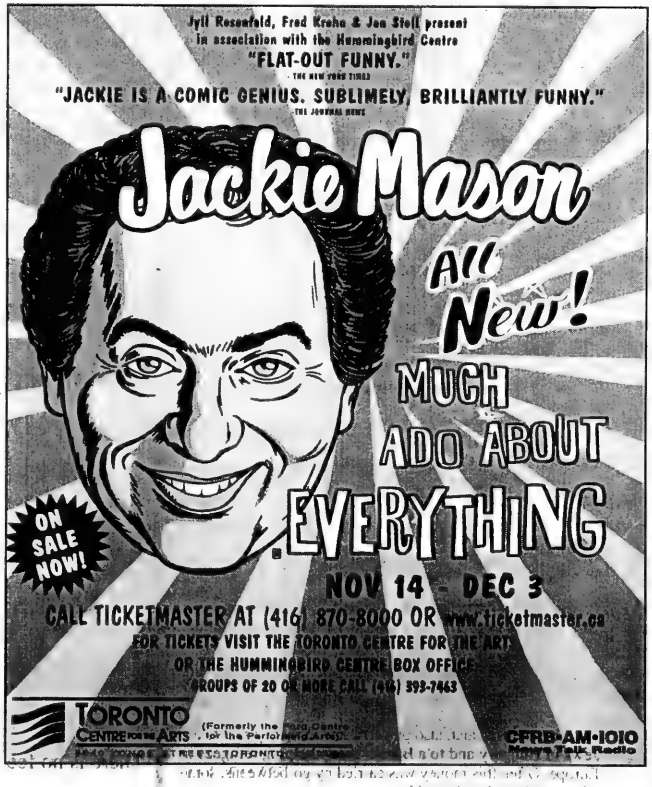
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Aspers close to finalizing deal for media empire

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Leonard Asper expects that his family's purchase of Conrad Black's newspaper empire should be finalized by the end of October.

"It's all quite routine," says Asper, Canwest Global's president and CEO, about the largest media deal in Canadian history, which was made public on July 31.

"There are i's to dot, t's to cross and third parties that have to give their consent. It takes time."

Canwest Global, the company started by Leonard's father Izzy, agreed to pay $3.5 billion to acquire most of the publishing and Internet assets of Conrad Black's Hollinger Inc.

That includes major newspapers in almost every major city in Canada, 129 smaller newspapers – the Thompson-owned *Winnipeg Free Press* being the notable exception – 85 trade magazines and four of the largest Canadian Internet portals. The Aspers also gain a 50 percent interest in the *National Post*.

Leonard Asper describes the deal as the ultimate convergence deal, making Canwest the leader in Canada, by far, in media content ownership and in the advertising market.

Izzy Asper began building his company in the mid-1970s after a stint as leader of the Manitoba Liberal party, when he and a partner bought a television station in North Dakota and moved it to Winnipeg.

The company is now the second-largest private broadcaster in Canada after CTV, and also has stations in Australia, New Zealand and Ireland.

IzzyAsper has contributed large sums of money to such projects as the Asper Jewish Community Campus and the Asper Centre for Entrepreneurship at the University of Manitoba.

He and his family – his children are all in the family business – lend their names and support to many non-profit organizations in the community.

Leonard Asper notes that the family does not intend to tamper with the editorial direction of their newly acquired newspapers.

"They are not going to become our mouthpieces. The editorial policies will be decided on the ground, and determined by the issues that arise in the communities being served."

Hollinger and Conrad Black will continue to run the *National Post* for the next five years.

If other newspapers, such as the *Winnipeg Free Press*, should become available, Asper does not rule out adding them to Canwest Global's new newspaper arm, he says.

Survivors gather for prayers

By BEN ROSE
Staff Reporter

TORONTO — Herman Landau, 92, davens every day with others who, like him, are Holocaust survivors.

The president of Agudath Israel, an Orthodox shul on McGillivray Avenue, said most of the people who attend the synagogue are survivors.

During the war, Landau, who has been synagogue president for 30 years, was in a position to rescue some of those fleeing the Nazis.

Unfortunately, he recalled, some of his missions failed, and he still remembers with bitterness that he was unable to help two families separated from their lost children.

At age 35, Landau arrived in Switzerland with his family, after they had faced a number of dangers escaping from Germany.

He then became director of the Vaad Hatzalah of Agudath Israel in Switzerland, under aegis of the Union of Orthodox Rabbis of America and Canada.

The Vaad Hatzalah rescued thousands through use of special passports, some of them illegal, Landau said.

The group also sent funds to Shanghai, where 30,000 Polish Jews, including 1,000 yeshiva students, escaped.

"The Jews were treated well in Shanghai, but when the Japanese took the city over, things changed dramatically. We heard that the Japanese planned to put all the Jews on ships, send them out to sea, and then sink them," he said. "Fortunately, the Nazis were losing the war, and a decision was made to abandon the plan. Most of the Jews went to Israel and America."

Landau was also involved with negotiations which led to 1,200 Jews from the Theresienstadt camp being sent to Spain, where they were taken to safety. Another group was ready to go when Hitler had the train stopped in February 1945.

The negotiations had involved Gestapo head Heinrich Himmler and the president of Switzerland, and were so secret, Landau said, that the meeting places often had to be changed at the last moment.

The Vaad Hatzalah also played a role in money sent to aid Jews in Hungary and to a British group helping refugees in Europe. Often this money was carried by go-betweens, some of them rabbis, Landau said.

Everyone wishing to pray for physical, emotional or spiritual healing is invited to join in

A JEWISH SERVICE FOR HEALING

This service will provide sustenance and healing in a safe and respectful community.
The services will include prayer, music, chanting, silent reflection and meditation.

Date: First Sunday of every month

Time: 3:00 - 4:00 p.m.

Place: The Lipa Green Building, 4th Floor
4600 Bathurst St. *(Wheelchair accessible)*

Services will be led by distinguished rabbis in the Toronto community and Mary Rykov, music therapist, M.T.A.

Calendar
November 2000-June 2001

Sunday, November 5, 2000
Sunday, December 3, 2000
Sunday, January 7, 2001
Sunday, February 4, 2001
Sunday, March 4, 2001
Sunday, April 1, 2001
Sunday, May 6, 2001
Sunday, June 3, 2001

Everyone is welcome. For information call:
Etta Ginsberg McEwan, Co-ordinator at 416-944-3359

Fax: 416-968-1996
E-mail: etta2000@sympatico.ca

There is no fee. Donations are accepted. (Tax deductible)

THE TORONTO JEWISH HEALING PROJECT

The purpose of the Toronto Jewish Healing Project is to publicize and promote programmes, activities, and resources from a Jewish perspective for those seeking spiritual, physical and emotional healing.

The Toronto Jewish Community has recognized that Judaism has an enormous amount to say about illness and healing through the study of sacred texts, rabbinic commentary, midrash, music, ritual and stories

"Al Tifrosh Min Hatzibur-
Do not separate yourself from the community."
is never more important than at a time of illness.

Jewish tradition recognizes that, though there is never less to healing than what medical science is capable of, there is more to "healing" than what medicine offers.

The Toronto Jewish Healing Project is not affiliated with any stream of Judaism. It focuses on addressing human needs through the lens that Judaism can offer.

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JNF
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(416) 638-7200

What's New

By Miriam Herman

HOLOCAUST WALL OF REMEMBRANCE IN EARL BALES PARK
For further information call:
(416) 785-1333
NEWS FLASH ... NEWS FLASH

DEADLINE REMINDER:
What's New and About People deadlines: Monday, Oct. 23, is deadline for Nov. 2 issue and Monday, Oct. 30, is deadline for Nov. 9. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, Oct. 19

PIANO CONCERT
Koffler Centre of the Arts School of Music presents pianist **Robert Silverman** performing works of Chopin, Schumann and Beethoven. For tickets, location and information, **Adrienne Cohen** 636-1880, ext. 228.

FOR SINGLES EVENT
Beth Sholom Singles and Inter-synagogue Singles celebration in the sukkah,the Harvest Moon Festival, music, delectable delights, drama, at the synagogue, 7:30 p.m. Reserve. 783-6103.

Saturday, Oct. 21

HAKAFOT
Chabad Lubavitch centres across the city are holding Hakafot (dancing with the Torah), grand kiddush, dancing, singing through the night. For locations and details, call Chabad Lubavitch Community Centre, 905-731-7000.

Sunday, Oct. 22

ADULT EDUCATION
Temple Sinai adult education features **Howard Margolin**, author of *Unauthorized Entry*, 10 a.m.

JEWISH SINGLES
Meet at 7:30 p.m. at Vivo Restaurant and Billiard Lounge, 756 Mt. Pleasant Rd. "Speed Dating," pool. Portion of proceeds go to Zareinu. **Patsi** 905-886-3301.

Monday, Oct. 23

JEWISH HISTORY
The Incredible 4,000 Year Saga of the Jews, a survey of Jewish history in 3 sessions, begins with A Unique Idea Confronts the Pagans: The First 2,000 Years, 7:30 p.m. at Beach Hebrew Institute, 109 Kenilworth Ave. Presenter **Hanoch (Hank) Borden** 422-1266.

JWI NAGILLAH CHAPTER
Nagillah chapter, Jewish Women International, (50+ singles) meets 7:30 p.m. at Pride of Israel Synagogue. **Norma** 657-8763 or **Helen** 638-4326.

LECTURE SERIES
Beth Tikvah Synagogue lecture series continues with Not for Better But for Worse – Jewish Gangsters, 8 p.m. Presenter **Herb Freedman**.

MEET THE AUTHORS
Sha'aron chapter, Jewish Women International, Meeting the Authors Night. *The Healthy Boomer*, **Peggy Edwards, Judy Turner Miroslava Lhotsky,** 7:15 p.m., Indigo, Yonge Street north of Highway 7. **Sharlene** 733-2906.

Tuesday, Oct. 24

ISRAEL, THE MIDDLE EAST
Beth Tzedec Fall Beth Midrash features **Prof. Janice Stein,** specialist in Middle East politics, discussing Israel in the New Middle East. 7:30 p.m.

JEWS FOR JUDAISM
Rabbi Michael Skobac presents the Jews for Judaism Counter-Missionary Survival Seminar, 8 p.m., running for 8 weeks at Shaarei Tefillah Congregation. Register 905-761-0040.

BIALIK BOOK CLUB
Malka Marom talks about writing her critically acclaimed book, *Sulha*, 8 p.m. Bialik Hebrew Day School, 12 Viewmount Ave.

CHUG TANACH
Meeting at Beth David B'nai Israel Beth Am Synagogue at 8 p.m. to study Jeremiah, Chapters 23 and 24. Presenter **Samuel Pupko**.

Continued on page 31

Shaarei Tefillah Congregation
invites the community to participate in a
20th Anniversary Tribute Dinner

in honour of
Rabbi Moshe Stern
and
Rebbetzin Sarah Stern

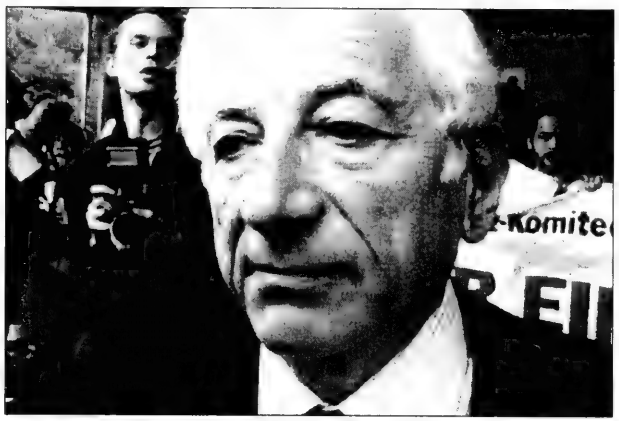
Sunday, November 12, 2000 at 6:00 p.m.
3600 Bathurst Street

Guest speaker: **Rabbi Hersch M. Galinsky**
Dean and Director-General of Educational Centres in Israel
of the Rabbinical Council of America

This event will recognize the important contribution the Rabbi and Rebbetzin have made to Shaarei Tefillah Congregation and to the entire Jewish community.

Couvert: $100 per person - Visa accepted

R.S.V.P. 416-787-1631



Paying the Price . . .

Holocaust survivor and former slave Rudy Kennedy takes on the biggest names in German industry in the critically acclaimed

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10:00 P.M.

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TELEVISION *that* MATTERS

A Special Presentation of ***Human Edge*** *during Holocaust Education Week*

Continued from page 30

Wednesday, Oct. 25

HADASSAH-WIZO BAZAAR

Toronto Hadassah-WIZO's 76th bazaar runs 9 a.m. to 8 p.m. at its new location, Better Living Centre, Exhibition Place. Fashions, wedding gowns, faux furs, household items auctions, food court. 630-8373.

Thursday, Oct. 26

SOS – SCRUBS OF SINAI

Mount Sinai Hospital Auxiliary event. SOS – Scrubs of Sinai, 7 p.m., The Docks, 11 Polson St., music, fashion show of hospital gowns, raffle, dining, dancing and doing! 586-8290.

SISTERHOOD MEETING

Beth Tzedec Sisterhood opening meeting and installation, 6 p.m. Champagne, light supper, entertainment. RSVP 781-3511.

EVENING OF FASHION

National Council of Jewish Women of Canada, Toronto section, evening of fashion at the opening general meeting, 7 p.m., 4700 Bathurst St. RSVP 633-5100.

SPEAK TO THE CANDIDATES

At Workmen's Circle, **Howard Moscoe, Kathleen Wynne** and **Sheine Mankovsky**, who will be candidates in the upcoming municipal elections, discuss two years after amalgamation, and developments in public school education. 7:30 p.m., 471 Lawrence Ave. W. **Allen** 781-3472.

THE SAMARITANS

The Mystery of the Samaritans with **Benyamim Tsedaka**, head of the 1,000-member Samaritan community of Israel. 7:30 p.m., Beth Tzedec Congregation. 781-3511.

DESSERT AND DANCE

Chai Shalom Dessert and Dance, 7:30 p.m., Beth Emeth Bais Yehuda Synagogue. For tickets **Mildred Persofsky** 633-2436 or **Molly Dykopf** 633-1560.

YIDDISH FILM SERIES

Lodzer Centre Yiddish film series continues with *God, Man and Devil* (1949, United States) 7 p.m., 12 Heaton St., **Karen** 630-8752.

And What Else Is New

HOLOCAUST DENIAL

Adath Israel Congregation presents **Deborah Lipstadt,** author of *Denying the Holocaust: The Growing Assault on Truth and Memory,* 8:30 p.m. Saturday, Oct. 28, opening night of Holocaust Education Week, Oct. 28-Nov. 9, co-ordinated by UJA FEDERATION. For brochure of the 125 events, 631-5689.

SIMCHAT TORAH

Simchat Torah celebration at 25 Bellevue Ave. (Kensington Market area) Saturday Oct. 21, 6 p.m. and Sunday, Oct. 22, 9 a.m.

AISH HATORAH

Aish HaTorah events 949 Clark Ave., Thornhill. 905-764-1818.

Community Simchat Torah celebration, flags, sing-along, candy, kiddush, Saturday, Oct. 21, 6:30 p.m. and Sunday, Oct. 22; Quality of Life seminar: Passions that Drive, Passions that Destroy, Sunday, Oct. 29, 8 p.m. Keynote lecturer **Rabbi Yossi Michalowicz**, followed by workshops on Anger, **Sarah Chana Radcliffe**; Desire, **Rabbi Mitch Mandel**; Jealousy, **Shana Lipsey**; Honour, **Rabbi Aryeh Pamensky**. Register!

PRESCHOOL TEACHERS

Evening workshops for preschool teachers of Greater Toronto on Early Childhood Education, presented by Jewish Vocational Service and funded by United Way. Located at Louis Honoré Frechette Public School, Steeles Avenue. Interactive course conducted by **Diane Kashin**, JVS consultant and Seneca College professor, begins Nov. 8. **Diane** 491-5050, ext. 2040 or **Ruth Borchiver** 787-1151, ext. 214.

COFFEE, TEA AND TORAH

For singles with **Loretta Tanenbaum** 7:30 p.m. Wednesdays, Oct. 25-Nov. 29, at Beth Tzedec Congregation. 781-3511.

BBYO ALUMNI BREAKFAST

BBYO Alumni breakfast series Sunday, Nov. 5, 9:30 a.m. at 4700 Bathurst St. First guest speaker, **Harvey Atkin** discusses The Entertainment Industry. 398-2004. Deadline Oct. 26.

AT SHAAREI SHOMAYIM

Shaarei Shomayim Congregation series of classes beginning:

Tuesday, Oct.24: The Joseph Story, **Shoshana Zolty**, 9:30-11 a.m., runs to end of June; Let's Sing, **Ritasue Fisher**, 11 a.m. to noon, Israeli folk music, for women only.

Wednesday, Oct. 25:A Tapestry of Customs – The Minhagim, **Cantor Yaakov Motzen**, 7-8 p.m; Hebrew Reading Crash Course, **Nechama Motzen,**7:30-8:30 p.m. register, **Rachel** 789-3213, ext. 210; Right from the Start – Crash Course in Basic Judaism, **Rabbi Elliot Diamond**. For location and to register, **Rachel**.

SHTETL SONGS & STORIES

The Shtetl Foundation of Canada launches the inaugural concert starring **Theresa Tova**, **Prof. Yaffa Eliach** and **Cantor Louis Danto** in a program of shtetl songs and stories Tuesday, Oct. 31, Leah Posluns Theatre. For tickets, 905-731-8117 or Israel's Bookstore 256-1010 or 905-881-1010.

FALL FASHIONS SALE

Tom's Place annual Fall Warehouse Sale, a 4-day shopping spree featuring men's and women's designer clothing runs Oct. 26-29 at Bloor Jewish Community Centre. A portion of the proceeds will be donated to the Bloor JCC. For information, **Bill Emery** 924-6211.

CLASSES TO CONSIDER

Numerous interesting and exciting classes start this week at the Village Shul, 1072 Eglinton Ave. W. Phone 785-1107

CASINO RAMA TRIP

Adath Sholom Sisterhood's trip to Casino Rama Thursday, Nov. 23. Buffet lunch. To reserve and prepay, 635-0131.

FOR SENIORS

Come and experience Israel with JNF's **CAARI (Canadian-American Active Retirees in Israel) Group,** a work-study program. Information meeting Monday, Oct. 23, 2:30 p.m., Lipa Green Building. RSVP to **Esther** 638-7200.

Learn how to use the Internet (surfing) and how you can communicate with friends and family anywhere in the world through e-mail, Thursday mornings Nov. 2-Dec.14 at the **Wagman Centre**. Register in person at the Service Desk. For information, 785-2500, ext. 2275.

Earl Bales Seniors' Club: Trip to Memphré Inn, Magog, Que., Oct. 24-27; Kawartha Fall Colour Tour, Oct. 31; Casino Niagara, Nov. 16; dance, Oct. 29; Casino Rama, Oct. 30; bingo, Tuesdays 1-3 p.m.; fitness, Thursdays 9:30-10:30 a.m. 395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Oct. 19, Israeli movie *Kuny Lemel in Tel Aviv*; Sunday, Oct. 22, dance, with music and light supper; Oct. 26, bingo. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

LZA Seniors Club is taking registration for Miami trip for 4, 6 or 8 weeks at the Thunderbird Hotel. **Libby** 782-2059 or **Stanley** 669-1347. Dance classes Thursdays 1:30 p.m. and Cultural Club Tuesdays 10 a.m. at the Borochov Cultural Centre, 272 Codsell Ave. 630-9444.

Shaarei Shomayim Friendship Club: Painting classes Wednesdays 1-3 p.m. Plans being made for the fall season. **Lena** 785-5773.

Young at Heart Seniors package deal to glatt kosher Saxony Hotel, Miami Beach, 2 weeks, 1, 2 or 3 months. Trip for winter or from now to end of December. Price to be announced. **Helen** 635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W, 225-2112.

The Elder Abuse Prevention Troupe of St. Christopher's House present *Grandmother's Life*, a mime drama in which you will have the opportunity to influence the outcome of the story, Tuesday, Oct. 24, 1:30 p.m.

So They Say You Are Getting Older – Myths and Realities About Aging, an interactive discussion facilitated by **Dr. Galina Gotesman**, geriatrician, Thursday, Oct. 26, 1:15-2:30 p.m.

BLOOR JCC

Israeli Club Etrog for Hebrew speaking persons meets Tuesdays at 7 p.m. for movies, lectures, dances, sing-alongs. Oct. 24, sing-along; Oct. 31, lunch out. **Anna** ext. 110.

Bloor Jewish Community Centre, 750 Spadina Rd. 924-6211.

Tom's Place Annual Fall Warehouse Sale Oct. 26-29. Check under And What Else Is New for details.

Wednesday Wellness Talk with **Susan Stern**, Awakening Your Life Skills, Oct. 25, 7 p.m.

Downtown Jewish Learning Council and the Michael Bernstein Chapel of the Bloor JCC Lunch & Learn with **Harold Troper** discussing Vanishing Jews: Why Every Generation of Jews Thinks It's the Last, Thursday, Oct. 26, noon to 1 p.m.

Registration is under way for the Two-Day Hebrew Marathon Sundays Oct. 29 and Nov. 5 with instructor **Nurit Gruber**.

Downtown Jewish Learning Council's Tantric Trends in Jewish Mysticism: Homo and Hetero-Erotic Myth in Jewish Ritual with **Rabbi Aubrey Glazer**, Thursdays Oct. 26, Nov. 2, 9, 16. Register.

Seniors Calendar: Thursday, Oct. 19, 2 p.m. Traditions of Sukkot with **Rabbi Edward Elkin** of First Narayever Congregation; Thursday, Oct. 26, 2 p.m. Concert of Yiddish Songs by **Gedalia Zweig**.

BATHURST JC

Bathurst Jewish Community Centre, 4588 Bathurst St. 636-1880.

BJCC Book Club reviews *The Hours* by **Michael Cunningham** Monday, Oct. 23, 7:30-9:30 p.m. **Janet**, ext. 259.

SINGLES EVENTS CAN BE FOUND ON PAGE 36

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Coast to Coast

Que. human rights agenda still needs work: experts

By DAVID LAZARUS
Staff Reporter

MONTREAL — Quebec has made measurable progress on the human rights front since the Quebec Charter of Human Rights and Freedoms was adopted 25 years ago, but the province's underprivileged have yet to really benefit from it, said the president of the Quebec Human Rights Commission (QHRC).

"If you have no food on the table, human rights mean nothing," Claude Filion said at a workshop during the recent Plenary 2000 of Canadian Jewish Congress, Quebec region (CJC-Q).

Joining Filion on the panel, moderated by Dr. Victor Goldbloom, until last year Canada's Commissioner of Official Languages, were John Hucker, secretary-general of the Canadian Human Rights Commission; and Warren Allmand, president of the International Centre for Human Rights and Development.

Filion said the challenge for the future will include ensuring that all segments of society – including the poor – are embraced by the Quebec Charter.

He said the essence of the Quebec Charter, with its philosophical underpinnings found in the Universal Declaration of Human Rights, lies in the concept of the "equality of all human beings" and the ideal of being able to "live together."

It should not be a matter of choosing to put food on the table or enjoying one's human rights, he said, since people need both, "rice and rights."

The uniqueness of the Quebec Charter, he said, is that it applies not only in regards to relations between citizens themselves, but between them and the state and private organizations.

Filion's commission makes about 1,000 inquiries annually, with many of its investigations related to issues of "economic and social rights," a primary aspect to the Quebec Charter. He said about one-third of its inquiries involve "public service bodies."

The commission's work includes public education and holding inquiries on issues ranging from race, religious beliefs and age, to sexual orientation, political beliefs and even pregnancy.

Hucker, who works for what he describes as a "complaints-taking agency," noted that when Quebecers think of a "rights charter," it's the Quebec one that springs to mind first, and not the Canadian charter.

He said that compared to 15 years ago, the Canadian commission has seen the issues change "subtly". Fewer cases involve "racism and sexism," he said.

Yet the concept of what constitutes "discrimination" has expanded to include older employees who are let go because they can't adapt to the latest technology, or the disabled who are not provided with adaptive systems at work, he said.

STUDENTS RALLY FOR PEACE: Jewish students at the University of Western Ontario gathered last Thursday to show their support for Israel. About 100 students said prayers for missing soldiers, for the State of Israel and for those who have died in the recent violence in Israel. The prayer vigil concluded with the singing of *Hatikvah*.
[Jordana Huber photo]

Just Between Us

ש'שאר ע'נינו

גידי קורן וחברים

יהודה עמיחי

יהודה עמיחי נפטר כשבוע לפני ראש השנה בגיל שבעים ושש. גיליתי אותו, כמו רבים מכם לקראת סוף התיכון, והוא השפיע על חיי בצורה מאוד בסיסית. הנה בתוך תקופה של מלים גדולות והרבה פאתוס, הופיע איש שחשתמש בעברית פשוטה, לא מצטעצעת, מלאה דימויים מהחיים היומיומיים. בשנות החמישים ותחילת הששים, שירה נכתבה תשמעה כמו פרק מהתנ"ך, כשכל אחד מנסה לחקות את אלתרמן, ואפילו שיר אהבה פשוט נשמע כמו "מגש הכסף". עמיחי תיאר את האל יורד מרשמים לתקן את העולם כמו אותו פועל שנכנס לתוך בור באמצע הכביש. עמיחי עצמו נראה תמיד כמו פועל פשוט, בלי כל הסממנים של משורר, בלי בלורית ובלי מקוטרת. לפני מלחמת יום כיפור הלחנתי את שירו "אלוהים מרחם על ילדי הגן", ושמעתי אותו אומר ברדיו שהוא מאוד אוהב את מה שהלחן עשה לשיר. בשנת 1981 הוצאתי תקליט של שיריו המולחנים והזמנתי אותו לקרוא בתקליט מספר משיריו. לשמחתי הוא הסכים, ובת שבע ואני נפגשנו עם אליל נעוריו בירושלים. חיזם מתברר שאלה הן ההקלטות היחידות שלו, והן מושמעות תדיר ברדיו. כשנסע יצחק רבין לקבל את פרס נובל, הוא צידף את עמיחי, והקריא את "אלוהים מרחם". אני מביא כאן את מילות הפתיחה של השיר.

אלוהים מרחם על ילדי הגן
פחות מזה על ילדי בית הספר,
הוא הגדולים לא ירחם עוד,
ישאירם לבדם

לפעמים יצטרכו לחזול על ארבע
בחול הלוהט לתוחלת האיסוף,
וחם שותתי דם.

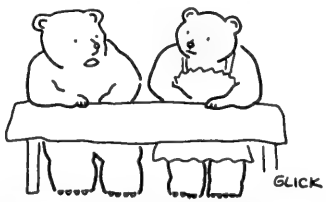
הארץ בוערת

מפחיד מה שקורה בארץ. והפעם זה לא רק ערביי הגדה, אלא גם ערביי ארץ ישראל. כולם אמרו שאם ברק וערפאת לא יגיעו להסכם, תתלקח הארץ, אבל נדמה לי שאף אחד לא ניבא שזה יקרה כל כך מהר ובהיקף כזה. בסוף יושג הסכם. השאלה היא רק כמה עוד אנשים יהרגו בטרם שזה יקרה, וכמה ייפצעו, וכמה ילדים יישארו יתומים וכמה הורים יקברו את ילדיהם החיילים.

אחת לארבע שנים

אחת לארבע שנים מתעורר חילד שבי ומחכה בכליון עיניים לראות שמא תזכה ישראל במדליה כלשהיא באולימפיאדה. כשהייתי ילד זה לא קרה, ואני זוכר את המערכון המפורסם שבו לקחו את אלוף הארץ בכדור ברזל והלבישו אותו בתור אשה, כדי שיזכה לפחות במדליה במקצה של הנשים, אך אבדי לבושה, הוא הגיע במקום חלפני אחרון. והנה, זו האולימפיאדה השלישית ברציפות שלילד שבי יש נחת- מדלית ארד. נכון שהברחר בקושי מדבר עברית והתאמן באוקראינה, אבל מה לעשות, מדינת עליית. אבל שישאר בינינו

SHMOOZIN



"I know that it's almost time to hibernate, but so far I don't feel very shloofin-dik."

Kabbalah

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Kevin Thomas, Los Angeles Times

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the Campaigner

Canvassers Carry Campaign to $28 Million

Over 800 UJA FEDERATION canvassers have helped bring The Campaign For Our Children to more than 60% of its $45 million goal. The $28 million total to date represents nearly $3 million in increased gifts.

The Campaign For Our Children will allocate all additional dollars to helping children at risk, such as those in poverty or exposed to abuse, and bringing young people closer to Jewish life.

According to Jeff Baker, a four-year Real Estate Cabinet campaigner, surpassing the halfway point is deeply gratifying. "It would be great if even more people volunteered, because it's very important to help the community. The feeling you get is worth it. It's a sense of belonging."

Leslie Erlich

For John Colombo, an accountant with much campaign experience, reaching the $28 million milestone is rewarding. "I was able to get a 21% increase from the donors I called," he exclaimed proudly. "It's always a feeling of satisfaction when you're doing community work. I've always been willing to help. I've talked to many canvassers over the many years, and UJA FEDERATION is the premier charity we all work on."

Leslie Erlich, Co-Chair of the Young Leadership Cabinet's fundraising committee, reports positive response from the donors she's called. "Many are new donors, and it makes me feel good that we're building relationships with new people. As a member of the Jewish community in Toronto, volunteering is my obligation because I'm so fortunate to help other people in need."

There's still time to make a difference by joining UJA FEDERATION's upcoming telethons to help The Campaign For Our Children reach its final goal. The next Calling For Kids Telethons take place October 29 - November 2. To volunteer for a shift, please call Clare Adam at 416-635-2883 ext. 184.

Campaign Close-Up

Fran Grundman and Harvey Cooperberg co-chaired UJA FEDERATION Israel Funwalk 2000 and had no problem working closely, day after day for months on end. They happen to be cousins and, for them, community service really is all in the family. Now they're both strongly attached to The Campaign For Our Children.

Israel Funwalk 2000 Chairs Dr. Harvey Cooperberg and Fran Grundman.

Harvey's wife Maura, who had chaired the Walk a few years before, was the spark behind his involvement with UJA FEDERATION. "Maura had been very active," Harvey said. "But she enjoyed the Walk most of all because it runs the gamut of people, young and old. It's hands-on and a whole lot of fun. When Maura stepped down, I was very excited to take it on with Fran."

Fran can't remember a time when she wasn't involved in community. "I grew up with the example of my parents and never knew a life that didn't involve volunteering and leadership," she said. "It spills over into everything I do. No matter how busy a person gets, I believe you have to make time to participate in building a strong and healthy community."

"The Cooperberg family feels strongly about *tzedakah*," Harvey added. "I see it like this. If I needed help, the Jewish community would be there for me, so it makes sense for me to be there for it."

Fran and Harvey have passed on the leadership torch for the Funwalk to Alec Gowinsky and Elyza Litwin after two years as Co-Chairs but, according to Fran, "We're by no means walking away. It was definitely a labour of love and I'll continue to help the campaign surpass its goal."

Not surprisingly, she'll be joined by her cousin and friend, Harvey. He continues to be active as a campaign canvasser. Harvey has a special philosophy about giving. "We work all year for ourselves, for our family," he explained. "I suggest to people that they work one day a year for UJA FEDERATION."

Campaign Connections

To Israel and Back... UJA FEDERATION Medical Services Division has organized a nine-day mission to Kishinev and Israel in May 2001. Participants will have the opportunity to exchange medical ideas with physicians in the former Soviet Union and to pair with Israeli and Palestinian doctors in Israel. Further information is available from Mark Freedman at 416-631-5691.

(l to r) Naomi Cohen, Stacey Chandler, Leslie Goluboff and Lauren Cohen

Forty members of UJA FEDERATION's Young Leadership Cabinet joined 250 colleagues from around the world for the Yachdav 2000 Mission to Israel and the former Soviet Union. Our community's delegation shared programming ideas with other young Jewish leaders during the ten-day trip.

Women's Campaign & Advocacy delegation to Lion of Judah Conference.

Lesley Binstock Offman, Vice Chair of Women's Campaign & Advocacy, recruited one of the largest contingents to the September International Lion of Judah Conference in Tel Aviv. Toronto's Julia Koschitzky was the keynote speaker for a wrap-up session to over 400 women on the southern steps of the *Kotel*. Lion of Judah is a designation given to women who make individual annual contributions of at least $5000 to the UJA FEDERATION Campaign.

Room for one More... The table is set for the Shabbat Amongst Friends Dinner, October 20, hosted by UJA FEDERATION's Young Leadership Cabinet at Beth Emeth Synagogue. Rabbi Howard Morrison will lead services at 6:15 pm, with dinner following at 7:15 pm. For additional information, call Roz Gelade at 416-631-5678.

On October 24, UJA FEDERATION's Young Leadership Cabinet is presenting a business workshop at Metro Hall, 7 pm. Call Jared Isaacson at 416-631-5732 for details.

Get on board the Women's Campaign & Advocacy Bus Mission to Zareinu, Jews for Judaism and Jewish Family and Child Service, October 30, noon - 3 pm. To register, contact Elana Paice 416-631-5692.

This call's for you... From October 29 through November 2nd, more than 300 enthusiastic volunteers will be Calling For Kids at The Campaign For Our Children October Telethons. For more information or to sign up for a shift, contact Clare Adam 416-635-2883 ext. 184.

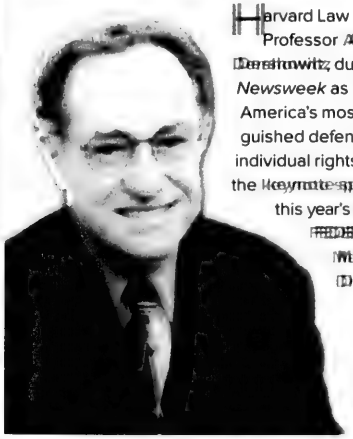
Global Real Estate in the New Millennium... The UJA FEDERATION Real Estate Cabinet presents *The Israelis are Coming and the Canadians Have Landed*, with guest speakers Chaim Katzman and Robert Eli Rubinstein, on November 15 at 7:30 pm, Park Hyatt Toronto, starting with a cocktail reception; kashruth observed. Couvert $25. RSVP to Olga Zelmanovitch at 416-635-2883 ext. 107.

$28 million

THE UJA FEDERATION CAMPAIGN FOR OUR CHILDREN

Alan Dershowitz is coming to dinner

the Campaigner



Alan M. Dershowitz

Harvard Law Professor Alan M. Dershowitz, dubbed by *Newsweek* as "one of America's most distinguished defenders of individual rights," will be the keynote speaker at this year's UJA FEDERATION Major Gifts Dinner, November 5 at the Four Seasons Hotel.

Dershowitz, a best-selling author, has been profiled by every major magazine from *Time* to *Esquire*. His lectures, as well as the courses he teaches, focus on individual and human rights, civil liberties and legal ethics. He is best known, however, for the high profile personalities he has represented, including Anatoly Sharansky, O.J. Simpson, Claus von Bulow, Michael Milken, and (the late) Rabbi Meir Kahane.

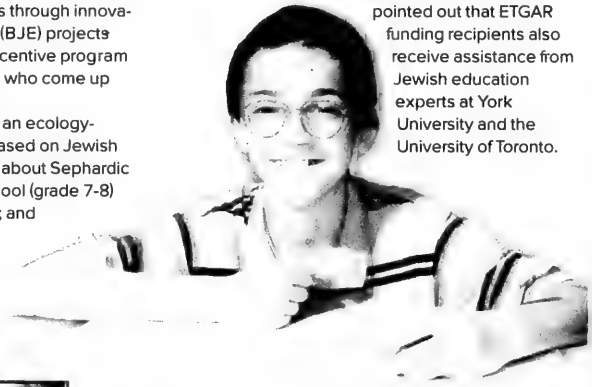
The Major Gifts Dinner, sponsored by the Royal Bank Financial Group, is open to all donors of $10,000 or more to Campaign 2001 - The Campaign For Our Children. A cocktail reception will precede the dinner. Kashruth will be observed.

ETGAR Challenges Teachers

UJA FEDERATION campaign dollars are nurturing the creative excellence of Jewish Toronto's 1500 education professionals through innovative Board of Jewish Education (BJE) projects such as ETGAR. It's a challenging incentive program that provides support for teachers who come up with new Jewish curriculum ideas.

Some ETGAR programs include: an ecology-themed art and music activity CD, based on Jewish sources and traditions; a curriculum about Sephardic Jewry, for grades 3 - 6; a middle-school (grade 7-8) Canadian Jewish history curriculum; and *Firsts for Women*, a Day School/Supplementary School collaboration for grades 3 - 6, highlighting strong women in text.

"ETGAR grew out of a desire to help teachers reach their fullest professional potential," said BJE Executive Director Dr. Seymour Epstein, who pointed out that ETGAR funding recipients also receive assistance from Jewish education experts at York University and the University of Toronto.



To Learn and Remember

The Young Leadership Cabinet and Women's Campaign & Advocacy are each sponsoring programs during UJA FEDERATION Holocaust Education Week, October 28 - November 9.

On Wednesday, November 8 7:30 pm – at the John Spotton Theatre, 150 John Street, Toronto – the Young Leadership Cabinet presents *Timepiece*, Valerie Weiss' touching look at her mother's experience as a hidden child during the Holocaust. A question and answer period with the filmmaker follows the screening.

Women's Campaign & Advocacy will be showing the documentary *Daring to Resist: Three Women Face the Holocaust*. The film depicts three teenage girls' individual resistance to the Nazis. Faye Schulman, who is portrayed in the film, will be on hand to answer questions. The screening takes place on November 22, 7:30 pm at Council House, 4700 Bathurst Street, Toronto.

For additional information on these and other Holocaust Education week programs, call the Hotline at 416 631 5689.

Making a connection

Women of all ages are invited to gather with the "family of their heart" -- mother, daughter, aunt, sister, grandmother or friend to hear internationally acclaimed clinical psychologist Lee Hausner, at Beth Tikvah Synagogue, November 8, 7:30 pm. The event is sponsored by UJA FEDERATION Women's Campaign & Advocacy.

Dr. Lee Hausner

A frequent radio and television guest, Dr. Hausner, who is also a leading business consultant, has earned a reputation as a dynamic speaker. Her topic for the evening is *Preserving Jewish Values in an Affluent Society*.

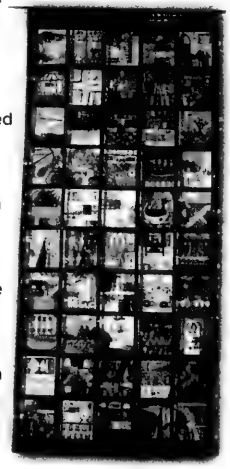
Refreshments will be served and door prizes will be given away. The Connections Committee, the Morton family -- Karen, Julie, Illana and Elisa - see the evening as an opportunity for participants to share memories and milestones from each generation.

To reserve individual tickets at $18 each or a "family of your heart" table, call 416-631-5826.

Jewish Life is a work of art

Leo Baeck Day School students joined together to raise $3600 on behalf of UJA FEDERATION's initiative for Ethiopian Jews in Kiryat Moshe. In addition to their school-wide fundraising efforts, the students created a beautiful hand-crafted wall hanging.

The artwork, which depicts Jewish life in Toronto, will be hung in Kiryat Moshe's Community Centre.



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Coast to Coast

Local lessons from Mideast conflict

Scene in Ottawa
By G.K. SIMCOE

This has not been an easy couple of weeks for our friends in the Jewish community. In addition to their concern for Israel, they have to deal with the Canadian fallout of the ongoing violence. Hopefully, by the time you read this, a calm of sorts will have descended on the Middle East. But the concerns of Canadian Jewry will not quietly fade away. So once again, herewith, please accept some unsolicited advice that may help you navigate the next little while.

Government Relations: Lloyd Axworthy has proven himself to be as unreliable a friend to Israel and Canadian Jews as Arafat has proven himself to be an unreliable negotiating partner. There is little value in regarding Axworthy as an address for your grievances. Never one to bother with details, poor Jean Chrétien had no idea of the significance of the affirmative UN Security Council vote cast by Canada on the instruction of his foreign minister. Rumour has it the prime minister has heard an earful of explanations from Liberal supporters who vote with their money.

The community should press for accountability from the prime minister. Expect him to meet soon with community leaders who will demand – as any legitimate constituency has the right to do – the kind of adjustments to Canadian policy that would move Canada towards a balanced approach to the conflict in the Middle East.

In the same vein, the community should direct some praise to Stockwell Day and Monte Solberg of the Canadian Alliance. They did what the government would not do – call for an end to violence without singling anyone out for special consideration.

Jewish-Arab Relations: One of the casualties suffered over the last couple of weeks is relations between the two groups. Any warmth or mutual respect went up in smoke as Arabs and Palestinians rallied in many cities calling for "Death to the Jews." There is an opportunity here to score some points with Canadians at large and promote a more constructive perspective on the Middle East issues that keep on imposing themselves on Canadian soil.

Diaspora-Israel Relations: If the past is any indication, Israel will eventually shift things over to the negotiating table with the Palestinian leadership. Regardless of how Canadian Jews feel at the moment, they must keep the rhetoric in check if they want to avoid the potential for a gap between their position and that of the Israeli government.

Halifax breast cancer run raises $10,000 a week later

BY JOEL JACOBSON
Atlantic Correspondent

HALIFAX — It may have taken place a week later due to Rosh HaShanah, but the Halifax Jewish community's Run for the Cure had the same enthusiasm and fund-raising response as the main run did a week earlier.

Nearly $10,000 was raised by the 70 women, men, teens and children who participated in the Oct. 8 event, which was sponsored by the Atlantic Jewish Council. That figure was in addition to the almost $1.4 million raised throughout Atlantic Canada on Oct. 1.

"I'm absolutely delighted," said event convener Kathy Zilbert, at a breakfast at Beth Israel Synagogue following the 3-kilometre run/walk. "We had no idea what [participant] numbers would be, maybe 40 or 45 because of Erev Yom Kippur, but almost 70 – wow!"

Breakfast guest speaker Carol Ann Cole said 53 Canadians are diagnosed with breast cancer every day "and 15 Canadians die from it every day.

"You have to take responsibility for yourself. When the doctor says 'probably' nothing wrong, that still means 'possible.' Keep checking and following up."

Cole, a Nova Scotian breast cancer survivor whose mother died of the illness, developed the Comfort Heart, a pewter heart-shaped necklace that patients can rub for comfort while thinking positive thoughts.

She saw the tiny figure as a means to raise funds for cancer research. Of each $10 heart sold, $6 goes to the fund.

"I hoped to raised $500,000 from this," said Cole, who held a vice-presidency with Bell Canada when she was diagnosed in 1992. She gave up her job, went into fund-raising full time and has, to date, raised almost $1.1 million through sales of the heart.

Zilbert said the AJC run was designed for families. "It wasn't tough to sell. Most families have a personal connection with a breast cancer story. That certainly makes them want to be involved," she said.

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Crisis in Israel

'Whether the world likes it or not, Israel will defend itself'

Continued from page 3

Likud leader Ariel Sharon, who made a much-publicized visit to the Temple Mount Sept. 28, "had every right to do so, as does any Israeli," said Landy. "Mr. Sharon did nothing but visit a holy site and it is totally outrageous for his visit to be considered by anyone to be a valid excuse for igniting violence."

Arafat "bears enormous responsibility" for the violence, and used Sharon's Temple Mount visit "as a pretext to turn the flames on full burner.

"Whether the world likes it or not, Israel will defend itself and Israeli soldiers will take measures which are necessary when their lives are threatened," Landy said to loud applause.

Landy also noted that CJC national president Moshe Ronen telephoned Day to thank the Opposition leader for criticizing Canada's UN vote.

Last week, three backbench Liberal MPs with large Jewish constituencies split with their government on the vote. Joe Volpe, who attended the Toronto rally, Irwin Cotler and Carolyn Bennett criticized their party for endorsing the resolution.

Emboldened by the UN vote and sympathy from the media, there is a feeling among Palestinians that "they have Israel on the run. Nothing could be further from the truth," Landy stated.

Rochelle Wilner, chair of B'nai Brith Canada's Institute for International Affairs, called for Jewish unity in the wake of the violence.

She also decried what she called the inculcation of young Palestinian children with hatred of Jews, and the promotion of violent anti-Semitism in Palestinian media.

Wilner recalled being present at a Palestinian demonstration earlier this month in front of the Israeli consulate. "I was horrified at the overt expressions of hate directed at us. When hate is palpable on the sidewalks of Toronto, let alone on the sidewalks of Jerusalem, how can a process to create peace proceed?"

Alan Sandler, president of UJA FEDERATION of Greater Toronto, called for calm. "Our wisdom and strength lie in our mitzvot," he said.

Israel's consul general in Toronto, Meir Romem, was greeted with a standing ovation. "The best response to our enemies, the best expression of our love for Israel, is to fill El Al planes and fill the hotels and go to Israel," he urged. "I know you will join me in telling the world that Israel is strong, firm and will be there forever," Romem said to powerful cheers.

Shoel Silver of the Canada-Israel Committee said the CIC is seeking an "urgent" meeting with federal officials for an explanation of Canada's position.

Earlier, the CIC called the UN motion "an overtly biased and discriminatory resolution, which in criticizing Israel alone, fails to reflect the complexity of the situation on the ground.

"We are telling the government," Silver said, "'You have betrayed Israel. You have betrayed the truth. You have betrayed us.'"

***

Prime Minister Jean Chrétien defended Canada's UN position last week, saying his government was only supporting peace.

Chrétien was responding to Day, who accused the prime minister of taking sides by backing a UN resolution "clearly slanted with an anti-Israel bias."

Chrétien denied that.

"We voted for a resolution for peace," he said, adding he had written to Israeli and Palestinian leaders "asking them to ask their supporters to show moderation and bring back some peace.

"Before, we had made some statements about provocation but we're not taking sides. We want everybody to stop fighting and go back to the negotiation table. It's what we're urging them to do.

"It's not anti-Israel," Chrétien said.

"Mr. Day made a statement. He wants you to notice him a bit."

Both Day and his foreign affairs critic Monte Solberg said Ottawa made a mistake by choosing sides.

"I am not sure we will further the cause of peace if we as a nation join in the finger pointing, rather than working with both sides co-operatively," Day said in a statement.

"The Canadian government has made a grave error in supporting this unjust resolution," added Solberg.

[Photos by Stephen Epstein]

***

Last Thursday, Chrétien issued a statement on the escalating tensions between Israeli forces and Palestinians in the town of Ramallah, where two Israeli reservists were beaten to death by a Palestinian mob.

"Canadians are deeply concerned by the escalating tension and mounting loss of life in the region and call on both parties to exercise strong and decisive leadership to put a stop to hostilities.

"I urge both Israelis and Palestinians to act with the utmost restraint to end the current cycle of violence and allow authorities to return to the negotiating table as soon as possible.

"I call on them not to let the events of the past few weeks undo all the progress they have made toward a just and lasting peace – the peace for which both Israelis and Palestinians – indeed the entire world – hope and pray.

"Canada welcomes the continued efforts of UN Secretary General Koffi Annan, the United States and Egypt to reinvigorate the peace process. And we are ready to use our good relations with the parties to advance this vital process in any way we can."

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Crisis in Israel

Israel's woes felt at federation meeting

By DAVID LAZARUS
Staff Reporter

MONTREAL — FEDERATION CJA president Marilyn Blumer ushered in her second year as president with high praise for the achievements accomplished since the Jewish community campus was opened almost a year ago.

Yet the usually festive mood at the federation's 83rd annual meeting was, to some extent, overshadowed by the recent violent turmoil in the Middle East.

As the meeting drew to a close, Irwin Cotler, Mount Royal riding Liberal MP, got up to the podium and strongly denounced Canada's vote in the United Nations – supported by his own government – that termed Israel's use of force excessive.

Cotler said his office was flooded by telephone calls, e-mails and faxes from members of the Jewish community, outraged that Canada supported the UN Security Council resolution.

"I conveyed to the prime minister today that the resolution was one-sided and misinformed," he told the invited audience of hundreds.

"In substance and in tone it blamed Israel," but it made no reference to the Palestinians' destruction of religious sites such as Joseph's Tomb or to the Palestinian Authority's sanctioned violence against Israel, he said.

Israel's consul general in Montreal, Shlomo Avital, told the crowd as the meeting got underway, that the Palestinians violence has been "orchestrated, premeditated and anti-Semitic."

Although one must reserve some hope that the peace process will remain alive, the Israel Defence Forces will do what it must to quash the riots, Avital said.

"It's too early for a post-mortem on the peace process, but if Israelis are fired upon we will take all necessary measures to protect our citizens," he said.

In her remarks, Blumer said that the Jewish community would stand "steadfastly by Israel", and keynote speaker Bernard Shapiro, McGill University's principal, said the Jewish community must demonstrate its solidarity with Israel. He added, however, that it does not mean that the community necessarily has to support everything the government does.

"At a time like this, we must not only stand with Israel, we cannot stand aside from it," he said.

The crowd was also urged to attend a community solidarity rally scheduled for the next evening.

In her remarks, Blumer highlighted federation accomplishments during the past year.

They included the launch of the campus, the merger of seniors' services into the mega Cummings Jewish Centre for Seniors, and a forum launched recently to examine ways to keep students in the Jewish high school system.

Other initiatives include providing services to children with special needs, the activities of Pro-Montreal and its Entrepreneurs fund, the federation's support of new efforts to upkeep the dilapidated Back River Cemetery, Birthright Israel, and planned completion of the Montreal Holocaust Memorial Centre's expansion.

All this and more, Blumer said, point to the Jewish community campus being "the one place for Jewish community life.

"We've gone from the position of building [the campus] to rebuilding the community's vision," she said.

A highlight of the meeting was the bestowment of the Samuel Bronfman Medal, the community's highest honour, to Sheila Kussner, best known for founding the internationally renowned cancer-support group, Hope and Cope, at the Jewish General Hospital in 1981.

In introducing Kussner, her longtime friend Dodo Heppner, called her "indomitable, irrepressible, indefatigable, and irresistible."

Kussner, who had bone cancer when she was 14 years old, said she accepted her award with joy and humility, adding that she learned the nuts and bolts of fund-raising through her work with the Combined Jewish Appeal.

Having had cancer, she said, gave her a "heightened sense of compassion and empathy for others" and made her choose throughout her life to be "better rather than bitter.

"In choosing to be better, each and every one of us can have a profound impact on community," she said.

The meeting also included the presentation of several other community awards, including to Joseph Gabay and Goldie Hershon (for Distinguished Leadership); Elaine Mintz (Women's Federation's new Minnie Cummings Abbey Award); Sandie Sparkman (Yad Leadership); Gail Adelson Marcovitz and Mark Potechin (Young Leadership); Matthew Poplaw (Jonathan Roskies Award for New Leadership); Arié Lévy (Gertrude & Henry Plotnick Student Leadership Award); Lois Lieff and Susan Szalpeter (Award for Professional Excellence); and the Volunteer Department of the Cummings Jewish Centre for Seniors (Community Service Award).

As well, CJA 2000 chair Stephen Reitman said this year's campaign, which ends Nov. 15, had to date raised $25.5 million of its $38 million goal.

Shapiro, who became active at federation about a year ago, spoke of the importance of community service, and challenged each audience members to recruit a new community volunteer over the coming year.

"Hopefully, one younger than each of us," he said.

The new slate of federation officers approved at the meeting were: Stanley Plotnick, immediate past-president; Marilyn Blumer, president; Steven Cummings, first vice-president; Sylvain Abitbol, Jewel Lowenstein, Avrum Orenstein, Bernard Shapiro, Robert Vineberg, vice-presidents; Richard Vineberg, treasurer; and Laya Feldman, secretary.

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NOTICE TO READERS

During this time of turmoil in the Middle East, *The CJN* will attempt to keep readers up-to-date on current happenings. Please consult *The CJN* Internet's scrolling news banner which will be updated on a frequent basis.

http://www.cjnews.com/default.asp

Crisis in Israel

Prayer for peace offered at rally in Calgary

By JUDY SHAPIRO
Jewish Free Press

CALGARY — "May we see the day when war and bloodshed cease, when a great peace will embrace the whole world."

So began the prayer for peace offered by Rabbi Jamie Korngold of Temple B'nai Tikvah at a solidarity rally for Israel held last Wednesday at the Calgary Jewish Centre.

About 400 people attended the rally to demonstrate support for Israel and for the pursuit of peace in the Middle East.

Speakers expressed the emotions shared by many in the room: sadness at the loss of life in rioting, frustration that hopes for peace have been derailed and that violence has replaced diplomacy, anger at biased reporting on the clashes, and disappointment that Canada supported the anti-Israel resolution passed at the United Nations Oct. 7.

"We gather to share our emotions and to offer our hopes and prayers for a just and lasting peace and for the safe return of the Israeli hostages [kidnapped by Hezbollah]," said David Prasow, president of Calgary Jewish Community Council. "We gather to show solidarity and support for Israel during these troubling and dangerous times."

Amir Maimon, counsellor at the Israeli Embassy in Ottawa, made a special trip to Calgary to address the gathering.

Maimon countered widespread media claims that it was the visit of Likud leader Ariel Sharon to the Temple Mount in Jerusalem just before Rosh Hashanah that provoked the latest violence.

"The violence started before Sharon visited," Maimon said, pointing out that two Israeli police officers had been murdered the day before, one in the West Bank town of Kalkilya, the other in Netzarim in the Gaza Strip.

The allegation that it was Sharon who triggered the rioting "is just an excuse used by the Palestinian Authority," Maimon said.

The Israeli army, he stated, is not acting, but is reacting to events as they unfold.

"We didn't invite the outbreak of violence; we were forced to respond."

Maimon rued the lack of support being shown Israel on the international stage.

"We are not supported by Canada, our traditional friend. We need your help and support to change public opinion and to influence decision makers, to make sure it won't be a one-sided story," he said.

That message was reinforced by both Lorne Paperny, who spoke on behalf of the Canada Israel Committee, and Aron Eichler, who represented B'nai Brith Canada. Both urged Calgarians to sign petitions in support of peace and reconciliation, to write letters to the editor presenting Israel's point of view, and to write to MPs, Foreign Minister Lloyd Axworthy and Prime Minister Jean Chrétien protesting Canada's support of the UN resolution condemning Israel.

"We cannot allow the [Canadian] government to be manipulated by distortions of reality," Paperny said. "We must not let Canada isolate Israel."

"It is our collective responsibility to stand together as *am echad* (one people), to stand together for the safety of the State of Israel," Eichler said.

All rabbis in Calgary participated in the rally: Rabbi Jamie Korngold of Temple B'nai Tikvah, Rabbi Seth Binus of Congregation House of Jacob-Mikveh Israel, Rabbi Moshe Saks of the Beth Tzedec Synagogue and Rabbi Menachem Matusof of Chabad Lubavitch. All offered prayers for peace.

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Crisis in Israel

CIC chair criticizes government support of Israel

BY MYRON LOVE
Prairies Correspondent

WINNIPEG — Canadian Jews are urged to lobby Prime Minister Jean Chretien and local members of Parliament to let them know that they find their record of support for Israel to be unacccceptable, unbalanced, unfair and unwarranted, says the chair of the Canada Israel Committee.

Speaking at a solidarity with Israel rally attended by over 400 at Winnipeg's Shaarey Zedek Synagogue, Joe Wilder slammed the Liberal government for voting in favour of a UN resolution condemning Israel for "using excessive force" in the current conflict with the Palestinians.

"Although our Foreign Minister, Lloyd Axworthy, has been helpful from time to time, Canada's voting record at the UN in support of Israel has always been questionable," Wilder said.

"There have been worse resolutions that Canada has supported. Canada's Jewish community has the right to feel that our government is deserting us. We must not allow our government to get away with being fair weather friends."

Wilder described the last three weeks as gut-wrenching and expressed fear for the future of Israel. He noted that Israeli Prime Minister Ehud Barak made "a quantum leap" for peace. He has offered more concessions than any previous Israeli leader. Yasser Arafat did not respond to the offer.

> *'Canada's voting record at the UN has always been questionable'*

"By not accepting Barak's offer, Arafat lost the advantage. President Bill Clinton called him on it. He went looking for support around the world and didn't find any. While Israel's stock soared, Arafat was seen an a rejectionist. His response was to foment violence to regain world sympathy. Israel's legitimate rights do not seem to exist in the minds of the Palestinians. If Ariel Sharon had not visited the Temple Mount, they would have found another excuse."

Wilder noted how Arafat has manipulated world opinion in an insidious manner and succeeded with the blood of children. "Arafat has 40,000 armed police," Wilder said. "Why does he send children armed with stones to confront Israeli soldiers? These children have been raised to hate and believe that martyrdom is the highest ideal."

In noting the destruction of Joseph's Tomb in Nablus by an Arab mob,Wilder pointed out that Israel is the only country in the region that protects all holy places and allows people of all religious beliefs access to their holy sites.

Rev. John Howson, national director of Bridges For Peace, a Christian organization that helps settle Jewish immigrants in Israel, expressed Christian solidarity with Israel.

"We aren't going to fall for the Palestinian verbiage," he said. "We know that only Israel and the Jews will safeguard our freedom of access to our religious sites. It seems strange for the Palestinians to be demanding more liberties when Prime Minister Barak offered them east Jerusalem and sovereignity on the Temple Mount and they turned it down."

Winnipeg Jewish Federation president Howard Morry read a letter from Lloyd Axworthy expressing his "deepest sadness at the deteriorating situation in Israel" and praying for peace and conciliation.

"It seems that only yesterday, peace was close at hand," Morry said.

"That is now light years in the past. It ended with the rioting, the mutilation of the Israeli soldiers in Ramallah and the use of children in the front lines to win people's sympathies.

"We can't allow ourselves to be manipulated by the media. This is not the time to turn away from Israel. Rather, we should be turning to our [non-Jewish] neighbours and making the case for Israel. We should show that we are proud to be Jews."

More Crisis in Israel coverage in next week's issue

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Israeli businessman kidnapped

Barak denies victim a Mossad agent

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ehud Barak acknowledged Sunday in an official statement that Hezbollah has kidnapped an Israeli citizen, Elhanan Tannenbaum. Barak condemned the act as "a Mafia-style operation that does not conform to the behavioural norms of the 21st century."

Responding to claims by Hezbollah Secretary General Sheik Hassan Nasrallah that Tannenbaum is a member of Israel's security forces, Barak said the man is not a state employee and "is not employed by any official body."

The prime minister said the kidnapped Israeli is simply an officer in the reserves, "like many other Israelis, and is not linked to security or intelligence organizations."

Israeli security sources also insisted last Sunday that Tannenbaum, who holds the rank of lieutenant-colonel in the reserves, is a businessman who has never worked on behalf of Israeli intelligence.

Sheik Nasrallah

The initial investigation into the kidnapping indicates that Iranian operatives or their associates are directly linked to the abduction. Israeli security sources mentioned Imad Maghniyah as a key suspect in organizing the kidnapping.

Maghniyah is considered a leading Hezbollah operative and is thought to be directly affiliated with the Iranian intelligence services. He is believed to be a special operations "contractor" for the Lebanese Shiite organization, and is suspected of being the architect behind the lethal bomb attack against the Israeli embassy in Argentina in 1992.

The initial information on Tannenbaum's disappearance reached Israel when Sheik Nasrallah announced Sunday morning on a Hezbollah television broadcast from Beirut that the organization was holding an Israeli Mossad agent with the rank of lieutenant-colonel.

The defence ministry was contacted by the abducted man's family, which said it suspected that Hezbollah had kidnapped Tannenbaum, a lieutenant-colonel in the reserves, with whom the family had lost contact 12 days earlier.

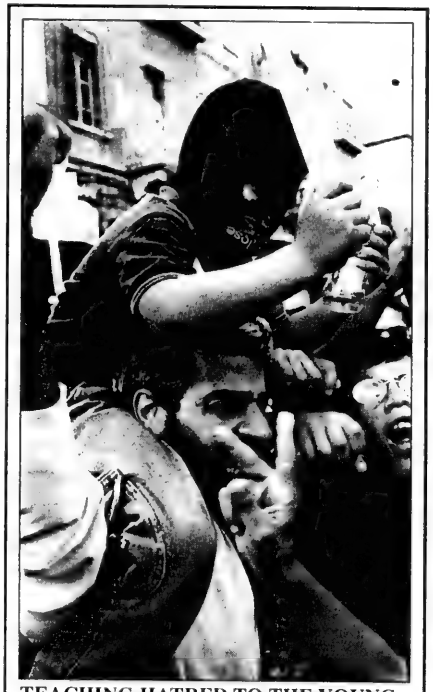
There are various theories regarding the reasons for Tannenbaum's disappearance. One version is that he left for Europe because of a family dispute; another is that he was travelling, perhaps to Switzerland, on business.

The purpose of Tannenbaum's trip remains unclear, although investigators believe he was on his way to meet people he knew.

One possibility investigators are considering is that his contacts detained Tannenbaum and transferred him, for a price, to Hezbollah operatives. Another hypothesis is that Tannenbaum was invited to participate in some sort of deal with people he did not know, and was then kidnapped.

In either case, investigators believe Tannenbaum fell into a well-planned trap.

Police and Shin Bet security service investigators visited the family at their home to gather information about Tannenbaum. The family was also asked not to discuss the case with the media or to volunteer information.



TEACHING HATRED TO THE YOUNG: **A Palestinian hoists an obviously young child on his shoulders during a demonstration against Israel. The child, however, was considered not too young by the adult to have his face masked in the traditional mask of terror.** **[Israel photo]**

Hezbollah — Masters of surprise

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

The recent kidnapping of Elhanan Tannenbaum, a reserve officer in the Israel Defence Forces, is believed to have been carried out by Hezbollah.

It appears that Tannenbaum was lured someplace by businessmen with whom he had ties, and then was abducted by Hezbollah operatives. It is fair to assume that he has not been taken to Lebanon and that he is either in the country where he was kidnapped or has been transferred to Iran.

Analysis

Hezbollah's claim that he is a Mossad agent is false.

In kidnapping an Israeli citizen abroad, Hezbollah crossed a red line, knowing full well that for some time now, Israel has refrained from responding to the organization's actions, in order not to open a "second front" in Lebanon.

Hezbollah positions in the border area are right under the noses of IDF troops, yet their men drive around without fear, even after the recent kidnapping of three IDF soldiers near Har Dov.

The announcement by Hezbollah's secretary general that an Israeli officer had been kidnapped left people in Israel a little confused about who was being referred to – except for Tannenbaum's family, who contacted the Defence Ministry and reported that Tannenbaum had been missing for more than a week.

Hezbollah has been involved in kidnappings in the past, when the organization operated under different names. In the 1980s, it kidnapped Westerners in Lebanon, and from the start it had Iranian support. Hezbollah and its leadership were never punished for these acts, nor for the bombings of the U.S. Marine and French barracks in Beirut in 1982.

Tannenbaum's case is the first time Hezbollah has kidnapped a civilian outside the borders of Lebanon. Hezbollah excels in surprise operations, the majority of which have not been met with an Israeli response.

The organization, with the help of Iranian intelligence agents, bombed Israeli and Jewish targets in Buenos Aires in the early 1990s. Hezbollah also surprised Israel and the South Lebanon Army when it used unarmed civilians to head military columns. This move resulted in the rapid collapse of outposts in the security zone in southern Lebanon, since Israel did not fire at civilians.

The organization has been using the same tactic since Israel withdrew from southern Lebanon in May: daily busloads of civilians are brought to the border to throw stones and Molotov cocktails at Israeli soldiers and civilians. During one such demonstration two weeks ago, Hezbollah kidnapped three IDF soldiers.

So far, Israel has chosen not to respond with force to these acts. But the IDF believes that Hezbollah will not cease its operations after the recent kidnappings. Iran is backing the organization's actions and Damascus is also not free from blame. It has failed to condemn these actions, and perhaps even indirectly encouraged them.

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Anti-Semitic violence on the rise in France

Ha'aretz Daily Newspaper Ltd.

PARIS — Tension between Jews and Muslims has mounted in France since the violence in the Middle East began, as dozens of anti-Semitic attacks against synagogues, Jewish schools and other institutions have occurred this month.

Synagogues have been attacked and "death to the Jews" slogans shouted at pro-Arab rallies, police and Jewish leaders said last week.

Firebombs were thrown at two synagogues in Paris and one in Lyon, causing damage to the outside of the buildings but no harm to any people, the reports said.

One attack occurred during Yom Kippur services. At another synagogue, worshippers who were leaving were met with stone-throwing and cries of "death to Israel" from youths waiting nearby. Anti-Semitic graffiti was found in at least two places in the Paris suburbs.

All around the Paris area, police protection was stepped up for Yom Kippur. "This is obviously linked to events [in the Middle East]," a police spokesperson said of the attacks.

According to Moise Cohen, president of the Israelite Consistory of Paris, still more assaults took place at a synagogue and a Jewish school in the Paris region over the Yom Kippur weekend. Cohen accused French media of covering up the extent of anti-Semitic activity since the outburst of violence in the Middle East two weeks ago.

"Let me remind you that there was a protest [that] Saturday ... where there were cries of 'death to the Jews,'" he said, adding that several commentators said it was the first time the cry had been heard in Paris since the German occupation during World War II.

Several Jewish buildings were stoned

Several thousand people marched on Saturday, Oct. 7, in Paris, Strasbourg, Lyon and Marseille, to show support for the Palestinian cause. In addition to chanting "death to the Jews," some Paris protesters carried a banner showing the Star of David equalling the Nazi swastika. Leila Shahid, the Palestinian envoy to France, criticized those protesters during her speech to the rally.

One Jewish representative, Gilles Taieb, said several Jews had been assaulted and slightly injured by Arab youths in Paris that Saturday night.

Several Jewish buildings were stoned, broken into or daubed with graffiti over the weekend before Yom Kippur, a spokesperson for the Paris Jewish community said.

Leaders of France's Jewish community met with President Jacques Chirac and Prime Minister Lionel Jospin last week and called for calm after the anti-Jewish attacks.

Last weekend, Jospin announced that his government has taken steps to ensure the safety of Jewish institutions. He said the justice ministry has advised French prosecutors to deal severely with anyone suspected of taking part in attacks against Jewish institutions.

He also said police will act aggressively to prevent "all acts and all attempted acts that are racist in character or anti-Semitic."

Jospin's remarks came just hours after a bakery owned by an Alsatian Jew in the eastern city of Strasbourg was set on fire, with the words "Jewish Assassins" painted on the bread shop in black.

Two synagogues in suburban Paris were also targeted, local authorities said. Assailants tried to set one synagogue on fire by hurling Molotov cocktails at it. The devices failed to ignite the building, and there was no damage.

Three youths were taken in for questioning by police after allegedly throwing bottles containing flammable material at another synagogue.

In Biarritz, where European Union leaders were meeting on the weekend, Chirac condemned the anti-Jewish attacks, calling them "intolerable" and "unacceptable."

"Everyone in France must respect the values of fraternity, liberty and tolerance that are the very foundation of our republic," he said.

Meanwhile, Likud leader Ariel Sharon's office announced last week that he would not be visiting France this week, as scheduled, because of security concerns. Sharon had been invited by a Jewish organization to visit Paris on Tuesday, Oct. 17, to take part in an evening meeting to support Israel.

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The week in Israel

Oct. 9

• Yom Kippur, but clashes with Palestinians continued.

Oct. 10

• UN Secretary General Kofi Annan vowed to discuss with Lebanese authorities the "situation" of the three IDF soldiers kidnapped over the weekend by Hezbollah gunmen. "The soldiers should not be harmed," Annan said. The soldiers are: Staff Sgt. Avraham Binyamin, Staff Sgt. Omar Suad and Sgt. Adi Avitan.

Oct. 11

• The IDF warned that the Palestinians were laying the groundwork for turning Joseph's Tomb into a mosque. The warning came after Palestinian workers began repairing the shrine after it was destroyed by rampaging Palestinians last week. The workers painted the domed roof green, the colour of Islam. The Nablus mayor claimed city officials simply wanted to return the building to the way it looked before the Six Day War.

Oct. 12

• A Palestinian mob murdered two IDF reservists in PA police custody. In a shocking display of barbarism, the mob mutilated the bodies of the soldiers and revelled in the blood of the two murdered men, Vadim Novefitch, 35, from Or Akivah, married only 5 days earlier and Yosef Avrahami, 38, from Petach Tikvah.

Oct. 13

• About 50 Palestinians torched the ancient Shalom Al Yisrael Synagogue in Jericho. The synagogue is clearly defined as a holy site in the Oslo agreements, and the Palestinian Authority was obliged to safeguard free passage to it for Israelis.

Files from JTA and Ha'aretz

Recent events demonstrate the power of democracy

By AMNON RUBINSTEIN
Ha'aretz Daily Newspaper Ltd.

Comment

Anyone who heard and saw the recent statements made by masked and unmasked men – Israeli Arabs, including Knesset members – also heard what was being said between the lines: There is a reawakening of the new-old hope that Israel can be destroyed just as the Crusader kingdom was destroyed some 1,300 years ago, that there is no justification for any national body in this area that is not Muslim-Arab.

The statements talked about "erasing the Green Line," about a Palestine stretching from the sea to the desert, and about the end of the Jewish state (on the pretext of the blood libel that Israel intends to destroy the mosques on the Temple Mount).

It must be noted that such talk was heard even before any Arab citizens of Israel were killed. But this renewed hope, which many of us thought had died long ago, is apparently based in part on the following:

- the unilateral withdrawal from Lebanon, which seemed like evidence of Israeli weakness;
- the concessions that Prime Minister Ehud Barak was willing to make to Palestinian Authority Chairman Yasser Arafat at Camp David, and afterward on the issue of Jerusalem as well, which were characterized in a false light as Israeli submission;
- the much publicized disagreements and "anti-Zionist" mood within Israel's divided society.

IDF soldiers protecting themselves in Kalkilya.
[Israpet photo]

The truth is that Palestinian leaders and the minority extremists among the Israeli Arab community are making a great mistake, a mistake that could lead to tragic results for all peoples in the Middle East. (The majority of Palestinians, it must be said, rejects, albeit in its passive way, violence and Muslim-Arab racism.)

The mistake is double: It misinterprets both the nature of Israeli democracy and our willingness to make painful compromises.

It is the nature of democracy to appear weak from without, while being strong from within. Until quite recently, the United States seemed to be at a serious low point, and many people predicted the end of the "American era."

The United States was humiliated in Vietnam, painfully bearing the internal schism that the war created. It submissively accepted the brazen Soviet invasion of Afghanistan. It accepted the capture of hostages and the siege of its embassy in Tehran, and many people believed that it was beginning to slide down a slippery slope, with the Soviet Union standing above it. Suddenly, with no preparation of public opinion, the Soviet giant collapsed and the apparent American weakling became the sole superpower.

Many have erred in assessing the strength of democratic rule. Experience teaches that democracy is strong in several ways. First of all, a modern economy can flourish only under a regime of freedom and liberty.

Tyranny is the enemy of growth.

The Arab world is backward, not because it is not talented – Western universities and industry are filled with Arab experts – but because its regimes are tyrannical, corrupt and backward.

Israel is in a comfortable position on the *Economist's* list of emerging economies, and in 23rd place on the UN's development rating. No Arab nation comes anywhere close. Israel's domestic product is greater than that of all of its Arab neighbours.

Furthermore, by nature, democratic society is a compromising society because it must consider all of its components. But when faced with a dead-end, no-choice situation, it gathers together all of its forces in order to win the war.

Dictatorial society conceals a deep and wide bitterness that hurts its ability to achieve total commitment. The withdrawal from Lebanon and the far-reaching compromises that Prime Minister Ehud Barak is willing to make are the sign, not of weakness that heralds the end, but rather of informed strength that is prepared for coexistence based on mutual respect.

Israel today is stronger economically and militarily than it has ever been before. This strength stems above all from its democratic rule and freedom of expression.

If it wants, the Palestinian leadership can achieve peace with us and learn from our democratic experience. But this leadership will be making a great error if it cannot comprehend both our strength and the secret of that strength.

Amnon Rubinstein is a member of the Knesset and former minister of education.

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Israel & the Jewish World

Can Israel trust the UN again?

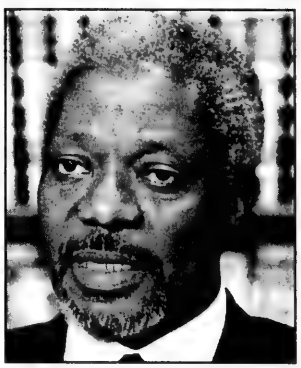
By MICHAEL J. JORDAN
Jewish Telegraphic Agency

NEW YORK — A UN Security Council resolution that blames Israel for the Middle East crisis reveals that the world body is still biased against the Jewish state, say Israeli diplomats and North American Jewish observers.

Moreover, they say, it reinforces concerns that the United Nations cannot be a trusted third party in the peace process. It also underscores why it should not be granted guardianship of the Temple Mount in Jerusalem – a suggestion floated by Israel prior to the recent outbreak of hostilities.

The UN resolution passed by a vote of 14-0. The United States abstained while Canada voted in favour.

The resolution noted the disproportionate number of Palestinian victims, without mentioning Jewish casualties; it condemned the excessive use of force against civilians; it omitted the apparent unwillingness of Palestinian leaders to rein in the rioters; and it mentioned the Temple Mount only by its Arabic name, Haram As-Sharif.



UN Secretary-General Kofi Annan

"The resolution is one-sided, unfair and doesn't portray the entire reality," said one Israeli diplomat. "Unfortunately, the Security Council proved that it probably will not be able to play the role of an unbiased, honest broker in any future negotiations."

Israel's long-troubled relations with the United Nations had improved of late, mostly because of Prime Minister Ehud Barak's efforts to achieve peace. After years of lobbying, the country had attained official – albeit partial and temporary – entry in May into the Western European and Others Group, one of five regional UN groupings.

Prior to its admission into the group, Israel was the only one of 189 UN member states shut out of the regional grouping system, and therefore ineligible to serve on the Security Council and prominent UN agencies. But the recent resolution indicated that little has changed, say some.

"The Security Council has reverted to being an arena of political warfare being used by Arabs against Israel," said Harris Schoenberg, chair of the UN caucus of Jewish non-governmental organizations, an umbrella for about 25 Jewish groups.

More condemnation seems to be in store for Israel.

The Geneva-based, 53-member Commission on Human Rights is scheduled to hold a special session this week to discuss the Middle East crisis. Special sessions are rare; the last was to discuss the crisis in East Timor.

"Considering the commission's track record, it's fair to assume that things will not go well for Israel," said Michael Colson, executive director of the Geneva-based UN Watch, noting that each year, the commission ritualistically passes five anti-Israel resolutions.

Schoenberg and other critics, though, singled out for praise UN Secretary-General Kofi Annan, who as of this writing, was trying to mediate the release of three Israeli soldiers kidnapped on the Israeli-Lebanese border by the Islamic militant group Hezbollah.

Jewish UN-watchers have often lamented the way in which Arab and Muslim member-states use their control over large blocs of votes to batter Israel.

To assure a large majority on votes or resolutions, they allegedly bully their allies, including the Europeans, with threats to cut off oil supplies or foreign trade and investment.

That's why, if anything, the resolution reaffirms the primacy of need for the United States to be a true "honest broker" in the peace talks, Jewish observers say.

This image likely weighed heavily in America's decision to abstain, as U.S. officials appeared intent on not antagonizing their other allies in the Middle East. U.S. national security adviser Sandy Berger said the abstention was "motivated by a very deep concern" for Israel, but was informed by security and intelligence sources who had advised that Palestinians would greet a veto with a potentially explosive reaction, and "diminish if not end our ability to end the violence."

Nevertheless, a number of Jewish activists expressed "disappointment" and "dismay" that the United States didn't veto the resolution. For the most part, though, they were careful not to criticize President Bill Clinton too loudly.

The American Israel Public Affairs Committee (AIPAC), however, said "by not vetoing this one-sided attack, the United States has lent support to those nations seeking to isolate Israel. At this critical time, it is imperative for the United States to stand by Israel, as efforts continue to put an end to Palestinian violence."

Sources indicate, however, the UN resolution would have been much harsher if not for the intervention of U.S. Ambassador Richard Holbrooke and others.

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'A recurring nightmare'

By VIVA PRESS
CJN Israel Bureau

This article was written just after the Yom Kippur weekend.

JERUSALEM — Israelis are feeling disappointed, anxious and sad in the wake of nearly two weeks of violence.

"The situation is sad," said a tour guide in Jerusalem. "I don't see how there can be peace with [Palestinian Authority Chairman Yasser] Arafat anymore. The Palestinians said they'll take care of Joseph's Tomb and then they go and destroy it."

The rioting, which broke out the day before Rosh Hashanah, has Israelis wondering what will happen next.

"The situation is very difficult," said Shai, 27. "I'm carrying a gun now. I never carry it, but now you never know what's going to happen."

On a recent Sunday morning, for example, Shai is among only a handful of Israelis walking down Ben Yehuda Street, which is in the heart of downtown Jerusalem and is usually brimming with people. A number of Israelis have chosen to stay away from crowded places in fear of terrorist attacks, while others try to stay away from the capital city itself.

Ruth Eglash, who lives in Maoz Zion just outside of Jerusalem, went to the capital city's mall last week. She relates that she was one of the only ones there. "It was strange that it was so empty," she said.

The Old City has also been empty. Usually packed with Israelis and tourists on a Saturday afternoon, the narrow cobblestone streets have, over the past two weekends, resembled a ghost town rather than a busy market.

When the violence first erupted, Arab storeowners went on strike to show Palestinian Authority Chairman Yasser Arafat their support. But after a few days, the striking storeowners were reportedly given the option to reopen the shops that serve as their livelihood.

"The strike in the Old City is theoretically optional," explained Nadir, a Christian Arab storeowner who has not sold anything since the fighting broke out. "But only stores selling food can be open. The rest of us have to close our doors. We're not allowed to sell to the tourists. Israel doesn't care if we're open or not. The Palestinians keep us closed."

"Yasser Arafat doesn't care about the general Palestinian public. He is using them as a means to an end," said another Christian Arab storeowner in the Old City, who has been banned by Palestinian Arabs from working while the riots are taking place. "He got his ratings up. That's what he wanted."

The situation is a "recurring nightmare," said Eglash, who witnessed the intifadah in the early 1990s. "I think the violence is being planned; it is not spontaneous as the foreign media will have you believe. It is too cozy having the riots around Rosh Hashanah and Yom Kippur."

Most foreign media reports have failed to mention that the fighting coincided with the Jewish New Year and the Ten Days of Repentance. The reports also blame right-wing politician Ariel Sharon's visit to the Temple Mount as the provocation behind the clashes.

"To blame Ariel Sharon is wrong. I don't like him, but every Jew has a right to visit the Temple Mount," said a restaurant owner who pointed out that the rioting began the day after Sharon's visit which was erev Rosh Hashanah.

The clashes of the last two weeks are the worst Israelis have seen in a long time.

"Everyone is very tense. No one is sure of what will happen next," said Steve Linde, an editor at Israel Radio. "It is clear that the Palestinians have decided not to keep to [Prime Minister Ehud] Barak's ultimatum. And there's going to have to be intense international pressure for both sides to come back to negotiations. The alternative measure is too scary to think about."

The violence has Israelis rethinking their views on the peace process and whether a peace can exist in the Middle East.

"I never thought there could be peace with Arafat or the Palestinians and this fighting shows I was right," said teenager Hadassah Even-Chen. "The violence is very tragic but we have to respond with strength and force because that's all the Palestinians understand."

"If peace is built on trust," said an Israeli who works with Palestinians towards coexistence, "then Arafat has broken that trust. I don't think he has proven himself, but I do think peace can exist. It will just take a lot longer to achieve. These past two weeks make me feel both sides have lost control. It is going to be more difficult to return to the peace process."

"There can only be peace with the Palestinians if it is good for them," said Shai of Jerusalem, who refused to give his surname. "Arafat is a terrorist – he always was and always will be. [But] he's the least crazy out of all of them, and if we can, we should make a deal with him."

Merav Ginou, a university student in Jerusalem, said a full-out war is unlikely, but admitted that she is still worried.

"I don't know what will happen," she said. "But negotiations must continue."

Israelis are undecided about Barak's role in the fighting. His cabinet ministers have offered the most criticism so far.

"After Barak says he will do something, he should do it. He can't keep giving warnings, because then we look weak," MK Gidon Ezra told Israel Radio.

"The situation is as grave as it ever was," said MK Tommy Lapid, as Barak's 48-hour deadline to release the three captured soldiers loomed. "To abruptly stop negotiations is not the correct way to go. On the other hand, we can't continue with how things are now."

"Mr. Barak always puts a deadline, then ignores his own deadlines," Lapid said on radio. "What is important is whether we can continue negotiations."

According to a *Jerusalem Post* poll, Barak's support has gone down among Israelis during the fighting, whereas the clashes have raised Arafat's status among his people.

"The Palestinians need violence to be put in good standing with the world," said the tour guide, who added that Israel was seen by the world as the do-gooder in the negotiations before the violence erupted. "Arafat was seen among his people as weak and his support was low. Now he has gained popularity and the world is back on his side."

"The violence has hit Israel harder than it has for a long time," said Israel Radio's Linde. "It has come into Israeli cities, including Nazareth and Jerusalem proper. If there's an escalation of violence it could be a threat to peace between Israel and the Palestinians or any of the other Arab countries."

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Arts & Travel

Moroccan-born singer brings Edith Piaf to life

By KATHRYN KATES
Special to The CJN

TORONTO — Fans of the late French chanteuse Edith Piaf, affectionately known as the Little Sparrow, have been flocking to see singer/songwriter Raquel Bitton's critically acclaimed show, *Raquel Bitton Sings Edith Piaf, Her Story... Her Songs.*

Moroccan-born, San Francisco-based Bitton began performing her sold-out, self-produced concerts at New York's Carnegie Hall at the beginning of the year. She has since put on the show at a number of venues, including Montreal's Place des Arts, and will be appearing at Toronto's Massey Hall on Nov. 4 at 8 p.m.

Bitton says she is not an imitator of Piaf, but an interpreter of her music and life story. Ironically, it wasn't in French Morocco that Bitton discovered her father's old Piaf records, but in America, where her family immigrated when Bitton was 11.

"I understood my voice had to find a niche, and the greatest niche for me was [Piaf's] repertoire that was born between 1920 and 1947," Bitton says.

Raquel Bitton

A 20-piece orchestra backs Bitton's performance. She listened to more than 450 Piaf recordings and hand-picked 24, some not ever sung live by Piaf herself. The evening's musical offerings include the heart-wrenching *La Vie En Rose* and *Pleure Pas* (Don't Cry), as well as more upbeat numbers like *Les Flons Flons Du Ball* (The Happy Sounds Of A Ball).

In addition to the songs, mostly in French, Bitton tells the story of Piaf's music and life, in English.

"Piaf's story is unusual. She had a tragic life from birth to 17, and she rose to be the highest paid performer in the world, thanks to Jewish French composer Raymond Assot, who took her from the streets to the great theatres. She died penniless at the age of 47 in 1963," Bitton says.

"Her songs mirror everybody's life, so it was so easy for me to capture the repertoire; and because of my Jewish background, I am a natural storyteller. I always say before my show that there will be only one Piaf, but out of her ashes will come new voices that she inspired. I am deeply inspired, I love my life with its up and downs and don't need to be her."

Piaf's connection to the Jews of Europe was deep. "Piaf was responsible for helping Jews during World War II," Bitton says. "Piaf was considered the den mother of Stalag 3. She would take pictures of prisoners and come back with false identification, claiming that these 'musicians' played with her. She would go in with a trio and come out with a chamber orchestra."

Bitton says she was not attracted to Piaf by her tragic life, but by the words of her songs. Piaf's lyrics captivated Bitton with compelling stories of every-day life that grabbed her heart.

Bitton travelled to Paris in 1992 to film a PBS documentary about the French songbird. While there, she encountered Charles Dumont, composer of Piaf's signature song *Non, Je Ne Regrette Rien* (No Regrets), and Henri Contet, writer of many Piaf favourites. Contet was impressed by the American singer's talent and kept in touch with her. The two last met in Paris in January 1998, three months prior to his death at age 92.

Bitton's early life was also burdened with hardships. The natural talent, who had performed at the casino in Marrakesh at the age of seven, moved with her family to Casablanca, where both parents worked for the American Air Force. Tragedy hit when her oldest brother, a soldier in the Israeli army, was killed during the Six Day War.

His death was covered by the media, making the family uncomfortable living in Morocco and they emigrated. The Bitton family arrived in California with nothing. The singer credits the Jewish organization ORT for helping her family in San Francisco.

Things are now good for the mother of two, Julian, 12, and Natalie Sabrine, 10. Bitton has recorded four CDs – *I Wish You Love, Changes, In A Jazzy Mood* and *Raquel Bitton Sings Edith Piaf...The Golden Album.*

Gerald Prolman, Bitton's husband of 14 years, sold his successful business and has spent the last year devoting his time to his wife's career. Since his involvement, she has signed on with the William Morris Agency and Higher Octave Music/Virgin Records. Her plans include recording a fifth album inspired by Black American artists who came to Paris in the 1920s, as well as a sixth CD of her own compositions.

So successful was her first Carnegie Hall appearance that Bitton has been invited back to to perform with conductor Skitch Henderson and the New York Pops.

To catch Raquel Bitton in concert at Massey Hall, call 416-872-4255. Tickets cost from $35 to $85.

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Arts & Travel

Matt Cohen's posthumous memoir adds insight to his legacy

By SHELDON KIRSHNER
Staff Reporter

Matt Cohen, the celebrated novelist, never got over the gnawing feeling that, as a Jew, he was essentially an outsider in Canada.

In his posthumous memoir, *Typing: A Life in 26 Keys* (Random House), Cohen observes that Canada's greatest novelists, including Margaret Atwood and Robertson Davies, gained a dominant place in the Canadian public imagination.

"All of them were writing out of a conservative, small-town centred, restrained Protestant tradition that found a tremendous echo of self-recognition across the country.

"But for writers of a slightly younger generation, for example the offbeat, very unconservative, unProtestant, unrestrained offspring of a completely different cultural and religious tradition, which I happened to be, no such echo was to be found."

As a result, Cohen was convinced that he was simply "spinning his wheels" and working harder to write more books for fewer readers.

In the penultimate pages of this brooding, sometimes poignant work, which he finished in the last six months of his life, Cohen summarizes his views on this delicate issue. As he puts it:

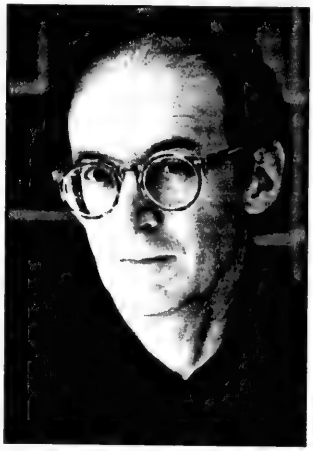
"One of the strange things about being a writer in Canada ... is the gradual realization that if one is not writing books that represent the white, conservative, middle-class and Protestant values of the literary establishment, one is forever destined to be seen ... as unimportant and marginal..."

These bracing comments are typical of *Typing*, which is published about a year after Cohen succumbed to cancer at the age of 56.

Cohen, as he appears here, is a refreshingly honest and direct memoirist nagged by self-doubts and weighed down by invariably constant financial insecurities.

Born in Kingston, the scion of an assimilationist family not unfamiliar with anti-Semitism, he studied science at the University of Toronto before switching into the arts and social sciences.

When Cohen was 21 and drifting, his father, a chemist, presented him with a portable Olivetti typewriter. But Cohen had already begun to write seriously, having unsuccessfully submitted short stories to a raft of American magazines. "In the end," he acknowledges, "I wrote because I was lonely..."



Matt Cohen

Canadian historian George Grant (*Lament for a Nation*) recommended Cohen for a teaching job at McMaster University's department of religion. But on the eve of Cohen's interview, Grant warned him to play down his Jewishness. Such was the temper of the times in Canadian academia in the early 1960s.

As Cohen freely admits, he knew nothing about religion, save from what he had learned at Hebrew school. Yet it didn't seem to matter.

In short order, Cohen left McMaster and became writer-in-residence at Rochdale College in Toronto. However, he did not really launch his writing career until meeting fledgling publisher Dennis Lee and tearing a ligament in a pickup basketball game. Confined to a cast for two weeks, he started his first novel, *Korsoniloff*, a dud.

Cohen's fifth book, *The Disinherited*, was a breakthrough for him. But, having been an all-consuming effort, it wrecked his marriage.

He claims he "discovered" his voice at 30. "My discovery of my own voice came along with the realization that I was the kind of writer who wrote much better when I was writing about other people."

In 1979, with *The Sweet Second Summer of Kitty Malone* behind him, the editor Anna Porter advised Cohen to explore a Jewish theme that would reveal more about himself. "Anna had often told me I should write fiction that was more personal and more Jewish."

Heeding her advice, he produced *The Spanish Doctor*, an historical novel set in 15th century Spain and brimming with Jewish characters. It received a scathing reception in Canada.

Throughout *Typing*, there are fleeting references to his precarious finances. On page 162, he writes: "And, as usual, I was flat broke." Some 30 pages later in this 248-page memoir, he takes note of the fact that he had a grand total of $200 in his bank account, and that he depended on journalism and book reviewing for a living.

Cohen, a self-effacing person I once had the pleasure of interviewing, was so devastated by the poor reviews garnered by *Nadine* (1986) and *Emotional Arithmetic* (1990) that he pronounced himself "totally washed up." At a low ebb, he wrote: "The world of books had come to seem entirely artificial and contrived, and books themselves optimistic little fairy tales that couldn't touch or contain what I was going through."

The critical success of *Elizabeth and After*, Cohen's last novel before his untimely death on Dec. 2, 1999, lifted his spirits. It should have. The book won the Governor General's Award for fiction. But within weeks of its publication, he felt "something had gone dead inside me." He had lung cancer. Cohen was taken from us too soon, but his legacy as a formidable writer lives on.

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FRENCH FILMMAKER PRESENTS HOLOCAUST FILM AT YORK U

Claude Lanzmann, noted French filmmaker of *Shoah*, screens and discusses his latest work, *A Visitor from the Living*, later this month under the auspices of York University's Centre for Jewish Studies.

The film presents an interview with **Maurice Rossel**, the only official of the International Red Cross to have gone to Auschwitz when it was working at maximum efficiency as a death camp. Rossel claims to have witnessed no horrors there or at Theresienstadt. Subtly but relentlessly, Lanzmann leads Rossel to reveal the startling anti-Semitism that shaped the reports of his visit.

Presented in co-operation with the Canadian Centre for German and European Studies. Free admission. York U, Vari Hall A. Tuesday, Oct. 31, 7:30 p.m.

* * *

A Rabbi's Designs: Rabbi W. Gunther Plaut, the Holy Blossom's senior scholar, is moderator of Unlimited By Design, a product design symposium featuring designers **Don Chadwick**, **Bruce Hannah**, **Pattie Moore** and **David Stowell**.

The symposium focuses on the creation of everyday objects that enhance activities of people regardless of age and physical differences. Its slogan is: "Whether you're eight or 80, you want the world to work for you." Rabbi Plaut is author of *The Price and Privilege of Growing Old*.

Design Exchange, 234 Bay St., Toronto-Dominion Centre, Tuesday Oct. 24, 7 p.m. Admission $8, DX members $5. 416-216-2160.

* * *

Music & Drama

• **Clarissa Hurley** directs a production of *King Edward III*, an anonymous Elizabethan play once attributed to **Shakespeare**. Adults $12. Studio Theatre, 4 Glen Morris St. Oct. 18 to 22, 25 to 29. 416-978-7986.

• **The Beehive Singers** are at The Senator, Oct. 24 to 29.

• As part of Holocaust Education Week, Medina Theatre presents a staged reading of *Poor Ostrich* by **Hemro**, a realistic fable revealing Jewish attitudes and reactions in pre-Holocaust Berlin. Free. B'nai Brith Building, 15 Hove St. Oct. 30, 8 p.m.

• Alumnae Theatre presents *Talley's Folly* by **Lanford Wilson**. The one-act play, winner of the Pulitzer and other prizes, explores the would-be romance between a Jewish accountant and a Southern belle in Missouri in 1944. Oct. 20 to Nov. 12. 70 Berkeley St. (at Adelaide). $15 or less. 416-955-9227.

* * *

Steeped in the vernacular: Too often this column receives press releases and circulars promoting new theatrical works crafted by trendy artists with their fingers apparently on the pulse of the vernacular of pop culture, as evidenced in movies, music and trash-TV.

The post-post-modern esthetic, obsessed with death and the grotesque, has seemingly banished its heroes and ideals to the underworld. Or so one might gather, upon glimpsing the disturbing promotional photograph for *E-llusions*, a new play written and directed by **Igal Hecht**, and produced by Chutzpa Productions.

The poster shows a man, wearing only underwear, standing over another man and forcing the barrel of a revolver into his mouth, as a young woman, dressed in a high-school blouse and tie and a miniskirt, looks upon this demeaning scene of victimization and violence.

The play is supposedly an exploration of the cultural world of the post-Generation-X demographic group (dubbed "Generation E"). It is, we are told, an admittedly confused "journey into the human mind" that contains "all the elements of a drug-induced fantasy."

Despite its unappealing veneer, *E-llusions* may yet have merit; this is, after all, the era of *Fargo* and *Pulp Fiction*. Featuring actors **Ron Furman** and **Raquel Michailov**, *E-llusions* runs Oct. 18 to 22 at the Poor Alex. Tickets $10 in advance (416-324-9863), $12 at the door.

Eye On Arts invites communication from any playgoer able to contradict our considerable apprehensions regarding this production.

* * *

At the Galleries

• Works by **Salvador Dali**, **Michael Dumas**, **Dubi Arie** and others, as well as rugs, antique furniture and other items, come under the gavel at a Fine Art Auction in aid of Epilepsy Ontario. Uptown Gallery, 43 Martin Ross Ave., Unit 1 (north of Finch, off Dufferin). Thursday, Oct. 19. Preview 7 p.m., bidding 7:30. 416-739-1929.

• A solo exhibition of new oil paintings by Moscow-born artist **Israel Broytman** is showing at Klim Art Galleries, 2473 Yonge St., Oct. 19 to Nov. 7. Broytman's "haunting portraits of everyday objects" invite contemplation. Reception with artist, Oct. 19, 7 p.m. 416-932-9221.

• Fifty landscapes by the late **George Paginton**, focusing on Île d'Orléans in the St. Lawrence River, are on view at the Odon Wagner Gallery, 196 Davenport Rd. Oct. 20 to Nov. 18. 416-962-0438.

Eye on Arts

By Bill Gladstone

A hitchhikers' guide to the exotic

By SHELDON KIRSHNER
Staff Reporter

If you're one of those travellers drawn irresistibly to the exotic and somewhat mysterious allure of Asia, the following guidebooks should be of interest.

Laos, known as the Land of a Million Elephants, is one of the least developed countries in southeast Asia. Torn by war until quite recently, it is probably what Thailand looked like decades ago.

Until the 1990s, few tourists ventured into Laos, a nation blessed by scenic landscape and golden temples and palaces. But now, with the onset of peace, the trickle has turned into a stream.

If you plan to visit, pick up Lonely Planet's *Laos*, the third edition of which is distributed in Canada by Raincoast Books. A fact-packed compendium filled with lovely color photographs, it will surely whet your appetite for Laos.

Not being as isolated as Laos, Vietnam gets far more tourists than its neighbor.

The fifth edition of Lonely Planet's *Vietnam* explains why it is such an attractive destination. Flip through its pages and your senses will be awakened to bustling cities, picturesque outdoor markets, unspoiled beaches, lush jungles and rugged mountains, glistening rice paddies and exquisite temples. And as an added plus, the Vietnamese are extremely friendly and hospitable.

Japan, being the most developed country in Asia, is terribly expensive, even by Western standards. However, if you take Lonely Planet's *The Hitchhiker's Guide To Japan* to heart, you will get by relatively cheaply.

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TRAVEL TALK

BY BILL GLADSTONE

THE BATTLE OF JOSEPH'S TOMB

"Joseph's bones, which the children of Israel had brought up from Egypt, they buried in Shechem, in the portion of the field that Jacob acquired from the children of Hamor, the father of Shechem, for a hundred kesitahs; and it became a heritage for the children of Joseph." – Joshua 24:32.

One of the casualties of the disturbances in Israel this month was Joseph's Tomb in Nablus – Shechem of the Bible.

It was a simple white-domed building built in honour of Joseph, perhaps one of the most blessed and illustrious Biblical figures prior to David. It was situated in the largest Palestinian town in the West Bank, a place where few Jews have dared to venture.

There has supposedly been a perpetual Jewish presence at Joseph's Tomb and other key religious sites in Israel since the beginning of the exile, nearly 2,000 years ago.

It's hard to get information about Joseph's Tomb. The Israel Government Tourist Office in Toronto, normally so ready to supply brochures and information about places in Israel proper, had not a word of description to offer about this Jewish holy site on the West Bank. For obvious reasons, they don't encourage tourists to go there.

Of the four or five Israel guidebooks on my shelf, only *Lonely Planet* (1992 edition) makes reference to Joseph's Tomb. *Lonely Planet* says it is similar to Rachel's Tomb in Bethlehem, and relates that IDF soldiers were then guarding it to keep the precarious, pre-Oslo peace.

Rabbi Lawrence Hoffman's *Israel: A Spiritual Travel Guide* (Jewish Lights, 1998) lavishes appropriate attention on Rachel's Tomb and the tombs of the patriarchs and matriarchs in Hebron, but makes no mention of Joseph's traditional burying ground.

The Internet allows the curious to learn something of the Tomb's recent history. It is not, sad to say, a place of repose.

There is a Jewish enclave in Nablus, surrounded by territory controlled by the Palestinian Authority – actually, the PLO.

There is a yeshiva at the Tomb. Five years ago, some students had sought to pray all night at the Tomb. The PLO, wrathful, asserted that the Jews were plotting to establish a synagogue. There were clashes, shootouts and standoffs.

During the "tunnel" riots of September 1996, a Palestinian mob firebombed the Tomb, burnt army jeeps and prayerbooks, and killed six Israelis. *Washington Post* columnist Charles Krauthammer called the episode "the Middle Eastern equivalent of a mob of whites torching a black church, killing parishioners and burning its holy objects."

The remaining Jews were evacuated. Not surprisingly, many returned. The Tomb was rebuilt. In December 1996, the yeshiva students drove up to the Tomb in an armoured car under the watchful eyes of Israeli troops, Palestinian police and CNN telecameras.

Now, sadly, Joseph's Tomb is back in the news. And it may stay there for some time. During the latest attack, a Palestinian mob abducted and murdered Rabbi Hillel Lieberman, a second cousin to Joseph Lieberman, the U.S. Democratic vice-presidential candidate.

Palestinian construction workers sent to repair the trashed Tomb have painted its dome green, the colour of Islam, prompting an Israeli Army officer to remark that they are attempting to turn "a Jewish holy place into a Muslim mosque."

The spirit of peace is not dead; it has just gone temporarily underground. In the meantime, travellers to Israel are advised to exercise heightened caution.

Last week, Canada's Department of Foreign Affairs and International Trade warned Canadian visitors not to travel into east Jerusalem (including the Old City), the West Bank and Gaza, Nazareth and areas of the Galilee. It also advised Canadians to be especially cautious in Jaffa, and especially alert while in transit anywhere in Israel.

For updated advisories or bulletins from the Department, visit the Web site http://voyage.dfaitmaeci. gc.ca/ destinations/menu_e.htm

To reach the Israel Government Tourist Office, phone 416-964-3784 or e-mail igto@idirect.com

Settling the confusion over Tova concerts

TORONTO — There is some confusion between the two upcoming, very different Theresa Tova concerts.

The concert and reception to launch The Shtetl Foundation at the Leah Posluns Theatre, at 8:00 p.m. on Oct.31, will consist of Shtetl Songs and Stories performed by Tova, Yaffa Eliach and Cantor Louis Danto.

Tickets can be purchased at 905-731-8117 or at Israel's Book Stores.

The concert at 8 p.m. on Nov. 19 at the Toronto Centre for the Arts, George Weston Recital Hall, will feature an entirely different repertoire, launching new CDs by Tova (*Telling Stories*) and the Waletzky Trio (*Crossing the Shadows*).

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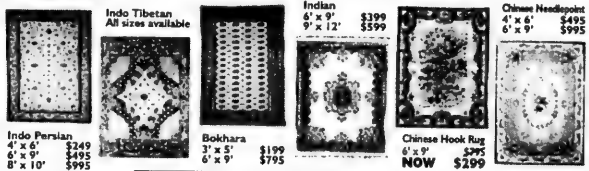

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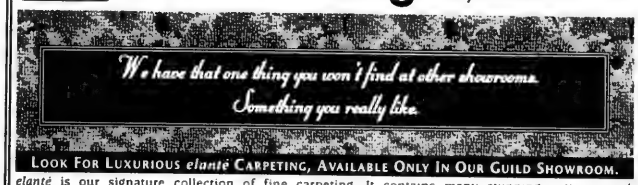

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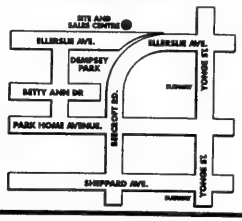

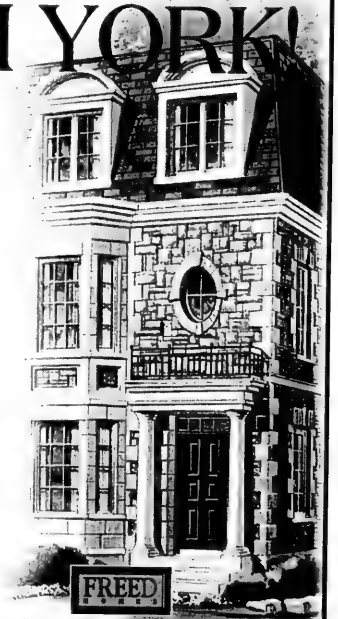

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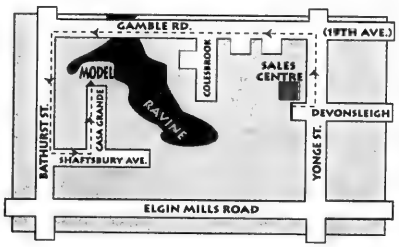

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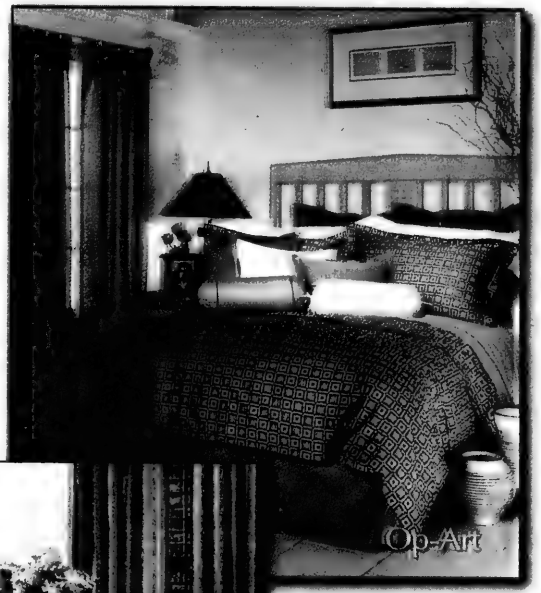

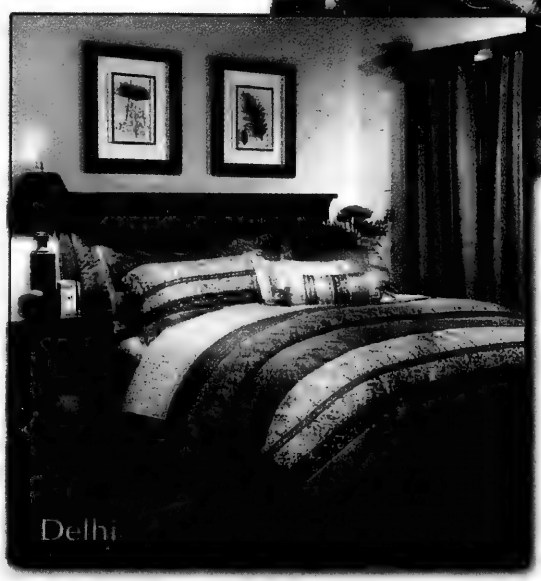

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Home 'Suite' Home

Through cooling days and longer nights, let Royal keep your dwelling bright

Recently, after 20 years at its Avenue Rd. location, Royal Lighting expanded its showroom for the second time in the past year. This well-lit, spacious showroom lets Royal spread merchandise out to show each piece in the best light. Set close to the sidewalk, illuminated till 1 a.m., the high, wide windows let the featured pieces sparkle like diamonds.

Inside, there's as much viewing space as in the windows. And the quantity and range of lighting products has been expanded to match the space.

These bright windows carry a message: Lighting is one of the most esthetically satisfying ways to upgrade your home.

For practical reasons as well, fall is a good time for lighting upgrades. During cooler weather, you spend more time indoors with family or guests. Thinking about a dining room chandelier, or pot lights for the rec room, to make your home warmer and brighter? Whatever you need, it's here at Royal.

With 200 different suppliers, Royal carries a huge range of lights and fixtures for every budget, need and taste from economy lines (e.g. bulbs by the case), to upscale hand-crafted work such as Schonbek crystal. "Our selection," says Royal's Michael Gladstone, "is probably Toronto's best."

This includes a full range of accessories. There are lampshades, for example, in case you want a new shade for a fine old lamp.

You'll find lamps in every price, size, style and color: halogen and non-halogen; modern and traditional; table, desk, wall, floor, study and reading lamps. There are line voltage lights, and low-voltage lights which let you install a halogen bulb transformer; track and recess lighting; and many specialty bulbs.

Royal also carries a wide crystal selection, both in traditional styles, and less ornate, square-cut contemporary forms. Crystal goes well with traditional decor, or finishes like Chinese black lacquer, which reflects light brilliantly. Let Royal help match your choice to your home.

Not only can lighting contribute to the beauty of your dwelling. It also enhances safety and convenience.

Royal stocks a wide range of outdoor fixtures including low-voltage lights, garden sets, and garage and outside door lamps — both for nighttime safety and convenience, and a pleasant outdoor atmosphere.

Brightening your porch or verandah, for example, makes it easier for you and your guests to get from their cars to your door and back. And Royal has a full selection of lights and fixtures for lawn, garden, garage or driveway. They will even illimunate a backyard rink for your kids.

Royal is one of Toronto's major fan dealers. It's Canada's largest Casablance dealer, with fans ranging from $99 to $1,600.

Yes, a fan can make your home more comfortable in cool weather, by distributing warm air evenly. It doesn't change the temperature: it creates comfort by moving air from warmer rooms to cooler ones, and thus saves heating costs.

In many two-storey houses, for example, the top floor is often too hot in winter. A properly positioned stairwell fan can remedy this, moving warm air down from the second floor.

Today, most ceiling fans are reversible: they blow air downward in summer; and in winter, they blow upward, drawing cooler air from the lower part of the room and pushing warm air down from the ceiling. Also, they disperse tobacco smoke.

Ceiling fans come with lights, or lights can be added, thus replacing fixtures. They come in 36-, 42- and 52- inch sizes, in many different styles and colors, with pull chains, switches or remote control. Some can be set to turn on at a certain temperature— and, for security, to turn lights on and off at random.

Royal's experienced, well-informed staff make sure you go home with the product you want. They know what questions to ask. If you buy a lamp, for example, staff will ask about window illumination, wall color, fixture location and other variables, including your tastes.

"We're a full-service store," Gladstone emphasizes. "When you spend money, you want personal attention."

Every salesperson is an accredited lighting consultant. You enjoy the same service as the many designers, decorators and builders who buy lighting and fixtures here.

You'll find Royal Lighting at 1549 Avenue Rd. Telephone 416-782-1129.

Advertising Feature

Home 'Suite' Home

One Glen Park reinvents the condominium

If the free spirit in you rebels at the notion of "downsizing" as you grow older, you'll be happy to know that at least one developer agrees with you.

David Feldman, President of Camrost-Felcorp, sets a new standard in elegant living with the launch of One Glen Park, an exclusive collection of condominium residences. It's only fitting that this cutting-edge development should occur in North York, where Camrost-Felcorp's previous successes include Village Gate, the Madison Centre, the Residences of Manhattan and Madison, and the Hollywood Plaza Grand Regent.

Barbara Klein, Community Sales Manager for Camrost-Felcorp, is well-acquainted with the frustration of prospective buyers who dread being shoehorned into smaller quarters — and their elation at finding an alternative. "Downsizing sounds great, until *you're* the one being downsized," she says. "This project is not just another condominium; it's a solution for people who want to not only maintain their existing lifestyle, but enhance it." Those disenchanted with boxlike offerings at other projects have found, with One Glen Park, that "they're not losing a home, they're moving into a better one. It's a house in condo's clothing," says Klein.

Gourmet kitchen with state-of-the-art appliances: everything a cook could want

Keeping Shabbos dinner where it belongs

Many have been so taken with the concept that they've purchased multiple units, and customized them to their taste — effectively building a brand new "dream home."

Equal space, with amenities galore — and without the hassles of property maintenance and security. What does it all mean?

It means Shabbos dinner for 20 is *still* Shabbos dinner for 20 — in your own home, not at your daughter's because you don't have room. It means you can still "run a restaurant" in your kitchen — a new, state-of-the-art kitchen that will make cooking for family and friends a greater pleasure than ever. (For larger gatherings, the well-appointed party room has kitchenette facilities suitable for on-site catering).

It means that when they visit, your children and grandchildren can surf the web to their hearts' content on the Rogers Wave high-speed connection. This feature, notes Klein, is typical of One Glen Park's intrinsic value and attention to detail. "The quality is built in from floor to ceiling," she beams. "Features that are extra elsewhere are standard here."

Among many others, these features include spacious balconies, nine-foot ceilings in the main living areas, designer kitchens with state-of-the-art appliances, and elegant master ensuite baths complete with whirlpool.

You'll also enjoy private underground parking, an attentive concierge, and two custom-designed elevators, with one serving as a Shabbos elevator.

Ironclad security means you can pick up and leave at a moment's notice and travel without having to worry about your property or your vehicle.

One Glen Park also offers a number of other features other condos don't, like individual heating and cooling pumps, so you don't get stuck with inflated bills from shared heating and air conditioning. A complete fitness centre that would make an Olympian proud will allow you to enjoy the benefits of exercise year-round, as well as a rejuvenating steam shower.

As the Crown Jewel of Camrost-Felcorp's "Signature Collection", One Glen Park offers an array of options and finishes limited only to your imagination. Most buyers, she says, are taking full advantage — especially at the pre-construction prices in effect as of this writing.

Perhaps the greatest advantage of One Glen Park is its location. For those who've spent the better part of their adult lives in the Bathurst / Glencaim area, moving into One Glen Park means remaining connected to the old and familiar — shopping, restaurants, bakeries, synagogues. As one buyer noted, "You don't know how much it means to be able to walk to shul, the same shul I've gone to for 30 years — and to know that I'm still within walking distance of my children."

Pre-construction prices for limited time only

In the broader sense, living at One Glen Park means being part of a community, says Klein. Many purchasers to date were friends or neighbours to begin with, and were drawn to the project by word of mouth. Underscoring the neighbourly feeling is a main lobby, complete with fireplace, that would be the envy of the Waldorf Astoria. Upon seeing the artist's rendering, one buyer was moved to declare, "I guess now I'll have to wear designer shorts to pick up the mail!" — to which his wife retorted, "it's about time!"

Units range in price from $348,800 to just over $1 million, with considerable savings still available on a variety of features and options. Designer shorts are negotiable.

"House in condo's clothing": maintaining and enhancing a lifestyle

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Feature

Walking through Jewish history in London, England

By MYRIAM SHECHTER
Special to The CJN

"No schlepping, please", announces our tour guide, Shaughan, in a resonant baritone voice.

Shaughan is shepherding us through London's East End alleys and the back streets of colourful Whitechapel and Spitalfields, as he unravels "a tale of synagogues and sweatshops."

We had previously taken another walking tour with Shaughan, a professional actor as well as a certified guide, who was known for his well-researched and amusing anecdotes and who would occasionally break into a song or two. We knew we would be in good hands.

As this tour was focused on a more recent period in the life of the British Jewish community, I decided to acquaint myself with the beginnings of Jewish immigration to England.

I found the perfect source of historical information at the Jewish Museum, located in an elegant Victorian building (The Raymond Burton House, Camden Town, 129-131 Albert St., London NW1 7NB, www.jewmusm.ort.org) close to one of the most exotic and brash outdoor markets in the city, the Camden Lock Market.

The museum is divided into three main areas: the Ceremonial Art Gallery, the Temporary Exhibition Gallery, and the History Gallery. And it is here, within the discreet elegance of the History Gallery that one can get acquainted with the history of British Jewry, through well-documented panels, a large variety of objects, posters, portraits, and a very cleverly designed interactive map of the history of Jewish settlements in England.

There is no evidence of any settlement of Jews in England prior to 1066, when William the Conqueror encouraged the Ashkenazi Jews of Rouen, the capital city of Normandy, to settle in London. More Jews followed, also settling in York, Canterbury, Oxford, Lincoln and Winchester, as well as in a number of smaller towns and villages.

Excluded by all trade and craft guilds, most Jews became moneylenders, thereby, in fact, providing England with its first banking system.

Others worked as pawnbrokers, doctors and traders. The community also included several learned rabbis who contributed to Tosafot (supplements to the Talmud).

In the 12th century, during the Crusades, anti-Jewish feelings generated attacks against the Jews. Although they benefited from some occasional protection – as in Lincoln, where the Bishop Hugh of Avenon extended his personal protection to the community – the situation soon deteriorated.

At York, mobs killed all Jews they could find, then laid siege to the rest of the Jewish community. The 150 remaining Jews committed suicide rather than fall into the hands of the mob.

King Edward I arrested and imprisoned 600 Jews from all over England in the Tower of London, and 270 of them were hanged and their property confiscated.

Finally, in 1290, more than 200 years before the Spanish Inquisition's Edict of Expulsion, Edward I expelled all Jews living in England at the time, and for a period of over 360 years, there was no Jewish community or place of worship in the British Isles.

Thus, England had the dubious honour of being the first nation to expel all its Jews.

The return of the Jews to England happened as a consequence of a number of apparently disparate events. One reason was the constant Jewish need to find places to live according to their faith and traditions.

Following the 1492 expulsion from Spain, many Spanish Jews fled to Portugal; however, in 1497, the Jews of Portugal were ordered to be baptized, thus becoming New Christians or Marranos. To escape persecution by the newly installed Portuguese Inquisition, many of these New Christians emigrated from Portugal to London, officially as Catholics, but secretly practising Judaism.

Jews returned after expulsions

Another factor that contributed to the return of Jews to England was an interesting turn of events which took place around the ascent of Puritanism and the establishment of the English Commonwealth.

In spite of crucial religious differences, Puritans and Jews held important beliefs in common, such as the veneration of the Hebrew Bible and the fulfilment of the promise of the Messiah.

The Puritans' were therefore well disposed towards the return of the Jews, but they also believed that once the Jews were exposed to the Puritan's form of Christianity – so different from the pomp of the Catholic faith – they would accept Jesus as the Messiah and the Second Coming would take place.

About the same time, Rabbi Menasseh ben Israel, a well respected Amsterdam rabbi, relied on a notion that England was the key to the Redemption and set to work to convince Oliver Cromwell to favour the readmission of the Jews to England. After a number of setbacks, the bill was finally passed on February 1656 under King Charles II.

I pick up the thread of the story as Shaughan escorts us to the Bevis Marks Synagogue, England's oldest synagogue, in the heart of the "City" of London. In 1701, the Bevis Marks Synagogue replaced the first Jewish house of worship in nearby Creechurch Lane, dating from 1657.

The synagogue, discreetly located in an interior court (Bevis Marks St., London EC3, tel.171 626 1274), has hardly changed since the ever growing Spanish Portuguese community paid Joseph Avis, a Quaker builder, L2,650 to build them a magnificent place of worship modelled after the synagogue in Amsterdam.

Over the years, the Bevis Marks Synagogue became the stage for the development of the Anglo-Jewish community, a place of worship, a forum for exchanging ideas, and also a centre for extending charity to needy Jews in England. Its venerable walls have witnessed close to 300 years of stories and events.

Next to its superb wooden ark is the seat – the only one with hand rests and a foot stool – initially reserved for the famous philanthropist Moses Montefiore (1784-1885), and later on for his descendants, guests of honour and royalty.

Legend has it that underneath its seven stately candelabras, Isaac d'Israeli was refused the bar mitzvah of his son, Benjamin, following some internal disagreements. Apparently, this led to his conversion which, in turn, opened the way for Disraeli to become prime minister of England.

The synagogue's 400 candles have shone over many illustrious visitors such as Prince Philip and the Lord Mayor of London.

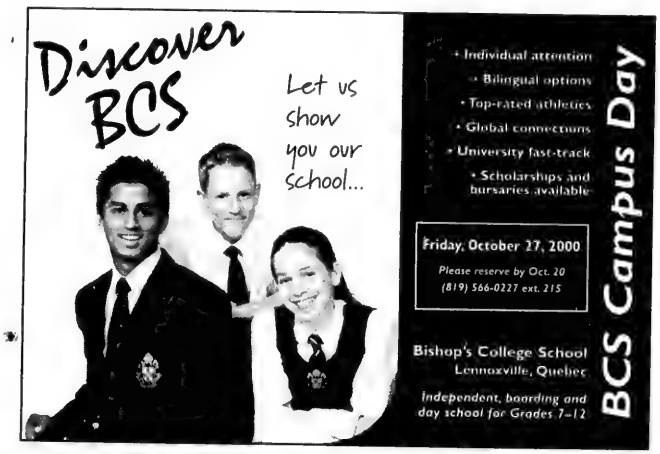
As the Jewish community started gaining civil rights and respect, its members rose to a variety of important positions: Lord Chief Justice, members of Parliament, no less than eight Lord Mayors, even a Viceroy of India.

Leaving the synagogue, we continue our walk through the nearby neighbourhoods of Whitechapel and Spitalfields, where almost every street and every house have stories to tell, stories about the poverty of the refugees from Eastern Europe persecution and pogroms, stories about backbreaking labour and renewed hope, about individual struggle and community support.

We walk through Petticoat Lane, now renamed Middlesex Street, the locale of the shmatte trade; we visit the former site of the Free School and discover that this excellent Jewish school is still very much operative today, and it is still free; we admire the elaborate architecture of the "Soup Kitchen for the Jewish Poor," which provided food for the needy between 1902 and 1950 and is now on its way to conversion into luxury apartments after a few decades as a kosher ice-cream factory; we stroll by the original 17th-century Huguenot tenements that became a Jewish ghetto, now being renovated into fancy expensive townhouses; we gaze upon the rendering of a violin embedded in a sidewalk, a memento of Mr. Adler's Yiddish Theatre which, in 1880, left England for the *Goldene Medina*, America.

We finally part from Shaughan, our genial Scots Irish guide, who recites for us – with much gusto – a poem about Jewish children, throws in a few Yiddish words for good measure, and waves to us a theatrical "Shalom!".

Myriam Shechter is a writer who lives in Toronto.



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Mr. Irving Eisner, Holocaust survivor, author of *Dachau, Book One: Prisoner 89012*, and *Dachau, Book Two: Back To The Camps 50 Years Later*, was born in Czechoslovakia. At the age of 17, he was taken to the ghetto and death camps.

Hear how he survived the Holocaust.

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Octogenarian's exhibit shows her passion for primary colours

By CYNTHIA GASNER
Special to The CJN

TORONTO—Multi-faceted artist, Sophie Katz, 80, will have her first major commercial exhibition at the Nathan Shiff Gallery from Oct. 26 to Nov. 18. The opening reception with the artist will be held on Oct. 25 from 6 p.m. to 9 p.m.

Interviewed in her Sheppard area home, surrounded by her eclectic paintings, sculptures, carved wood, papier maché, displays of jewelry and multi-media works, Katz spoke of her previous exhibitions at several venues including York University.

Sophie Katz

Her passion for primary colours is evident. These are reflected in her oils, acrylic, watercolour, and egg tempra paintings in both the realism and abstract modes.

Her abstracts reflect her scientific background and her love of forms such as crystals. This is also evident in some of her creative jewelry designs which incorporate astronomical features.

Katz was born in Warsaw, Poland and although she arrived with her parents in Montreal at the age of six, she recalls much of her life in Poland and her crossing to Canada. Her father, Rubin Myer Halpern spoke 13 languages.

In Montreal, she attended McGill University where she received a bachelor of science degree in biochemistry in 1941. She joined the staff of the National Research Council in Ottawa as a research assistant in the lab of Dr. Morris Katz, who she later married.

She received a teaching certificate and taught at the Hillel Academy, Ottawa's Hebrew Day School. After she moved to Toronto, she worked at York University on the NASA space project in a lab that did research on hazardous conditions.

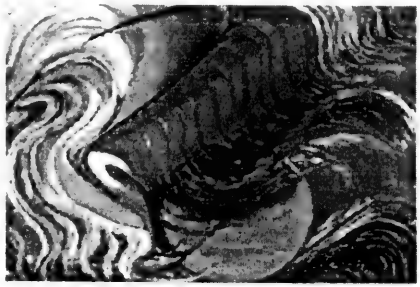
In mid-life, says Katz, "I decided to pursue a long cherished goal, that of going to art school." After six years of study, she graduated from the Ontario College of Art and continued her studies at the School of Fine Arts at York University. Her background in science combined with her creative talents have led to the diversified works both personal and mythological.

The exhibition at the Shiff Gallery, she says, will include a bronze sculpture of three women titled, Escape from the Past—past, present and future.

Among her paintings will be an acrylic titled, the Cosmic Chicken which represents work of a famous psychiatrist. And her jewelry will feature a variety of stones, silver, gold and other materials.

Katz says that she has written a poem for every piece or painting explaining that there is a theme in every one of her works.

The Nathan Shiff Gallery is located at 1252 Danforth Ave. at Greenwood. The gallery is open Tuesday to Saturday from 1 p.m. to 6 p.m. For more information call, 416-463-8957 or fax 416-463-8355.



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Israeli and Palestinian scientists collaborate

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — In a unique relationship, Israeli and Palestinian scientists have linked laboratories to try and discover why hearing loss in infants is four times greater in the Middle East than in Western nations.

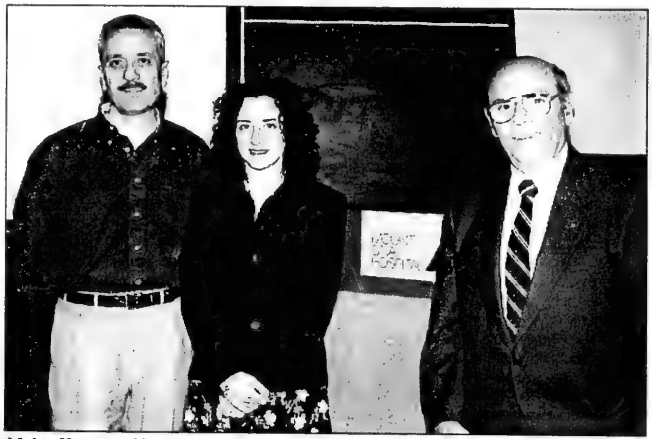
Researchers Karen Avraham of Tel Aviv University and Moien Kanaan of Bethlehem University in the Palestinian Authority are working together to study the genetics of hearing loss, a problem that is prevalent in both Israelis and Arabs.

The scientists led a recent workshop at Mount Sinai Hospital sponsored by the Isabel Silverman Canada International Scientific Exchange Program (CISEPO), based at Mount Sinai Hospital and the University of Toronto.

The non-governmental, charitable organization, which supports the basic science work of Avraham and Kanaan, is dedicated to enriching academic medicine and health care in Canada and internationally, and to contribute to peace building in the Middle East by providing academic, financial and direct collaborative support for a variety of programs.

Recently, CISEPO, which was formed in 1984, launched a project to screen 12,000 newborn Israeli, Jordanian and Palestinian infants in the Middle East. The project combined the efforts of almost 75 hospitals and clinics through the CISEPO-supported Middle East Association for Managing Hearing Loss.

The collaboration, which is a model for peace building in the Middle East, said Abraham, "is not specific to the field of hearing loss, but serves as a model for other conditions, as well."



Moien Kanaan of Bethlehem University (left) and Karen Avraham of Tel Aviv University presented their studies on the genetics of hearing loss at Mount Sinai Hospital. Dr. Arnold Noyek (right) is chair of the Isabel Silverman Canada International Scientific Exchange Program, which sponsored the workshop along with University of Toronto.

Research into hearing loss has traditionally lagged behind other diseases, she said, but recently there have been "tremendous advances."

Work at the two labs involves working with families of deaf people, as well as deaf mice, because their inner structure is very similar, said Abraham.

"When the two labs began collaborating, we quickly established a scientific relationship. Today, we tend to trivialize the relationship because it came so easy, but it is not trivial.

"The great thing about science is that it can overcome borders; diseases are the same on both sides," she said.

The Middle East is unique in its population, said Kanaan, because there are "many isolated ethnic groups with high rates of inbreeding. Marriage patterns indicate that 40 percent to 50 percent of marriages are among first cousins or extended family. This encourages genetic abnormalities such as deafness.

"Palestinian deafness is double the rate of worldwide deafness. It is a significant problem, but no structures are in place to take care of deaf children. We are all interested in that problem. Science can transcend political boundaries," he said.

Hearing loss affects everyone, whether directly or indirectly, said Dr. Catherine Chalin, associate professor of public health sciences at the University of Toronto. "About one in 1,000 children are born with profound deafness, about two in 1,000 acquire it later on, and about one in four people have some kind of hearing loss by age 17."

In Canada, she said, there are no health policies in place with regards to hearing loss. "We are walking away from the strong measures we need to take in society.

"Many children and adults in Canada live in poverty, and in poverty there are repeated ear infections and trauma coupled with lack of help. Ignoring hearing loss as a public health issue causes disadvantaged children."

The collaboration between CISEPO and the two Middle East labs is a great opportunity to level the playing field, she said. "This collaboration will help all of us. Health, disease and disability should know no borders, just as we should know no borders.

"People should work together on common problems. The bottom line is that health is important to all people, not just in the immediate community, but in the world."

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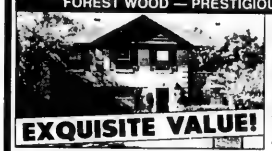

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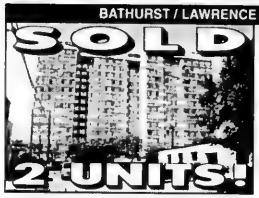

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Large 4 bdrm, main flr lib, fin basement with nanny's 1/4's, gourmet kit, hardwood flrs. On quiet crescent! **Mark Waxman

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BATHURST-CENTRE "ROSEDALE NORTH"
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330 OBITUARIES

With profound sadness, we announce the passing of **Gary Holt,** age 46, of Winnipeg. He leaves to mourn his beloved family - wife Sara (Bernath), children Jonathan, David, Rachel & Carly, his parents, Molly & Bill Holt, his brother Murray Holt, sister Susie Holt-Ginden, nieces Laura & Jamie Holt and nephews Joey & Benji Rothman. As well, Gary leaves many dear friends and colleagues whose lives were enriched by his presence.

Following a year of study at Yeshiva University in Jerusalem, Gary graduated with a Bachelor of Commerce (Hons.) from the University of Manitoba. He became a Chartered Accountant and joined the family business, Industrial Metals, in 1979. His unparalleled integrity as a businessman gained him the respect and friendship of the many people he encountered in the scrap metal industry.

Gary's dedication to his faith and to the synagogue was tireless. His example instilled in his family the highest moral values, which they carry on. His greatest pride and joy were his children. He reveled in their exceptional academic achivements and artistic talents.

Gary was a kind, decent, gentle, honest, trusting and faithful friend. We treasure every moment he was with us.

Funeral services were held on Tuesday, October 3rd, at the Herzlia Synagogue and Shaarey Zedek Cemetery. Pallbearers were his dearest and closest friends, Frank Lavitt, Lewis Rosenberg, Mitch Cosman, David Greenberg, Steven Rosenfield, and brother-in-law, Jeff Ginden.

In honour of Gary's unforgettable life, donations will be gratefully accepted by Herzlia Adas Yeshurun Synagogue, 620 Brock St., Winnipeg, Manitoba R3N 0Z4 or Cancer Care Manitoba, P.O. Box 2248, Winnipeg, Manitoba R3C 4A6

Go in peace, Gary. You enhanced every life you touched. We miss you. We love you.

Your Family & Friends

BOKSER, Benzion - on Oct. 5, 2000, late of 41 Beaver Valley Rd.
KOTLER, Elsie - on Oct. 7, 2000
LUBIN, David - on Oct. 7, 2000
SINGER, Joyce - on Oct. 3, 2000, late of 1201 Steeles Ave. W
PIOTROKOWSKI, Benny - on Oct. 3, 2000
BERMAN, Alex - on Oct. 4, 2000, late of 23 Acton Ave
WEGROWSKI, Wolf - on Oct. 4, 2000
FREEMAN, Harry Abraham - on Oct. 8, 2000, late of 1 Clark Ave
GROSSBERG, Roslyn - on Oct. 8, 2000, late of 35 Canyon Ave
KURETZKY, Sam - on Oct. 8, 2000, late of 29 Aldburn Ave
RICH, Florence - on Oct. 8, 2000, late of 645 Castlefield Ave.
BENQUESUS, Ruben - on Oct 9, 2000.

Steeles Memorial Chapel

335 UNVEILINGS

The unveiling of a monument to the memory of the late
DR. JOSEPH KLINGHOFER ז"ל
will take place
Sunday, Oct. 29th, 11:00 a.m.
Dawes Road Cemetery
Beth Tzedec Section
Relatives and friends are invited to attend.

The unveiling of a monument to the memory of the late
PAULINE ZENER ז"ל
will take place
Sunday, Oct. 29th, 11:00 a.m.
Bathurst Lawn Memorial Park
Shomrai Shabbos Section
Relatives and friends are invited to attend.

336 CARD OF THANKS

The Board and Members of the
Transnistria Survivors Association
deeply mourn the untimely passing
of our beloved president and friend
YEHOSHUA (OSSIE) NADEL ז"ל

His leadership and devotion to our cause and survivors community will always be remembered. His inner strength and passion for life will remain an inspiration for all who knew him.

We extend our deepest condolences to his beloved wife Marsha and children Michael, Shoshana and Ari.

The Family of the late
JACOB (YANKEL) FRIEDMAN ז"ל
Wish to express our sincere thanks and appreciation to our relatives and friends for the kindness, comfort and generosity shown during our recent bereavement. We thank you and wish you all a Happy and Healthy New Year.
Miriam, Hindy, Larry, Allan & Caryn, Joe & Joanne, Jason, Amanda, Amy & Cassie Friedman

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CLASSIFIED DIRECTORY

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Women seeking Men

To respond to an ad, Call **1-900-451-4552 Ext. #65**

A WONDERFUL LIFE
Single Jewish female, 5' 5", blonde, blue eyes, attractive, fit, stylish, accomplished confident, adventurous active, no children traditional and conventional seeks male 38-48 yrs, who's somewhat cultured, charismatic, fit, stylish, witty, social, family man, humourous, enjoys outdoor as lover, soulmate and friend **AD#1492**

FRIENDSHIP
Single mom with one daughter, 41 yrs, 5' 6", slim, very attractive, warm friendly, enjoys great conversations, long walks, love children and dogs, seeking professional male, 40-45 yrs, over 5' 10", with similar interests for friendship **AD#1338**

PETITE AND SLIM
Single female, 33 yrs, petite and slim, attractive, educated, professional, down to earth, good sense of humour, seeks male, 32-40 yrs, respectful, kind, handsome, intelligent, good sense of humour, able to share his emotions **AD#1084**

SMILES & LAUGHTER
Widowed, Jewish female, humourous, cute, petite, intelligent, artistic, secure, auburn hair, brown eyes, enjoys bridge, music, the theatre, long walks, movies, seeks Jewish male, 58-68 yrs with similar interests **AD#1612**

LOOKING FOR A COMPANION
A very pretty , very well educated modern Orthodox lady, who loves Israel, seeks a successful, emotionally secure man of around 50 years, of age, for friendship and companionship **AD#1668**

SERIOUS INTENTIONS
Single female, Jewish professional, kind, active, creative, honest, seeks Jewish male, 38-45 yrs, intelligent, easy going, slightly adventurous, with a winning smile **AD#1287**

Men seeking Women

To respond to an ad, Call: **1-900-451-4552 Ext. #65**

I LIVE IN BARRIE
Divorced businessman, 40, yrs, part-time Dad, humourous, social drinker, in Toronto weekly, enjoys skiing, travelling, dining and activities with kids, seeks female, 31-39 yrs, good looking, slim, active, loving, nurturing, enjoys boating, water skiing, to share dreams and ambitions with **AD#1163**

HEART OF GOLD
Single white female, 34 yrs, good hearted, sincere, easy to get along with, seeks female, nice, sincere, good sense of humour, good conversationalist, loves to socialize. **AD#1267**

GIVE ME A CALL
Single male, 6', brown hair, brown eyes, educated, enjoys dining and dancing, movies, sports, outdoor activities, good conversation, seeks female, seeks Jewish female, 29-35 yrs, for loving relationship. AD#1439

LASTING RELATIONSHIP
Jewish male, 46 yrs, look younger, cute smile, university educated, employed, full time, professional, with good manners, enjoys dining, movies, sports events, hiking, nice parks, and walks around downtown, seeks attractive Jewish female, 33-41 yrs, for casual datin leading to lasting relationship AD#1264

SEEKING SOULMATE
Single white male, 58 yrs, romantic, self-employed, professional, enjoys travel, movies, good conversation, quiet evening, seeks female with similar qualities and interests. **AD#1216**

L'CHAIM
Single Jewish female, attractive, vivacious, 5' 5", long brown hair, brown eyes, fit, kind, sincere, fun to be with adores, her Jewish heritage, seeks male, Jewish, 40-55 yrs, handsome, established, non smoker, kind, fun loving, traditional values **AD#1031**

A BIT SHY
Widowed female, secure, independent self sufficient, a wide variety of interests, seeks male, nice, kind, romantic, with similar qualities and interests **AD#1437**

ARE YOU AVAILABLE
Divorced Jewish physician with a great sense of humour and eclectic tastes, seeks an emotionally available Jewish professional man aged 50 or over for a possible long term relationship **AD#1435**

SEEKING LOVE
Single female, beautiful, values intimacy, kindness, music "touches my soul", believes in love Seeks male, 50-65 yrs, established, secure, and enjoys travel **AD#1235**

SPEND A LIFETIME
European born lady, seeks a friend to spend her life with She enjoys walking, dancing, dining out, watching television and nice evenings **AD#1423**

SEEKS NON-SMOKER
Single, attractive and intelligent lady seeks a man between 62 and 70 yrs, who is honest, caring, established, and a non-smoker to share life with. She enjoys travel, theatre, dining and quiet evenings. **AD#1030**

LOVELY LADY
Single female, mid 50's, attractive, intelligent, energetic, seeks interesting and outgoing male. She enjoys music, movies, dining and dancing **AD#1341**

HONEST A MUST
Single female, Chomer Shabbst, 5' 4", 42 yrs, blue eyes, brown hair, voluptuous, sensual, fun loving, seeks male over 5' 9", Chomer Shabbst, emotionally and financially stable and good sense of humour She enjoys travel, the theatre and boating **AD#1493**

LET'S CONNECT
Single male, Jewish, 39 yrs, professional free-lance writer, lives in the north, Toronto area, enjoys baseball, jogging, movies, sports, travel, biking, seeks female with similar qualities and interests **AD#1641**

GOOD TIMES AHEAD
Single male, professional, 52 yrs, active fit, 2 university aged children, enjoys politics, art, adventure, travel, seeks female Jewish with similar interests and qualities **AD#1415**

CAPABLE OF LOVING?
40 year old business owner, who lives in Barrie, who loves life and has a creative sense of humour, seeks a slim, good looking and active woman, who is capable of loving and nurturing and accepts the same. **AD#1523**

SPECIAL PERSON
Single male, 48 yrs, professional, honest, sincere, romantic, non smoker, enjoys sailing, skiing, biking, photography, dining and dancing, travel, seeks female, 38-50 yrs, non smoker 5'2" - 5' 6", with similar interests. **AD#1408**

SERIOUS INTENTIONS
Single male, 35 yrs, professional, 5' 8", very fit, handsome, kind, young at heart, spiritual, enjoys nature, the theatre, world traveller, family life, capable, open minded, and loves to have fun **AD#1585**

ROMANCE ON THE HORIZON
Single male, 52 yrs, young looking, fit, 5' 10", 175 lbs, brown hair, brown eyes, slim to medium build, good listener, enjoys sports, movies, dining and dancing, long walks, romantic evenings, seeks female who's affectionate, passionate, romantic, down to earth, humble, and open minded. **AD#1486**

CUTE & EDUCATED
Cute, auburn haired widow, seeks a kind, sincere, loving man, between 56 and 57 yrs She likes theatre, walking and bridge, is humourous, petite, has brown eyes, university educated and secure Likes all of life's pleasures **AD#1527**

LET'S LOVE AGAIN
Single professional female, 52 yrs, European background, speaks Hebrew, down to earth, family values, seeks male 50-58 yrs with similar qualities and interests for serious relationship She enjoys travel, dining and dancing, movies, and the theatre **AD#1407**

CLASSY LADY
Divorced Jewish female, classy, attractive, late 40's, slim, non smoker, fun loving, intelligent, no dependents, good sense of humour, and a wide variety of interests, seeks male, 48-63 yrs, intelligent, Jewish, professional, honest and financally secure **AD#1286**

AN EXCEPTIONAL COMPANION
Single female, professional, 45 yrs, 5' 7", slonder, attractive, modest, stylish, tasteful, non smoker, generous and sincere, seeks Jewish male, 50+ yrs, with substance and integrity She enjoys art, travel, life, love and laughter **AD#1141**

STYLE & CLASS
Single Jewish female, 29 yrs, beautiful, seeks male, 30-45 yrs, professional, university educated, outgoing, good sense of humour, respectful, honest, with a sense of style and class She enjoys sports, movies, community and cultured events art, dining and dancing **AD#1260**

LOVES LIFE
Single female, 50'ish, 5' 7", blue eyes, professional, confident, intelligent, fit, fun loving, easy on the eyes, no excess baggage, good sense of humour, seeks male, warm, affectionate, who's able to share his emotions. She enjoys the theatre and travel **AD#1113**

LET'S CHAT
Single female, professional, pretty, petite, red hair, enjoys music, movies, travel, fine wine, art galleries, musicians, seeks male, 54-65 yrs, kind, successful, good sense of humour, educated **AD#1191**

MAN OF THE WORLD
45 yr old male, sexy and attractive, conservative, off shore stock trader, Toronto native, lived in Israel a lot, seeks a person with similar qualities, for a good relationship **AD#1618**

SERIOUS INTENTIONS
Single Jewish male, 45 yrs, 5' 7", medium build, university educated, humourous, adventurous, sensitive, non smoker, health conscious, family oriented, seeks female with similar qualities and interests He's a nature lover. **AD#1058**

SUNSHINE ON MY SHOULDER...
Single male, musician singer-songwriter, enjoys sporting events, music events, movies, restaurants and dancing, seeking female, who's down to earth, outgoing, someone I can get along with, for a positive long term relationship **AD#1548**

ROMANTIC AT HEART
Single male, 61 yrs, business professional employed, active, outgoing, enjoys, dining and dancing, fine wine, romantic evenings, seeks female, active, attractive, classy, well groomed, for possible long term relationship. **AD#1561**

SERIOUS RELATIONSHIP
Self employed, male, 40 yrs, 5' 10", 170 lbs, short hair, lives in Thornhill, enjoys movies, dancing, dining out, comedy shows and more, seeks female, 30-37 yrs, who's interested in a serious relationship. **AD#1057**

FRIENDS 1ST
Single Dad of 2 children, professional, employed, well groomed, enjoys movies, theatre, dining and dancing, the outdoors, seeks single female, single mom's welcome, medium height and build, strong Jewish values. **AD#1584**

FRIEND AND COMPANION
Widowed female, 5' 6½"-5' 7" 130 lbs, red-dish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend **AD#1105**

COMPANIONSHIP
Female, attractive, slim, tall, energetic, intelligent, spiritual, seeks unattached male, for companionship **AD#1263**

FRIEND AND COMPANION
Widowed female, 5' 6½"-5' 7", 130 lbs, red-dish brown hair, brown eyes, fun, intelligent pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend **AD#1105**

ARE YOU OUT THERE
Female, seeks non smoking male in his 40's, who's intelligent, secure, active, and has a sense of humour **AD#1037**

SWEET AS HONEY
Single Jewish female, late 20's, attractive, fit, auburn hair, green eyes, educated, employed, traditional values, strong cultural beliefs, with a zest for life, enjoys dining and dancing, romantic adventures, seeks professional Jewish male, 30-45 yrs, for possible long term relationship **AD#1259**

FRIENDS 1ST
Single mom of 2 children, 38 yrs, attractive, spontaneous, adventurous, from Israel, enjoys movies, travel, loves children, pets, seeks male, 38-45 yrs, with similar interests and qualities **AD#1450**

DOG LOVER
Divorced Jewish female, 36 yrs, 5' 4", slim, optimistic, insightful, idealistic, social, conscious, appealing, both inside, inside and out, seeks male, 34-48 yrs, who's stable, must be humourous, has eclectic, interests, in terms of films and music, enjoys exercise and loves dogs **AD#1489**

SOULMATE SEARCHING
Separated Jewish female, 49 yrs, petite, 5' 2", blue eyes, auburn hair, enjoys travelling, bridge, the theatre, long walks, good conversation, seeks male with similar interests and qualities **AD#1587**

TIRED OF BEING ALONE?
Widowed male, 54 yrs, 5' 7", very fit, handsome, 5' 7", attorney, kabalist, cultured, schoiar, author, poet, world, explorer, public speaker, financial whiz, seeks female, to be my soulmate, for everlasting relationship. **AD#1592**

CARING RELATIONSHIP
Professional male, 67 yrs, active, easy going, enjoys the outdoors, fishing, gardening, cooking, classical, music and reading, seeks attractive, slim female, who's down to earth, unpretentious, non smoker, with similar interests, for reciprocal caring relationship **AD#1404**

LOVE TO TRAVEL
Young, 60 year old male, educated, semi-retiree, healthy, active and secure, seeks slender female, for permanent relationship, who has no commitment, that would interfere with winters in the sun or European adventures. **AD#1380**

OLD FASHIONED VALUES
Single male, 47 yrs, conservative looking, good sense of humour, enjoys dancing, old movies, country drives, seeks female, late 40's, to early 50's, does not have to be slim, single mom's okay, very down to earth. **AD#1327**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, 5' 8", husky build enjoys the theatre, movies, dining and dancing, travel, music, long walks, good conversation, seeks female, 28-39 yrs, single mom's okay too! with similar qualities. **AD#1567**

FRIENDSHIP FIRST
Handsome professionally employed male, 46 yrs, university educated, ambitious, romantic, affectionate with cute smile, enjoys music, concerts, dancing, movies, sporting events, scenic drives, walks, nice parks, seeking attractive young lady, 32-42 yrs, for casual dating leading to lasting relationship. **AD#1012**

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HONEST A MUST
Single female, 42 yrs, 5' 4", (Shomer Shabbst), blue eyes, brown hair, voluptuous, sensual, good natured, intelligent fun loving, enjoys travel, the theatre, long walks, long walks, boating Seeks male emotionally and financially stable, over 5' 9", for possible long term relationship **AD#1136**

WINTER GETAWAYS
European senior lady, flexible, compassionate, and fit, seeks similar male, to share winter vacations, preferably in Israel **AD#1610**

MUST LOVE KIDS
Fun loving Jewish mother of 2, 34 yrs, traditional but not religious, tall, attractive, rubenesque, good cook and friend, seeks male, fun, compassionate, romantic, and must love kids, to start life over again **AD#1340**

KIDS R NOT US!
Single female, 37 yrs, independent, slim, attractive, ambitious, funny, articulate, ethically and professionally driven, seeks male, humanitarian, avid reader, like minded, with no particular urge to multiply **AD#1026**

FRIENDS 1ST
Widow Jewish female, 55 yrs, 5' 4", enjoys life to the fullest, seeks male, 58-60 yrs, fun to be with positive secure with traditional values **AD#1400**

LOVES LIFE
Single female, 42 yrs, warm, sensual, redhead, enjoys healthy life style, long walks, cuddling by the fire, hiking, cross country skiing, seeks male, non smoker, university educated, good sense of humour, intelligent, enjoys the outdoors **AD#1458**

LET'S GET TOGETHER
Single male, seeks female, down to earth, easy going, for possible long term relationship **AD#1462**

NO STRINGS
Single male, late 50's, physician, enjoys music, reading, working out, seeks female, 30-40 yrs, attractive, quiet, cultured, for long term mutually satisfying relationship with no strings attached **AD#1005**

CANDLE LIGHT AND WINE
Single male, professional, employed, enjoys sports, dining and dancing, fine wine, seeks female, intelligent, outgoing for loving relationship **AD#1162**

LET'S TALK
Single male, 34 yrs, not shy, loves exercise and conversations, seeks female with similar qualities **AD#1334**

MUST WANT FAMILY
Divorced Jewish male, 53 yrs, good brain, good heart, good looking, former, real estate broker, now writing a book, have no children, but would like to, seeking female who can and wants to start her own family, the old fashioned way. **AD#1573**

FOREVER YOUNG
Single male, 6' , handsome, energetic, easy going, athletic, enjoys dining and dancing, athletic events, seeks female, single or single Mom's, slender, attractive, 38-52 yrs, 5' 4" or taller for possible relationship **AD#1164**

COMPANION FOR LIFE
Single male, happy, very fit, caring, successful professional male, enjoy travel, and all the arts, seeking an attractive, 40'ish, female, who has done her homework, emotionally and physically for a life time companion. **AD#1517**

SEEKING SOULMATE
Single Jewish female, 50 yrs, free spirited, wide variety of interests, seeks male, good sense of humour, enjoys life and self confident **AD#1456**

PET LOVER
Single Jewish female, slim, attractive, 5' 1", brown hair, brown eyes, friendly, outgoing, university educated, professionally, employed, enjoys movies, the theatre, travel, spending time with her dog, seeks male, Jewish, single, 35-41 yrs, with similar interests and qualities **AD#1183**

ROMANTIC AT HEART
Single mom, Russian origin, one 15 yr old son, professional, enjoys art, movies, music, nature and travel, positive, creative, attractive, sincere, seeks male, intelligent, sincere, creative, responsible, loving for long term relationship **AD#1431**

COSMIC LOVE
Jewish female, 5' 6", slim, fit, pretty, intelligent, spiritual, creative, holistic, loving, friendly, dancer, artist, writer, therapist, deep, humourous, joyful, seeks fit, romantic male, 33-53 yrs, who's in an ecstatic natural state of joy and love, and wishes to share it with someone **AD#1414**

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READY AND WAITING
Divorced male, Jewish, Toronto born, no children, generous, speaks 2 languages, writer, seeks female, young with similar interests, and qualities, who is ready to start a family **AD#1266**

LET'S TALK
Single Jewish male, educated professional, tall, witty, smart, loves the arts, theatre, movies, music, dining, dancing, and many other thing, seeking Jewish female, children and pet are okay **AD#1011**

WHAT A CATCH
Single male, Jewish, 34 yrs, 5' 10", 165 lbs, slim fit, handsome, humourous, warm, down to earth, honest, sexy, sincere, financially, secure, romantic, enjoys dining and dancing, romantic evenings, seeks female Jewish, petite romantic, warm loving, for possible long term relationship **AD#1025**

BEST IS YET TO COME
Single male, 54 yrs, original fiddler on the roof, nice, kind, traditional values, educated, successful, good sense of humour, handsome athletic, enjoys outdoor activities, travel, dining and dancing, seeks female with similar interests and qualities. **AD#1088**

GREAT RELATIONSHIP
Attractive retired male, 76 yrs, widow for 2 years, seeks non smoking, nice young female, for great relationship. **AD#1047**

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Senior golfer Fleisher is at top of his game

By HARVEY ROSEN
Special to The CJN

WINNIPEG — Golfer Bruce Fleisher, who was in Winnipeg this summer to play in the AT&T Senior Open, is king of the over-50 set – 1999 Senior PGA Tour Rookie of the Year, Player of the Year and winner of the first two tournaments he played in

Despite his recent achievements, his rise was hardly an overnight success. It's true he won the U.S. Amateur crown in 1968 and certainly, that boded well for his pro career. He was young back then, talented and with the drive to make his dreams on the greens come true.

But it never happened. His PGA career never blossomed – until a few creative geniuses introduced the seniors' tour with a roster of golf legends, the likes of which had never been assembled.

Even then, who was to say that a pro golfer named Fleisher, whose previous successes were modest at best, would become the top player on the senior tour and have his handsome mug grace the cover of the senior PGA media guide?

Few would have been surprised if Jack Nicklaus, Lee Trevino, Hale Irwin or Tom Watson were the top money earners on the tour. But Fleisher, whose earnings are close to $2 million this year and $6 million in total, has won a total of 11 titles to date with the Good Ol' Boys.

"I'm good at waiting," he admitted. "I'm living a dream, and dreams do come true. From the U.S. Open in 1968 to the Club Pro Championship in '89 to the Bank of Boston in '91, I never gave up my dream when I turned 50 in 1999."

King of the over-50 set

How has life changed for the revived celebrity? "There are a lot of demands on my time. I felt like I was being pulled," he said. "Even the time off wasn't my time off. My wife Wendy and I just couldn't get off the band wagon. If it wasn't one thing it was another.

"This year," he continued, "I'm having a lot more fun with the appearances of Tom Watson, Lanny Wadkins, Tom Kite and others. There is less pressure on me. They're taking a lot of the fame."

For Fleisher, it's a rebirth. The tour keeps him in the limelight, allows him to pursue a latent dream and to enjoy the fruits of his labour.

"The senior tour is different," he explained. "There is no cut. Being in my 50s, I don't want that pressure again. It's more of a fun time and a fun place in our lives.

"To tee it up with Nicklaus, Trevino and Gary Player is such a privilege. To be in their presence, I can't explain it. I'll probably take it to my grave. These are guys I grew up with."

Fleisher praised his wife, Wendy, to whom he's been married for close to 31 years. "She's always been my biggest fan," he smiled. "She's my sports psychologist.

"She calms me down when I get nervous. I have a hard time on Sunday mornings if I'm in the running. She's been there through the thick and thin of it. She's one heck of a trooper."

Bruce Fleisher *[File photo]*

Fleisher doesn't understate the importance of his earnings, but, he noted, "no matter how much money you've got in the bank, you're still trying to [live up to] that self-image that you portray of yourself, that you think you should be. The mind is such a fragile thing."

As is the case for most athletes, the gravy train can be rough at times. "It's a grind out there," he admitted. "You're going from hotel to hotel, from city to city, and it's hard."

The son of a Holocaust survivor who was always against his career playing golf seemed such an unrealistic way to make a living – Fleisher recalled his experiences in Israel with a sense of pride.

"I won a gold medal at the Maccabiah Games in 1969 as a player, and then again as a golf coach for the American men, women and seniors in 1989. It was an experience I'll never forget," he said.

"To swim in the Dead Sea, to see the Sea of Galilee and to climb to the top of Masada... Those are memories you can't take away."

Fleisher also takes satisfaction from family experiences. Even in his less productive years as a golfer, he got to watch his daughter Jessica grow up and his dad, in the final year-and-a-half of his life, was able to enjoy his son's success. His mom is still around to watch her son realize what once appeared to be an elusive dream.

As for Bruce's venture to friendly Manitoba, his numbers – 69, 69, 68 and 72, for a total of 278 – weren't sufficient to open the main vault and bag the top prize of $217,500, but he did finish fourth and take home $87,000, which ought to have made his trip north worthwhile.

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Hockey eliminated from Maccabiah Games

By PAUL LUNGEN
Staff Reporter

TORONTO —The left-wing lock and the neutral zone trap will not grace – or clog up – Metulla's Olympic-sized hockey rink next year. In a move that was not a total surprise, hockey has been removed from the list of sports at next summer's Maccabiah Games in Israel.

The great Canadian game is one of 15 sports that have been eliminated from the 2001 Games. Rowing, sailing and masters track and field events have also been cut from the Maccabiah agenda, said Allen Gerskup, chair of Maccabi Canada's national athletic committee.

Gerskup cited several reasons for hockey's Maccabiah demise: the uncertainty of icing a required fourth team to join Canada, the United States and Israel in the competition; the isolated location of Metulla, home of Israel's only large hockey rink and scene of the1997 competition; and the cost of sending a team.

Gerskup pointed out that for each sport to be accepted by the Maccabi World Union (MWU), at least four countries must participate. At the last Games in 1997, Ukraine also iced a team, but it was heavily subsidized by Canadian and American benefactors.

Gerskup said Maccabi Canada officials would rather see scarce resources going to subsidizing Canadian athletes.

The second factor, Metulla's location on the northern border with Lebanon, left the hockey athletes isolated and miles away from other Maccabiah-related events in central Israel, Gerskup said.

Hockey was introduced to the Maccabiah Games in 1997 and Canada, fortified by a roster that included pros, junior and college players, steamrolled the opposition en route to a gold medal. Without question, Canada's top athletes at the Games were hockey players.

Gerskup didn't rule out hockey's return to the Maccabiah in future years.

Cost and off-the-beaten-track locations were also factors in eliminating rowing and sailing, Gerskup said.

In other developments, Gerskup announced that Canada will be sending five junior teams to the Games for the first time ever: a boys baseball team; boys and girls basketball teams; and boys and girls soccer teams.

Inside Back

Stories that touch the heart

By ELI RUBENSTEIN ALEC GELCER

We Hurt the Ones We Love the Most

A friend told me the following story. As a young Jewish woman, she lived with her family in Vancouver. When she was in her early 20s, she dated a would-be musician.

The two adored each other and it seemed only a matter of time before their relationship would grow into a lifelong commitment.

Then, suddenly, their union began to founder for no apparent reason. For years she wondered what caused their relationship to evaporate so quickly and so mysteriously.

My friend went on with her life, eventually married another, and gave birth to four children. But she always remembered the first and purest love of her life. And she continually wondered to herself, "What went wrong?"

Years later she found her answer. Her former companion, now a moderately successful musician, was on tour and his band stopped in Vancouver.

A quick phone call and a date for coffee was arranged. In the middle of exchanging pleasantries and "catching up," my friend interrupted with the question that had bothered her for so long: "What really happened to us?"

He replied: "You deserve to know. Do you remember the time we visited your parents' ski chalet in the mountains? Your father took me for a walk one afternoon.

"On the path in the forest, he said to me: 'You know I love my daughter very much.'

" 'So do I,' I said.

" 'And you know I would do all in my power to protect her from anything that was bad for her.'

"And I said 'So would I.'

"And then your father said: 'Well, you are bad for my daughter. I don't approve of you for her.'

"And that was it. You see, I knew how much you loved your father. And I simply could not come between the two of you. So I let you slip away."

My friend was aghast. "So you two men, the people who were the closest to me, made a decision that would affect my life so profoundly, and didn't even let me in on it. How could you have let that happen? I had no say!"

Time was fleeting, and the musician had to run to a rehearsal. The two made plans to meet again in the next week, to continue where they had left off. But he never followed up.

Months later, through a friend, came the following message. "To see you again would have been too painful. You were the one true love of my life. And I simply cannot interrupt your life now, because of the mistake I made so many years ago. To see you, and not be with you all the time, well…I just couldn't."

My friend concluded with these words, "I understand why it was so difficult for him to see me again, as it was for me to see him. Whenever I was with him, a light was kindled inside of me. I never felt this way with anyone, and haven't since.

"And yet," she continued, "through force of circumstance, the well-meaning but misguided intervention of my father, and the lack of courage in my partner, it was all not to be."

We all want the best for the people closest to us. Yet, if we honestly care for them, we must grant them enough latitude and respect to make the decisions that will affect their lives the most.

Otherwise, we risk robbing them of lifelong happiness, even as we try to ensure their well-being.

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1 cup wheat berries (available at natural foods stores)
6 tblsp olive oil
1 cup finely chopped red onion
2 tblsp balsamic vinegar
3 green onions, minced
1 carrot, peeled, chopped
1/2 red bell pepper, chopped

Bring large pot of salted water to boil. Add wheat berries, reduce heat to medium-low and simmer until tender, stirring occasionally, about 1 hour. Drain.

Heat 2 tblsp oil in skillet. Add red onion; sauté until tender, about 6 minutes. Remove from heat. Add 4 tblsp oil, then vinegar; whisk to blend.

Toss wheat berries, green onions, carrot and bell pepper in large bowl. Pour dressing over; toss to blend. Season to taste with salt and pepper. Cool completely. (Can be made 1 day ahead. Cover; chill.)

About Life

Dear Ella,

I am an overweight 26-year-old professional woman.

I always dread the Jewish holidays because that's when I see my whole family and that's when they get to watch me eat. During these holidays, someone has always taken me aside "for my own good" to tell me I should lose weight. What do they think – maybe I haven't noticed that I am obese? Do they think they have made a great discovery that will change my life? I am angry and resentful that I can't have a comfortable time with my family like everyone else. I feel like calling in sick at every family get-together.

The more they harp, the more depressed I feel, which usually triggers more eating. What should I do about this?

Hate Weight Talk

Dear Hate Weight Talk,

I understand you are in an uncomfortable position. You want to spend time with your family on holidays, but they make you feel uncomfortable when you do.

You need to feel good about yourself. You can't let them do this to you. Family and holidays are too important too miss. It can't and never will be easy to hear them advise you about weight because you hear it as a put-down and they mean it as goodwill. I know this makes no difference to you, but you have to understand it's said with good intentions.

I suggest two things. First of all, you have to feel good about yourself, whether that means seeking professional help or just buying a new outfit. The better you feel, the harder it will be for someone to put you in that place you hate going to.

Second, stop them in their tracks as soon as they start. You can say, "I know you mean well Auntie So-and-so, but I'd rather not discuss this please," and then move on to talk to someone else. Hopefully they will get the message. It may take a few tries, but eventually, if they have no audience, they will stop talking.

Enjoy your life and do what you want to do when you want to do it.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional*

The Canadian Jewish news

CROSSWORD PUZZLE

"You're Putting Me On"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

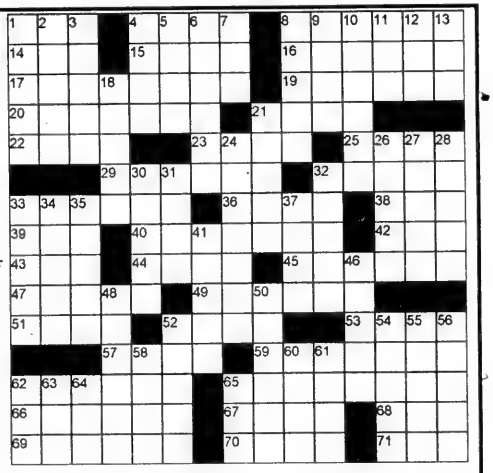
Across

1 Number of good people Sodom lacked
4 Israeli flag feature
8 So far
14 Sephardi treasure
15 Richard Hofstadter concern
16 Park or Fifth
17 Skullcap
19 White robe worn by men on Yom Kippur
20 Gist
21 "Love" ___ (Beatles tune)
22 Future plant
23 Periman of "Cheers"
25 Nation Lev Landau won a '62 Nobel Prize for
29 Writer Lurie (*Foreign Affairs*)
32 Hoffman role
33 Prayer shawl
36 Sarcastic agreement
38 4/24/42 for Streisand, e.g.
39 "Bravo!"
40 Fringes of 33-across
42 Employ William Ginsberg, perhaps
43 Singing Stewart
44 Lessen
45 Scarf worn by Orthodox women
47 Emotion caused by injury
49 Most like a fox
51 Command to Fido
52 Urania or Clio
53 One of McCarthy's targets
57 Woodwind member
59 Has as one's new home
62 See 17-across
65 Phylacteries
66 Current word
67 "Dukes of Hazzard" spinoff
68 Arab League nat.
69 Graduation cap feature
70 Minnelli of "Cabaret"
71 Ararat and Dimona

Down

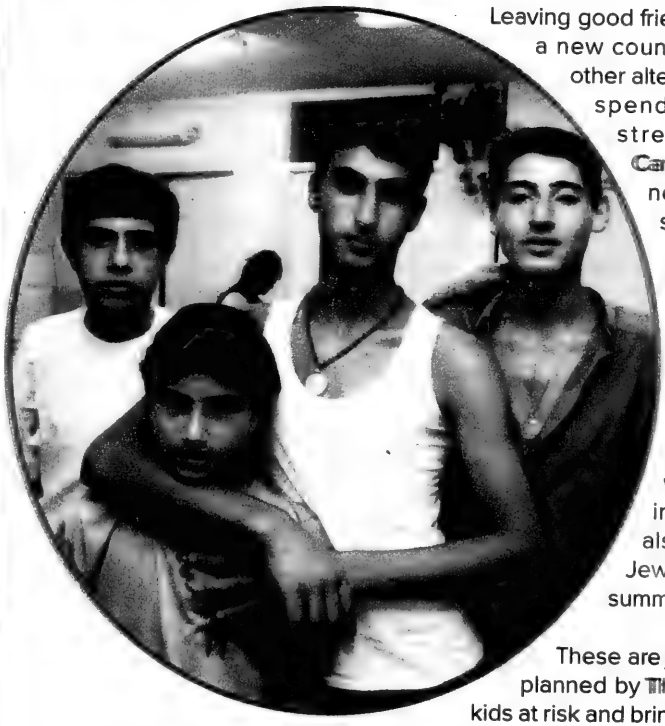
1 *Getting* ___ (William Ury book)
2 Delete
3 Yiddish cousin
4 Used a loom
5 Soft mineral used in powders
6 Children, at a seder
7 Hwy.
8 Abba's "___ Chance On Me"
9 He penned "Metamorphosis"
10 Alternate route
11 Little worker
12 Wed. preceder
13 Slick fish
18 Award for Spitz
21 Deli table items
24 Cheap places to stay in Israel
26 Like dishwater
27 Aleph Award recipient
28 Judah P. Benjamin, for instance
30 Israeli gas unit
31 "___ girl!"
32 Golfer Daniel and others
33 Mendelssohn translated it
34 "Home ___" (Daniel Stern movie)
35 Building circler
37 Shine partner
41 Item for Netanyahu
46 Julius Rosenberg's wife
48 Marries quick
50 Like many early '50s Israeli immigrants
52 Bris performer
54 Religion of 14% of Israelis
55 Wilt Chamberlain's moniker
56 Bernstein output
58 Like Adam and Eve, at first
60 Part of a Selznick title
61 Traveler's need
62 George Herriman's Krazy ___
63 The Monkees' "___ Believer" (written by Neil Diamond)
64 End-of-letter letters
65 ___ Hai (early Zionist settlement)

(Answers are on page 47.)



All our children deserve to feel welcome in our community.

Where Young Newcomers Find Friendship



Leaving good friends and familiar surroundings behind for a new country can be a tough transition. Without other alternatives, it's easy for young immigrants to spend their free time hanging out on the street. Through the UJA FEDERATION Campaign For Our Children young Jewish newcomers will discover healthy friendships and positive programs instead.

The Campaign For Our Children is a special initiative to raise $45 million – four million more than last year – with additional donations designated to welcome kids from other countries into our community. With your increased contribution, we can hire more youth workers to connect with immigrant teens in their own neighbourhoods. We can also develop popular programming with Jewish content after school and during the summer.

These are just some of more than a dozen projects planned by The Campaign For Our Children to help kids at risk and bring them closer to Jewish life.

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The Canadian Jewish news

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This Week

Crisis in Israel

Roni Milo takes Israel's case to Jean Chrétien. *Page 3*

Montreal students send pro-Israel message at rally. *Page 5*

National

Local Jewish choir to sing in Nuremberg. *Page 16*

On Campus

Program to address shortage of day school teachers. *Page 36*

International

Israel nabs lynching suspects. *Page 39*

Arts & Travel

Paintings extol colours of the north. *Page 45*

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ISRAEL, YOU ARE NOT ALONE: Marchers from Canada joined the annual Sukkot Jerusalem March last week despite the security concerns. The Canadians were part of a contingent from The International Christian Embassy. *[Israel photo]*

Chrétien mends fences

Sets up direct consultation

By RON CSILLAG
Staff Reporter

Joseph Wilder

Canada's much-criticized support of the United Nations resolution that condemned Israel for "excessive use of force" against Palestinians has resulted in a first: Prime Minister Jean Chrétien has established a direct pipeline between his office and the Jewish community in an effort to head off future flare-ups.

The historic move will allow Jewish leaders to consult directly with the Prime Minister's Office (PMO) instead of the Department of Foreign Affairs.

The CJN learned last week that Chrétien appointed his chief foreign policy adviser, Claude Laverdure, as liaison between the PMO and Canadian Jewish leadership, namely, the Canada-Israel Committee.

The move came during a 45-minute fence-mending session last Tuesday between the prime minister and leaders of Canada's main Jewish organizations, who hastily requested the hearing to voice their anger over Ottawa's support for the Oct. 7 UN Security Council resolution that condemned Israel.

The initiative may already be paying off. Late last week, there were two more UN votes condemning Israel. In one, held before

Continued on page 30

IDF fears Arafat is pushing for war

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

The defence establishment is becoming increasingly convinced that Yasser Arafat does not intend to return to the Oslo process. This leaves him with two choices: The first, and the one he apparently prefers at the moment, is controlled violence that will lead in the end to new diplomatic initiatives, but with increased international involvement. The second, which Arafat has not ruled out, is a full-scale regional war.

The hope that Arafat would act forcefully to stop the violence has been exposed as delusional. The populace is pushing him to continue the "Al Aksa Intifadah."

Analysis

He has not yet sent a clear message of commitment to the Sharm understandings, contenting himself with ambiguous and non-binding statements through the Palestinian media. And serious incidents continue to occur.

Furthermore, some of the most dangerous Hamas activists are still not back in Palestinian Authority prisons. IDF officers say that "lifting the closure on the territories at this point would be tantamount to madness," given the intelligence information regarding plans to carry out bomb attacks in major urban centres.

Nor is it only Islamic radicals who pose a concern. According to the IDF, many of the latest incidents involved members of Mohammed Dahlan's preventive security apparatus, and both Dahlan and his counterpart

Continued on page 38

Greater Toronto Area

Shabbat: Bereshit
Candlelighting: 5:56
Havdallah: 7:01

Barak starts national unity talks — please see page 37

The News in Brief

CANADA

Name Change

TORONTO — After 53 years, the Canadian Council of Christians and Jews has decided to change its name to the Canadian Council to Promote Equality and Respect. The organization says the new name will more accurately reflect its inclusiveness and work to achieve a prejudice-free Canada.

ISRAEL

Most Want Talks

JERUSALEM — Most Israelis believe they have no peace partner, but still want to continue peace talks with the Palestinians, according to a poll released last Friday by the Israeli daily *Ma'ariv*. About 70 percent of the poll's respondents said they supported a national emergency government and are dissatisfied with the way Prime Minister Ehud Barak has handled the crisis.

Counselling Available

JERUSALEM — Counsellors in Israel are launching new programs for residents of Jewish communities in the West Bank and Gaza Strip who have been exhibiting heightened levels of stress during the recent violence. In addition, hotlines to help parents deal with children's fears have been set up in the West Bank and Gaza, as well as in Jerusalem.

Ethiopian Aliyah

JERUSALEM — Estimated Ethiopian aliyah for this year has been increased from 1,300 to at least 3,000, and current planning calls for an additional 5,000 Ethiopian immigrant arrivals for 2001, says the Jewish Agency for Israel. The agency's revised estimate is based on increased efficiency in processing by Israel's interior ministry, combined with the agency's upgrading of logistical support in Addis Ababa and Gondar.

WORLD

Deportations Marked

ROME — A stone plaque was unveiled here in memory of Rome's Jews deported by the Nazis on Oct. 16, 1943. Mayor Francesco Rutelli joined about 50 Jews, including Holocaust survivors, at the city's Tiburtina train station, site of the deportations.

London Attacks

LONDON — An Orthodox Jew was in serious but stable condition after being stabbed aboard a London bus last week in an incident police are treating as racially motivated. A 27-year-old man is in custody, police said. In another development, Jewish leaders in Britain said Islamic militants there should be prosecuted for distributing leaflets calling for the death of Jews. The Board of Deputies of British Jews said the militants distributed anti-Semitic leaflets in London, Manchester and Birmingham in response to the ongoing violence in the Middle East. "The final hour will not come until the Muslims kill the Jews," one leaflet said.

Shul Set Afire

PARIS — The door of a synagogue in southern France was doused with gasoline and set afire last week. The flames were quickly contained and damage was minimal. The Oct. 11 attack was the latest in a series of similar incidents, most of which have taken place around Paris.

Arrests Made

NEW YORK — Police have filed hate crimes charges against three Arab Americans in connection with vandalism against a synagogue in the Bronx. The three men are accused of throwing a bottle of vodka and breaking a window at Synagogue Adath Israel last Sunday.

Hakafot of Peace

NEW YORK — United Synagogue of Conservative Judaism has called on member congregations to express their support for peace in the Middle East over the weekend by dedicating the seven Simchat Torah Hakafot to peace. Readings and songs of peace have been provided by the organization.

Judgment Upheld

WASHINGTON — A U.S. appeal court has upheld a lower court decision stripping Algimantis Dailide, 79, of his citizenship for participating in the persecution of Jews in wartime Lithuania. Dailide,who resides in Gulfport, Fla., was a member of the Lithuanian Security Police (Saugumas) in Vilnius from 1941-44. The appeal court found Dailide participated in the arrest and search of Jews attempting to flee Vilnius and that some of those he arrested, including children, were to be shot at Paneriai, a wooded area near Vilnius.

Farrakhan, Again

NEW YORK — Nation of Islam leader Louis Farrakhan repeated his charge that Democratic vice-presidential candidate Joseph Lieberman is more faithful to Israel than the United States. Farrakhan, who summoned supporters around the country to Washington last Monday for his Million Family March, also repeated on NBC's *Meet the Press* that Jews control black artists, athletes and the media.

World Summit of Jewish Leaders Proposed

JERUSALEM — A summit of Jewish leaders from around the world should take place in Israel within the next few weeks, the chair of the Conference of Presidents of Major Jewish Organizations, Ronald Lauder, proposed last Wednesday.

Lauder said that such a conference would be a fitting response to the Arab League summit that was scheduled to take place in Cairo this past weekend.

He presented his proposal at a press conference held here by the Conference of Presidents, the United Jewish Communities and Keren Hayesod. The leaders of the organizations were all in Israel to show support for the country.

Lauder said he has discussed his idea with government representatives, and hopes to hold the summit within two weeks.

Several speakers at the press conference noted that this was the first time attacks on Israel have been accompanied by widespread attacks on Jews and Jewish institutions throughout the world.

Last Sunday, another solidarity mission of Jewish leaders from around the world arrived, this one led by Edgar Bronfman, president of the World Jewish Congress.

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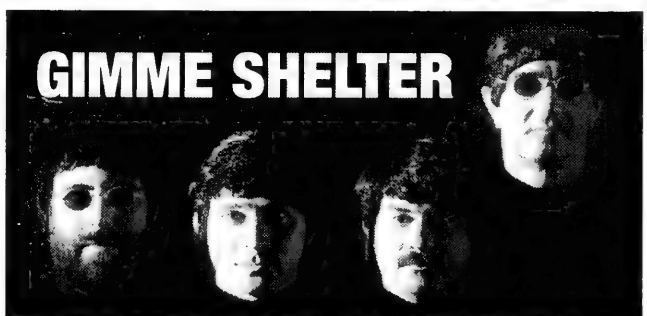

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Milo makes Israel's case to Chrétien

By JANICE ARNOLD and PAUL LUNGEN
Staff Reporters

Israeli cabinet minister Roni Milo met last week with Prime Minister Jean Chrétien and later appeared eager to smooth over any impression of a rift with Canada over its vote at the United Nations condemning Israel for using excessive force against Palestinians.

Instead, Milo expressed Israel's appreciation for Chrétien's offer to use his influence with the presidents of Lebanon and Syria to secure the release of three Israeli soldiers held hostage in Lebanon by Hezbollah.

Milo, Israel's health minister, was acting as Prime Minister Ehud Barak's special envoy to Canada on the current Middle East crisis. In addition to Chrétien, he also met with Lloyd Axworthy, who was foreign affairs minister, as well as Defence Minister Art Eggleton, Deputy Prime Minister Herb Gray, Immigration Minister Elinor Caplan and members of the parliamentary foreign affairs committee.

"It was a very interesting and positive meeting. We are not very happy with the unbalanced vote at the UN Security Council, but we still express appreciation for the very positive attitude," said Milo.

"The prime minister and foreign minister were understanding of the situation. They support us going forward in the peace process."

In Toronto later, Milo told dozens of Jewish community leaders that he felt Chrétien came away from the meeting with a greater understanding of Israel's position, particularly its view that Palestinian leader Yasser Arafat fomented the recent violence for political aims, and that Likud leader Ariel Sharon's visit to the Temple Mount was merely the pretext for the violence.

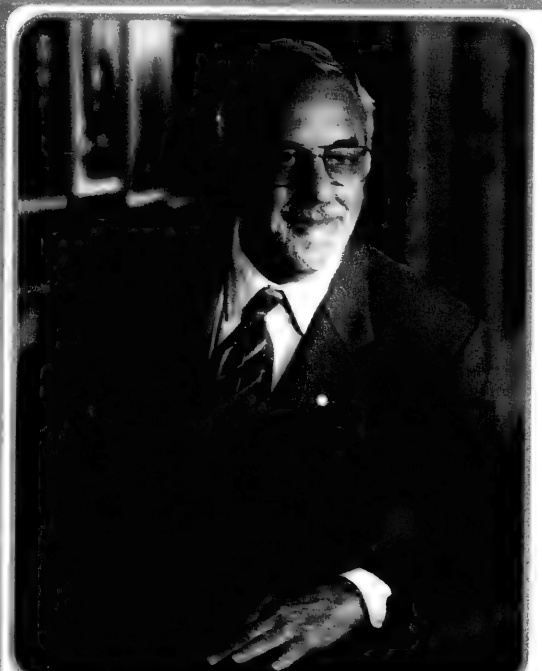
"If Arafat wants to go to the Temple Mount, he could do it. [Senior PA official] Faisal Husseini was there already," he said.

Milo said the international media has distorted the reality of the situation and "when we explained the facts as they are, things become different.

"Canada is not a big power, but it's an important state," he said. Milo called on Canadian Jewry to use its influence with the government to make Israel's case.

Continued on page 31

Immigration Minister Elinor Caplan and Defence Minister Art Eggleton (right) met with Israeli Health Minister Roni Milo in Ottawa.



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Where is the outrage?

From the editor's desk

The Middle East violence of the last month has thrown the Jewish community into a state of shock. We are shocked for a number of reasons:

• The dismal, disconcerting realization that the so-called moderate leader of the PLO is neither moderate nor in the truly historic sense, a leader; the possibility of a peace treaty with the Palestinians seems now so horribly remote.

• The violence has evoked demonstrations throughout the Arab world – on the streets, in the mosques and through the airwaves – of the crudest, vilest forms of brazen, bloodcurdling anti-Semitic hatred. The scenes could hardly leap more frightfully out of a nightmare from the Dark Ages; but they are actually happening in the year 2000, a distressing, dissonant punctuation to the beginning of the 21st century.

• Yet, these shameless demonstrations have been virtually ignored by the western media. By and large, the West's reaction to this harrowing hysteria of hate has been SILENCE.

The cumulative impact of these phenomena has engendered the shock we feel today. With that shock, however, there is also bitterness, resentment and anger.

The West, including our government, saw fit to condemn Israel for "excessive use of force." Israel has been vilified by virtually every local print and electronic media outlet. But why has there been no outcry concerning the very public calls reverberating every day in Arab capitals to murder Israelis and Jews?

Why does our government not condemn the genocidal incitements of the mullahs?

Why do the television networks remain indifferent to the frenzied, almost gleeful exhortations to kill Jews?

In his bold criticism of his own government's support on Oct. 7 of the nasty, anti-Israel Security Council resolution, Irwin Cotler listed a series of proofs of the resolution's abject, blatant hostility towards Israel.

One of those proofs was the total absence of any mention in the resolution of the "standing Palestinian incitement to hatred and violence against Israel and Jews in the state-controlled television, radio, newspapers and children's textbooks."

Cotler correctly pointed out "This teaching of contempt, this demonizing of the other, this is where it all begins."

The "demonizing" has picked up in pace.

It is not only the standard practice of the Palestine Authority, it is the order of the day across the sands and the deserts of the entire Middle East and even beyond.

The following are excerpts from a sermon delivered Friday, Oct. 13, in the Zayed bin Sultan Aal Nahyan mosque in Gaza. It was broadcast live on the official Palestinian Authority television. The speaker was Dr. Ahmad Abu Halabiya, a member of the PA-appointed "Fatwa Council" and former acting rector of the Islamic University in Gaza.

The speech was reproduced by the IDF. I publish merely a handful of excerpts. It is an ugly screed against the Jewish people. Unfortunately, it is not an exception. But far worse, it is an exhortation by a public "religious" authority; it is part of a theological instruction; and it is part of pattern repeated by like-minded "religious authorities."

For readers, especially young readers, unused to hearing or reading examples of such unashamed, naked hatred, be warned. What follows is extreme and extremely alarming.

"The Jews are Jews, whether Labour or Likud. They do not have any moderates or any advocates of peace. They are all liars. They all want to distort truth, but we are in possession of the truth.

"O brother believers, the criminals, the terrorists are the Jews…They are the ones who must be butchered and killed…

"Even if an agreement of Gaza is signed – we shall not forget Haifa, and Acre, and the Galilee, and Jaffa, and the Triangle and the Negev, and the rest of our cities and villages. It is only a matter of time. The weak will not remain forever weak, and the strong will not remain forever strong. If we are weak today, and we are not able to regain our rights, then at least we have to pass on the banner – waving high – to our children and grandchildren.

"Have no mercy on the Jews, no matter where they are, in any country. Fight them, wherever you are. Wherever you meet them, kill them. Wherever you are, kill those Jews and those Americans who are like them – and those who stand by them – they are all in one trench, against the Arabs and the Muslims – because they established Israel here, in the beating heart of the Arab world, in Palestine. They created it to be the outpost of their civilization – and the vanguard of their army, and to be the sword of the West and the crusaders, hanging over the necks of the monotheists, the Muslims in these lands. They wanted the Jews to be their spearhead.

"We will not give up a single grain of soil of Palestine, from Haifa, and Jaffa, and Acre, and Mulabbas [Petah Tikva] and Salamah, and Majdal [Ashkelon], and all the land, and Gaza, and the West Bank."

Where is the outrage?

***

Lisa Beinin Ratz, the editor at the Institute for the Translation of Hebrew Literature has advised that she has opened a memorial site for the late poet, Yehuda Amichai. It is located at: **www.ithl.org.il/amichai**

—MBD

SEE JN

STUDENTS RALLY FOR ARAD: Students in Israel last week demonstrated their concern for the safety of Ron Arad, who has been missing since 1986, held captive by Iranian-backed extremists. The students want to keep his name and cause before the public. [Israel Sun photo]

Crisis in Israel

Montreal students send pro-Israel message at rally

By DAVID LAZARUS
Staff Reporter

MONTREAL — Jewish students sent a clear message to their Palestinian counterparts at a rally last week: The inciteful messages spreading like a fire-storm across Montreal campuses in recent weeks will not by even one iota shake Jewish solidarity with Israel.

"We are sending a strong message that incitement to violence must end," McGill student Tobi Liebman told the crowd.

Violence, she said, is a "solution to nothing."

The massive show of support at McGill University appeared to signal a new impetus by Jewish students who have felt frustrated in trying to counter the onslaught of what they see as highly inflammatory anti-Zionist and anti-Semitic messages and rhetoric since the extreme violence erupted in the Middle East several weeks ago.

Organized primarily by the Hillel Jewish Students Centre, the rally was probably the largest held by Jewish students since the Soviet Jewry demonstrations of the 1970s and 1980s. Participants waved hundreds of real and computer-generated Israeli flags.

The rally became subdued, however, when speakers lamented the deaths of all victims, and there was a minute of total silence to remember the dead.

No Palestinian students interfered with the rally, but security was tight.

Police in riot gear stood by in case of trouble, and Palestinian students erected a display table just inside McGill's William Shatner union building as ralliers gathered outside.

Small, letter-sized signs held by the Jewish students had slogans such as "Proud to be a Zionist," "Am Yisrael Chai," and "Arafat Stop the Violence."

Jewish students rallied at McGill University to express their solidarity with Israel. [Howard Kay photo]

Despite the rally's peaceful nature, after it was over, Jewish students who entered the union building engaged in verbal clashes with the Palestinian students before being dispersed by building officials.

Outside, earlier, the rally, which drew more than 1,000 Jewish students from university, CEGEP and high school campuses across the city, saw speakers unite in one voice in decrying violence and rhetoric that equates the Star of David with the Nazi swastika, mourning all the victims, vowing Jewish solidarity with Israel and calling for a real dialogue with Palestinians.

Rabbi Reuben Poupko of the Beth Israel Beth Aaron synagogue drew the loudest cheers when he told the crowd that Jewish students have finally been galvanized into action.

"It may take us a few days to react," he said, "but when we do wake up and raise our voices, nothing can stop us!"

From the speakers' platform, located by chance just outside the locked doors of the Islamic Studies Library, Rabbi Poupko referred to the torching of Israeli flags during local recent Palestinian rallies.

"No one will burn a flag or declare a holy war here," he said. "We call not for death, we call for life. We call not for war, we call for peace."

Andrew Elbaz, former president of Hillel City-Wide and a law student at the Université de Montréal, bluntly termed the UN Security Council resolution that condemned Israel "filth."

The resolution ignored Palestinian desecration of Jewish holy sites and the fact that the Temple Mount is also holy to Jews, he said.

Still, Elbaz called for a "mutual and creative rapprochement" that would allow real and peaceful dialogue to take place among students.

Arié Lévy, of the francophone Centre Hillel, pleaded for the "facts" to come out, and urged people not to believe media reports such as one he saw in a popular French-language daily, *Le Journal de Montréal*.

He said nothing has changed on the Israeli-Palestinian peace front since the Oslo accords in 1993, because "nothing has changed in the attitude of the Palestinians.

"Israel doesn't want war, but it will never tolerate violence," he said.

The students' concerns about anti-Israel messages could be seen the Friday evening prior to the rally, when the Solidarity for Palestinian Human Rights group sponsored an appearance at Concordia University of former U.S. congressman Paul Findley, a strident anti-Zionist.

The event was denounced by B'nai Brith League for Human Rights national president Stephen Scheinberg and Quebec chair Allen Adel as highly inappropriate and provocative.

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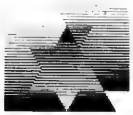

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1000 years of Yiddish

Crisis in Israel

Israel needs the right type of friends

By GIL TROY
Special to The CJN

Just after Rosh Hashanah, the world was repelled by the heartbreaking picture of a 12-year-old Palestinian boy dying in a crossfire as his father vainly tried to shield him. Many Jews, too, were justifiably upset – only the coldest of people, the most hawkish of hawks, could fail to be saddened by such a tragedy.

Guest Voice

Too many Jews, however, joined the world in turning on the Jewish state itself. Understandably repulsed by the young boy's brutal death, these fair-weather friends broadly condemned the army, the political leadership, and the entire state. Many spoke of being "embarrassed" to be a Jew. Rather than repudiating the action, they repudiated the State of Israel entirely – often without really understanding the complexities of life in the Middle East.

Just after Yom Kippur, the world was repelled by the heartbreaking picture of a Palestinian mob beating and mutilating disarmed Israeli army reservists. Now, many Jews who heretofore had been uncomfortable, or ambivalent about Israel, rallied around their besieged homeland. Federations mobilized. E-mails flew. Protesters rallied. In Israel, and throughout the Diaspora, our often unruly, quarrelsome, cranky people found a unity last experienced when Iraqi Scuds rained down on Tel Aviv nearly 10 years ago.

Right now, and as long as this awful crisis continues, Israel needs all the friends it can get. The first United Nations Security Council Resolution in response to the crisis made this perfectly clear. With most of the countries of the world, including Canada, ganging up on Israel, this is no time to be picky. It is hard to believe that Canada and the other nations did not feel moved to condemn the orchestration of violence in violation of the Oslo peace process, the desecration of a holy site, Joseph's Tomb, the manipulation of world opinion by deploying schoolchildren to fight. Still, under such circumstances, the Jewish people's relative unity is most welcomed – and absolutely necessary.

But given that most of us, luxuriating in the comforts of Canada, are not consumed by the crisis round-the-clock, it is worth assessing the peculiar psychology of our people. Somehow, we do seem to generate more fair-weather friends than most. I do not recall many Canadian Jews, no matter how much they hated Brian Mulroney, rethinking their basic allegiance to Canada at the time. I do not recall many American Jews, no matter how much they hated Ronald Reagan, ever reassessing their love for America. Yet, somehow, many of us, especially our youth, do not feel that Jewish connection, that Israel connection, as deeply. Ahavat Yisrael, a love for Israel, does not come as naturally to your average young Canadian Jew, as does loyalty to Canada.

The tenuousness of that Israel connection partially reflects the voluntary, and expendable nature of Jewish identity in the modern world. Anyone of us can give it up. We are extraordinarily free in 21st-century North America. We are free to change our names, our noses, our nationality. We are free to adopt all kinds of identities, to assume all kinds of poses, in this stunning and eclectic marketplace of personae we are lucky enough to inhabit.

More and more sophisticated studies are indeed showing that Jewish identity in this modern world is not only voluntary but fluid. It waxes and wanes over the course of a lifetime. Jewish involvement intensifies when many become parents, or when many enter their golden years, just as it flags during the increasingly prolonged adolescence many young North Americans enjoy.

The malleability of Jewish identity, however, is only part of the problem. The other cause of this fair-weather friendship may have to do with the opposite phenomenon, the foul-weather friendship. Our Jewish community is great about rallying around Israel during times of crisis. It is, of course, natural to close ranks when attacked, to rise to the challenge during stressful times. Moreover, conditioned by millennia of anti-Semitism, and with the Holocaust looming ever larger in the contemporary Jewish psyche, we Jews are conditioned to coalesce and mobilize under the gun.

Alas, such "reactionary activism," as one friend calls it, comes at a price. Foul-weather friends beget fair-weather friends by obscuring the real reasons for a friendship. Foul-weather friends and fair-weather friends both make what should be a three-dimensional relationship unidimensional. If the foul-weather friends rally to the cry "My country right or wrong, take it or leave it," the fair-weather friends simply leave it.

Such an all or nothing approach to our Jewish homeland is most unfortunate. Many of Israel's most articulate and cutting critics are Israelis themselves. They understand that criticism can also be an expression of love, that they can fight fiercely for their state's right to exist, even as they fight fiercely against one policy or another, one tactic or another. The fair-weather friend simply walks away; the foul-weather friend, when mobilized, blasts the Israeli internal critic as a traitor too, perpetuating a stereotype of our community as closed and narrow-minded.

Israel's short life has been punctuated by so many crises that too many of us do not know how to love Israel, to appreciate the miracle of our Jewish state, when things are calm. We are blind to the many wonders of this remarkable country. A month ago, federation fund-raisers knew that Israel didn't "sell" with most donors, that things over there were at once too quiet and too complex.

Shockingly, my FEDERATION CJA pledge card lists eight different and worthy areas for the Directed Plus Giving Program. The only one that mentions Israel talks about Rescuing Jews for resettlement in Israel – and my guess is that most of that money would be spent in Russia, Ethiopia, or wherever else. Now, of course, one crisis and too many deaths later, Israel is again serving as a galvanizing force.

We need, when the smoke clears, to reevaluate our relationship to Israel. We need to forge strong and deep ties that last. We need to fall in love with Israel, the success story, as well as Israel the beleaguered, Israel the proud partner not just Israel the poor cousin.

We need to see what we can get from our relationship with the Jewish state – a sense of history, an exposure to all kinds of Jewish expressions, a feeling of belonging – rather than simply seeing what we can give to the Jewish state in trouble.

Let us pray for peace. And let us pray for the opportunity to test out an all-season friendship with the Jewish state, a friendship based on mutuality and equality that can survive the good times as well as the bad.

Gil Troy is a professor of history at McGill University.

Crisis in Israel will be updated on a regular basis in *The CJN* Internet **www.cjnews.com**

Crisis in Israel

Toronto students rally in support of Israel

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — A recent York University rally in support of Israel was cut short when a student of Arab descent accused a speaker of expressing hatred towards the Palestinians.

Questions were stopped by moderator Darren Kleinberg, director of education at Jewish Campus Services, after the student shouted that Col. Yaen Vered, a shaliach for the Jewish National Fund, was breeding hate.

Col. Yaen Vered, a shaliach for the JNF. [Carolyn Blackman photo]

Vered replied that because he said the Palestinians used guerrilla tactics, does not mean he hates them. "I did not say hate. I said that we are in a situation in which we have to do whatever we can."

Other speakers at the rally included Zahavit Ben Hillel, vice-consul to the Israeli Consulate and Simon Rosenblum, director of public policy and Israel Affairs at Canadian Jewish Congress Ontario region, who also spoke to students at University of Toronto the next day.

Ben Hillel, who said that the rally made her feel at home after being away from Israel for three months, said that to achieve peace, Israel needs security. "That is why we have been negotiating with Palestinians for seven years; we need to be assured of our surroundings.

"Israel has been attacked and it had to respond. It had to defend itself in order to keep alive. This is not excessive power, it is self defence," she said.

She urged students to stand beside Israel in support of its policies. "Your goal as future Jewish leaders is to stand by our side. Write letters to the editor, express your opinions, and join a program that is going to Israel. Show your support – not just mentally, but physically.

"We will achieve peace. The goal is there, and we will reach it," she said.

Rosenblum shared remarks made by Canadian Jewish Congress at the recent community rally held at the Beth Avraham Yosef of Toronto Synagogue. He said that as long as the world is able to justify Palestinian violence to the point of blaming Israel for shooting back, Palestinians do not have a reason to stop the violence.

"Whether the world likes it or not, Israel will defend itself. The reality of a news photo is different than the reality of an Israeli soldier being attacked.

"[Yasser] Arafat must do what he has failed to do. He must withdraw his forces, and see that all those associated with him halt all inflammatory statements."

Vered said that students need to take part in the war. "You are soldiers just like we are. You have to know where you stand.

"You all have computers. Look into the real world and read all the newspapers. The facts are easy to get. Learn the facts, and discuss whatever you can. Otherwise the war is lost. We cannot afford to create a division of information," said Vered.

Two boys assaulted in Montreal

By DAVID LAZARUS
Staff Reporter

MONTREAL — B'nai Brith Canada's Quebec region office has fielded about a dozen calls reporting local anti-Israel or anti-Semitic incidents in the wake of the ongoing Middle East turmoil, regional director Robert Libman said.

But only one of them, a report about two Jewish boys wearing kippot who were assaulted at a Métro station, was "fairly serious," he said.

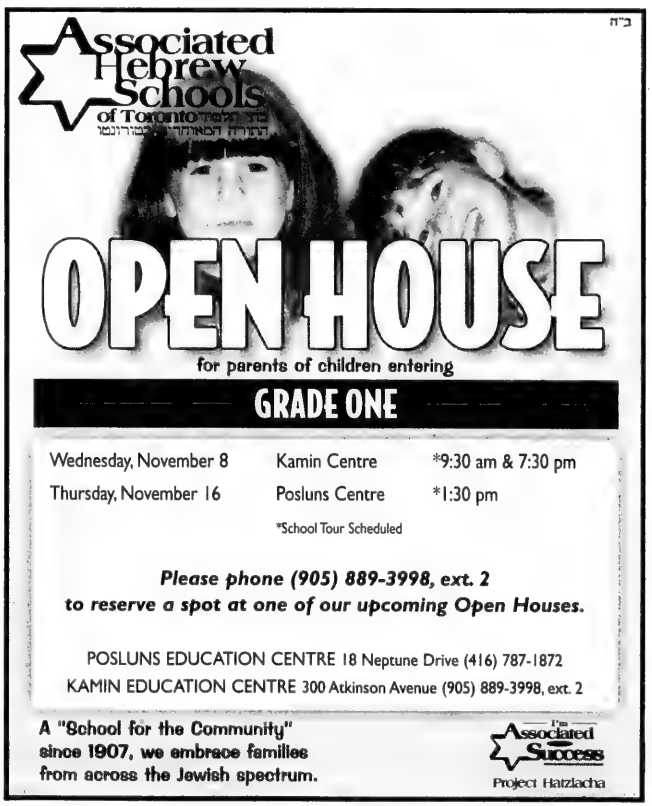
The rest were the type of events "that usually accompany tensions in the Middle East," said Libman, co-chair along with Canadian Jewish Congress, Quebec region officer Rabbi Reuben Poupko, of the Jewish community's Security Co-ordinating Committee.

Libman said most incidents were "not of an overly serious nature."

He said they included a swastika daubing, an individual being accosted near the Beth Ora Synagogue in St. Laurent and a menacing phone call to the city's Hechal Shalom Synagogue.

At the Spanish and Portuguese Synagogue, Libman said, about 25 Palestinians began to demonstrate but were dispersed by police. In the most serious incident, Libman said, a Jewish student wearing a kippah was "whacked with a belt" at a Métro station and was being lifted over a railing when another group of young men came to his aid.

A few minutes later, another Jewish young man – also wearing a kippah – was assaulted in the same station, presumably by the same individuals who beat the first boy.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Greater Toronto Area

JVS hopes to avert strike with mediation

By FRANCES KRAFT
Staff Reporter

TORONTO — Employees of Jewish Vocational Services (JVS) may go on strike as early as the end of this month, pending mediation.

Wages and Jewish holidays are among the key issues to be discussed, when union employee representatives and a team of JVS management staff and board members meet with a mediator from the Ministry of Labour on Oct. 26.

The 80 employees, representing just over half of JVS' 150 staffers, are members of CUPE Local 2137 and provide job counselling, educational and vocational services to Jewish and non-Jewish clients.

Staff salaries were frozen from 1992 to 1997, when a 1.75 percent increase was negotiated, said Tia De Agazio, CUPE Local 2137 president and an employment consultant with JVS' youth program.

"Some staff are making up to $20,000 less than their counterparts in similar agencies," she stated in a news release.

She also noted that more than 50 staff have left the agency in the last two years, "because they were fed up with being treated like second-class employees."

In a phone interview, De Agazio also mentioned a high staff to management ratio. "They keep saying there's no money for raises, and they keep hiring more union-exempt people," she said.

Karen Goldenberg, JVS executive director, disputes the charges. In a phone interview, she noted that:

• JVS salaries fall into the top 33 percent of social service agencies providing employment and career services in the Greater Toronto Area. Salaries may be different in the private sector.

• Since 1991, JVS salary costs, including bonuses and economic adjustments, have increased by more than 23 percent per employee.

• She does not feel JVS has a problem with retention or attrition. "We consider our turnover to be less than the norm and have many long-standing employees," she said.

• The hiring of non-union employees was "about the need to have adequate supervision" to keep up with growth of agency programs and revenue base. Some of the new managers had been promoted from union positions.

Under a collective agreement between CUPE and JVS, which expired March 31 and is still in force until negotiations are complete, both Jewish and non-Jewish employees are entitled to up to 13 days off per year, with pay, should the Jewish holidays fall on weekdays.

Goldenberg said the agency would continue to "respect everyone's time off for religious observances," but would not pay for the days off.

The agency is about to see "a major shrinkage" when a $1-million grant from Ontario's Ministry of Community & Social Services in April is replaced by a fee-for-service payment system, said Goldenberg.

"We're very hopeful we'll come up with a settlement," said Karen Goldenberg. "That's our hope and our goal."

There have not been strikes at JVS in the past, she said. "We have come very close, and always settled."

While JVS' success is based on the success of its employees, "we can only work with what we've got," said agency president Mickey Milner. "We've got to be more entrepreneurial."

SUKKOT CELEBRATION: Grade 6 and 7 students from the Toronto Heschel School celebrated Sukkot with seniors from the Cheltenham Nursing Home. The students were also involved in building a sukkah at the nursing home last week. [Leona Lakser photo]

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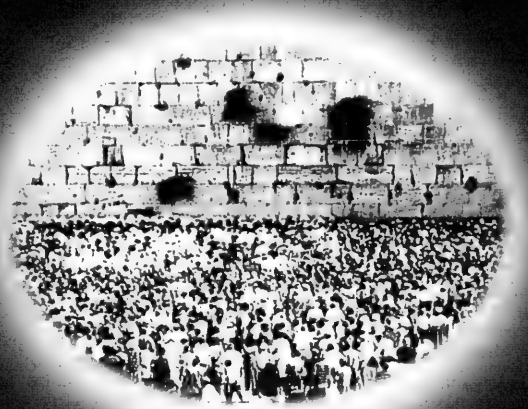

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To the polls, Canadians

Canadians will vote for a new federal government on Monday, Nov. 27. The campaign rhetoric has already begun. In truth, it began, understandably, some months ago when the official Opposition selected its new leader. But Canadian voters are sophisticated enough and more than just a bit experienced in the ways of politicians to separate rhetoric from substance.

It is vital that as many eligible voters as possible actually go to the polls on election day and cast their ballots. The right for all citizens to choose who will govern us is the chief hallmark of our democratic way of life. It is the ideological and functional underpinning of our free enterprise market system. It is the guarantor of our freedoms. And it is the most hallowed and most cherished of all the distinguishing features that differentiate our society and civilization from those of the despots, dictators, tyrants and military strongmen.

There are three issues of particular interest and relevance to the Jewish community that should be placed before the competing parties during the campaign: Canada's voting record at the United Nations on matters relating to Israel's security; the pursuit of Nazi war criminals living in Canada; and the federal government's indecision or stated inability regarding the government of Ontario's refusal to end its state-sanctioned discrimination in its educational funding policies. But, it must be stressed, we should not look at these as "Jewish issues." They are issues of essential, core Canadian values. As such, they compel the Canadian conscience and demand attention by the wider Canadian public

Indeed, there are never "Jewish issues," per se, in a general election.

Every issue that touches upon good government is a "Jewish issue." Achieving the very best government possible is the highest priority for every eligible Jewish Canadian voter just as it is the highest priority for every other eligible Canadian voter.

Thus, the issues that the voters must put before the parties, the leaders and the candidates before we can decide in whom to place our trust to form the "very best government possible" are the same for all of us, regardless of region or religion.Those issue relate to:

- Social policy – ensuring the best health, welfare, educational and environmental programs possible; providing humane and sensible immigration and refugee policies;
- Fiscal policy – finding the right balance to enable the funding of the desired social policies while constantly reducing the cumulative debt, establishing fair taxation policies and encouraging ongoing investment through appropriate incentives;
- Constitutional policy – erecting a bulwark against the dismemberment of the country within the framework of the Supreme Court's decision on the legality of a unilateral declaration of independence by Quebec.

Canadians know the issues. On Nov. 27 we will decide who should be entrusted to try to deal with them.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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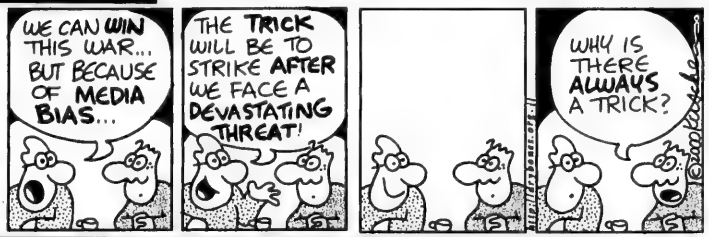
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Understanding the happiness I felt

As the festival of Sukkot approached, I wondered how I was going to be happy on this holiday: hundreds of people had been killed or injured, our three soldiers were still missing, tension was mounting by the day and peace seemed so far away.

But immediately after Yom Kippur, sukkot began sprouting up everywhere. The smell of bitterly sweet etrogim permeated the streets. The roads were lined with people dragging home the palm branches for their sukkah rooftops and children carrying home ornaments they had made in *gan* (nursery) that morning. Witnessing this, I began to understand how one could be happy on this holiday.

Although there was a hint of sadness in everyone's preparations, people still eagerly prepared for the holiday. The *shuk* (market) was surrounded by police and soldiers, but the merchants were as festive as ever wishing their customers a Shanah Tovah filled with peace and happiness. I witnessed countless people approaching soldiers and buying them drinks, offering them holiday sweets and thanking them for protecting our country.

Where do we find happiness amid such insecurity, tragedy and destruction? Simply in the Jewish people. We have often been described as *am Yisrael chai*, the nation that lives. Our happiness is based in our intrinsic nature as Jews to be a nation of life, of celebration and pride. Young and old, *oleh chadash* (new immigrant) and chalutz (pioneer), the whole country is celebrating right now, albeit with fear and anxiety, yet their sukkot are all standing tall.

Even though the news may be upsetting, I won't change my feelings of pride and dignity in being a Jew. I won't alter my views as a Zionist and there is no way I will lessen my love for our homeland.

Although the situation is very grave and although our people seem to be threatened throughout the world, I must say how proud I am to be a Jew living today, in this day and age.

How much happiness it brought me to see Jerusalem filled with the sukkot; how much joy I felt when I heard Chag Samayach wishes being exchanged from the bus driver to his passengers; how much unity I felt with and among our brethren that we were all – religious and non-religious – celebrating this holiday, just because we are Jews.

Ali Feldman
Jerusalem

* * *

Clinton cannot deliver peace

Benjamin Netanyahu was right all along. When he came to power he demanded reciprocity. You want something, give something. You made a promise, keep it. The U.S. pressure on him was enormous. Bill Clinton forced Netanyahu to give it up. He also supported Ehud Barak in the Israeli election.

Now the illusion can no longer be maintained. Peace Now and its illusion is dead. May it rest in peace.

Clinton bears a special responsibility to acknowledge he was wrong and that he can't deliver. He should place the blame where it belongs and not force Israel to disregard reality. He should apologize to Israel for abstaining on the recent UN resolution in the false hope that it would reduce the violence. The beast cannot be appeased.

It is time for the United States to support the hardliners who have been proven right.

There will be no hope for true lasting peace until the Arabs in general and the Palestinians in particular stop preaching hatred of Israel and the Jews in the kindergartens, in the schools and in the media. Only if this practice is followed for two or three generations will there be a hope for real peace.

Ted Belman
Toronto

* * *

Goldstein reinforces sages' wisdom

I commend you, Rabbi Elyse Goldstein, *(CJN*, Letters to Editor, Oct. 12*)* for pointing out the inappropriateness of referring to a woman's physical appearance ("curvaceous") in an article by Sheldon Kirshner describing her spiritual capabilities as a cantor.

Your comments underscored the wisdom of our sages regarding women assuming public positions of leadership, such as rabbi, cantor and the like. While it is inappropriate for a journalist to describe a female cantor's attractive physique, how ridiculously inappropriate for a male worshipper – striving for spiritual transcendence – to be thinking likewise about his rabbi or cantor, during services.

Furthermore, though perhaps we can educate individuals to write or speak correctly (as you attempt to do with your letter of reproof), we cannot stop human beings from *thinking* naturally. Nevertheless, this is not meant to exclude women from meaningful participation within Judaism.

As the dean of a young woman's seminary, a frequent speaker to women's groups across North America and the author of two books on women in Judaism, I, too, consider myself a "spiritual leader." My flock, however, are my female students and audiences. I choose to limit my sphere of influence over the male populace to my writing and books.

And I thank you for reminding me, once again, exactly why I make such decisions.

Chana Weisberg, Dean
Machon Bnos Menachem
Thornhill, Ont.

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A conflict not of territory, but of religion

By ELISHA HAAS
Special to The CJN

For the sake of peace, Israeli Prime Minister Ehud Barak last year offered President Hafez al-Assad of Syria more than he could have previously dreamt. He offered him the whole of the Golan Heights and almost all the territory of Israel that Syria occupied before 1967, without a commitment to full peace. Assad turned it down.

This summer at Camp David, Barak offered Yasser Arafat most of Judea and Samaria, including vital security zones in the Jordan Valley and Judean Desert. He was willing to give Arafat half of the old city of Jerusalem,including the surface of the Temple Mount. This was an offer he should not have refused.

But like Assad, Arafat did refuse.

Last week Arafat launched a war. The control of recent events by Chairman Arafat and the Palestinian Authority is irrefutable. The current violence is not a spontaneous eruption. It was prepared and planned long ago. Ariel Sharon's visit to the Temple Mount was an excuse, not a cause.

Why? Why was it impossible to convince Assad to sign such a generous deal? Why does Arafat answer Barak's offers of peace and compromise with a war that he did not initiate when former prime minister Benjamin Netanyahu refused to give him much less?

The answer is that both Assad and Arafat had long-range goals that go far beyond the question of the territories captured in 1967. They did and do not seek peace with Israel. The long-range goal is to eliminate the Jewish state and make the Jews an oppressed minority under Muslim rule in the holy land, just as they used to be in Islamic countries for centuries.

The "territories for peace" concept of Oslo never had a chance to succeed. It appeared to work only as long as the PLO was collecting property without any commitment for peace. Now that Barak demands a "declaration of end of violence" in response to a massive Israeli withdrawal, it is the end of the Oslo game.

The Israelis who went to Oslo and followed the Oslo path, and the U.S. administrations that tried to make capital by bringing the parties to ceremonies on the lawn at the White House and invested huge efforts in Camp David, ignored a very basic fact: The conflict is not over territories, it is a conflict between religions.

The Muslims will not accept an independent Jewish state in the holy land. They will tolerate it as long as they do not have the option to destroy it. Their position is not contingent upon signed agreements. Arafat has repeatedly and openly explained to his followers that the agreements he has signed are like the Hudeiba agreement of the prophet Muhammad and the Jews of Kurayesh (622 AD), which was a peace agreement that the prophet ignored when he felt strong enough to kill the Jews.

Arafat thinks that Israel is now weak, and will soon be destroyed in a war. It may take 10 or 15 years, so why sign now? Moreover, the withdrawal of Israel Defence Forces from Lebanon, which is viewed as a defeat of Israel by an Islamic force, caused Arafat to seek his own victory in a battle, just like the Hezbollah of Lebanon. That is why he did not sign the draft offered him in Camp David.

There is now no occupation of Lebanon by Israel. Yet, every day Arabs from all over the world gather at the Israel-Lebanon border and stone Israeli soldiers. Even the renowned Prof. Edward Sa'id of Columbia University came from New York to the Lebanese side of the border at Metulla and was photographed throwing stones at an IDF position on the other side of the border. This is a small example that shows that the conflict of the Middle East is not territorial.

There is only one course of action that has a reasonable chance of bringing about the coexistence of Israel and the Arab states, including a Palestinian Arab state.

Israel should decide for itself what are the essential territories that will enable it to survive isolated in the Islamic Middle East. If it will then annex those areas and declare that the borders so established are not negotiable, and over which it is willing to fight for its survival, then there is a much higher chance for peaceful coexistence, so long as the Arabs believe that Israel is indeed strong, and is indeed willing to defend itself on those borders.

I believe three areas are essential for the security of the State of Israel: the Golan Heights, the Jordan Valley, the Judean Desert, the southern desert (Negev) and the extended Jerusalem area. (Labour party leaders prior to Shimon Peres and Ehud Barak held the same belief.) These areas form what we call the Eastern Column.

It is possible to accommodate a Palestinian Arab State in the West Bank and Gaza only if the Eastern Column remains under the permanent control and full sovereignty of Israel.

This territorial solution, and its backing by Israeli determination and the ability to defend it by itself, will lead to de facto peaceful coexistence and economic co-operation. As it looks now, there is no way to establish peace by an agreement, but there is no need for an agreement, which is meaningless in any event because every agreement with the Arabs is a Kurayesh type agreement. It should and could be implemented by Israel unilaterally, for the benefit of the Palestinian people (not for the benefit of the PLO leaders) and Israel.

The problem is that Barak and Clinton are following the concept of Oslo, in which the signature of an agreement is the prime goal.

The whole concept of the Oslo process has finally collapsed. It was based on the assumptions that peace can be purchased by delivery of territories, and by appeasing the terrorists by "confidence building steps" (a nice word for unilateral concessions).

It is now clear that this policy is just like pouring gasoline on a flame.

The current violence was prepared and planned long ago. It has nothing to do with Sharon's visit at the Temple Mount.

Mohammed al-Durra, the 12-year-old who was killed in Gaza, and around whom much of the international media's campaign against Israel originally galvanized, had travelled three miles from his home to the place where he was killed in order to throw stones at IDF soldiers. His father followed him and knew the goal of his young son's walk.

Palestinian youngsters, known as Fatah Children, receive an education, but is it the kind of education that can lead to tolerance and understanding? [RNS/Reuters photo]

What reasonable parent would let his or her child take part in such stone fighting? What reasonable parent would let his or her child take part in such stone fighting so far away from home?

The PLO gunmen were shooting from two positions 10 metres from the 12-year-old. They refused to halt fire to let the father and son get out of the fire trap because they needed the "full show." They, therefore kept the production on the stage for a long time and succeeded in moving their audience.

The entire episode reminded me of the many "false-plots" and libelous accusations over the past 1,600 years about Jews killing young children.

Arafat is not alone in his plans. Egypt and Jordan have peace treaties with Israel, but lead violent propaganda campaigns against the Jewish state. Both of them support Arafat's declared positions. And Egypt prepares for war against Israel.

Assad refused to play that game altogether; he did not agree to take the Golan for a signature on a peace treaty. They all are preparing for the big battle of the Muslims against the Jews. Salah a Din, the hero who won the battle with the Crusaders and restored Muslim regime in the Holy Land 700 years ago is the model of their joint national aspirations. They are waiting for the opportunity, when the Jewish state would seem to be weak, tired, and dependent on the protection of foreign forces.

The Oslo process plays to their hands. The plan I suggest does not. It is possible to implement it. Most important, our western friends should stop pushing the Oslo type solutions and should not lure Arafat to put on his "peace mask" and sign a volatile treaty.

Arafat's true face should be visible. It was a mistake to force him to "cancel" the PLO Covenant two years ago. He remained the same Arafat, the treaty is in effect, he is making progress along its lines towards the destruction of Israel. Israel lost major portions of land and received a nice photo of Clinton in Gaza.

Unlike Barak, who talks about an end to the conflict, I believe we should learn to live with the conflict, but retain conditions that would reduce the temptation by the PLO to violate the peaceful conditions. I am certain this is the only practical way and that will lead to coexistence, as we can see all over the country in micro scale.

A major problem is that the western world cannot or does not undefstand the rules of the game of the Middle East. A worse problem is that most Israelis are part of the western world.

It is dangerous. Very dangerous.

***

Postscript: Since this article was written, there have been many developments that fit the view presented here:

- Joseph's Tomb in Nablus was destroyed and a mosque is reportedly being built on site.
- The ancient synagogue in Jericho was burned and Arafat police forces did not let the firefighters get to the site.
- The public lynching in Ramallah of two Jews, was aided, if not conducted by the "police" forces of Chairman Arafat.

The virtual peace of the Oslo process evaporated in one day. There was never a peace process, there was a "political" process of unilateral Israeli concessions and an illusion of peace.

The contribution of the western world to the "momentum" of that virtual process reduced the prospects of non-virtual coexistence here, similar to Neville Chamberlain's contribution to the eruption of the World War II. In the cultural environment of the middle east the word "peace" is used in a very distorted way.

Elisha Haas is professor of Biophysics, Bar Ilan University, Ramat Gan, Israel, and a founding member of the association for the "Double Column plan," a lobby group of professionals who work to promote rational solutions to the acute existential problems of the State of Israel.

When Mr. Trudeau read Psalm 86

Rabbi Gunther Plaut in Toronto

My personal memories of Pierre Elliott Trudeau cover a number of years and occasions. It was the time when I frequently had to defend Canadian Jewish interests, and many were my opportunities to meet and discuss policy with him, especially when they related to Israel and Canada's varying relationship with it.

When I look back, one event stands out. It was 1976, and the Olympic Games were about to begin in Montreal. Four years had passed since that dreadful night in Munich when 11 Israeli athletes were slain. The Jewish community decided that a special memorial service was necessary to set the tone for the Games.

The Olympic committee turned down such an observance, and it was left to us to remind the world of what had taken place in 1972. Under the leadership of Thomas Hecht, a committee was formed to plan a service at Montreal's Shaar Hashomayim Synagogue, and I was asked to conduct the service and deliver the sermon.

I called Trudeau, suggested that it would be important for him to participate and requested him to read a psalm of his choice. He agreed quite readily.

When I arrived at the synagogue, it was evident that something very special was afoot. Security precautions were enormous. Armed sharpshooters had taken up positions on the surrounding rooftops. A helicopter hovered overhead. The stream of people wanting to attend seemed endless, and in the end 5,000 people were accommodated in the synagogue sanctuary and other halls of the shul where video reception was arranged.

The crowd hushed when the Israeli Olympians marched in, followed by the relatives of the slain athletes. The simple service created a cadence of mounting emotion. Trudeau rose, came to the bimah and faced the assembly. The cameras were whirring. (Twenty-two national and international networks were filming the service.)

Trudeau had chosen Psalm 86, emphasizing these lines: "O God, arrogant men have risen against me; A band of ruthless men seeking my life; They are not mindful of You…"

He read the psalm in French and his words had a musical lilt. As he spoke, there was not a dry eye amongst those present, and his own tears were evident as well. I myself thought I could not go on, but somehow pulled through. The memorial prayer by the chazzan provided a sombre finale to an hour that none of us would ever forget. I like to think that we saved the moral stature of the Games.

It is also well to remember that it was Pierre Trudeau who appointed Bora Laskin, a member of Holy Blossom Temple, as chief justice of Canada's Supreme Court. The honour accorded Laskin reflected back on the exceptional former prime minister whom we buried recently.

Kadosh an emotional experience

Jean M. Gerber in Vancouver

Our children asked us to see the Israeli movie *Kadosh* with them. We had an intimation that we were in for an emotional experience when we met friends who had already seen the movie.

Reactions? "It was difficult for me to watch this – I had a hard time looking at the screen," the husband told us, a man who is sensitive and kind, with children and grandchildren.

The setting is unrelentingly claustrophobic, a haredi community with couples living in tiny rooms furnished only with twin beds and a wardrobe.

The central figures are Rivka and Myer, a loving couple whose childless marriage is about to be sundered by the demand for children.

The study-house is tiny and cramped, filled with men and the colliding needs of the rebbe (the father of Myer) and his son, who loves his barren wife, but is about to be drowned in his father's demand for children.

Meyer and his wife have a deep, sensitive love, a passionate and caring relationship, accepting of the confines of their community.

Yet Myer is being forced to divorce his wife because, as his father-rebbe reads the Torah, he informs his son that he is obliged to take a new wife because he has gone 10 years without children.

Meanwhile, Rivka visits a doctor outside the confines of the enclave, who tells her that the fault is with the husband and that there is help, if only the couple will avail themselves of it.

And here is the first tragedy – Rivka cannot ask her husband to get this medical help, because as a devout man he would refuse to undergo the necessary procedures for determining the efficacy of his sperm.

Not only is the geography of her life constricted, but her emotional space is hemmed in by the very belief system which she continues to honour.

She is sent away and a new wife found. "We are here to bring children into the world to fight against the others," the father-rebbe sternly instructs his pliant, suffering son.

Rivka has a sister. She is married to a man whose mental state approaches hysteria, and who is abusive and loutish in his behaviour. Her true love has already fled the confines of the kollel and is forbidden to her.

The culmination of the sisters' two lives is tragic for both. Rivka – she who was to be sent away – apparently never gets very far, for her broken husband appears in a drunken state to lie at her feet, while she has ceased to speak at all.

Her sister eventually runs away from her husband and, by implication, her religion, to join her first love outside the walls of the sect.

Our friends were right – it is very hard to watch this movie, as the lives of the protagonists unravel.

We leave the theatre in a state of shock. "The thing was about children," my husband points out, "but there were no children in the story at all."

He's right. Except for a few young boys in the background, the streets were empty. We see no home filled with the hearty tumult of children.

The tragedy for me was that the holiness of a loving relationship was not considered enough. And until the end, the central figures are faithful to their religion and community, until that community destroys both Rivka and Myer.

It nearly engulfs Rivka's sister and crushes their mother. The movie could have been called Betrayal, because all those things that the individuals believed in and held sacred (kadosh) were the very ideals that destroyed them.

How to step back from the abyss of despair? A survivor once told me, "We believed that if we were good, God would protect us."

He ended up in the Pripet marshes, fighting with partisans who had given up the idea of God's protection. Only years later did he find his way back to God.

What could I tell my children about this film? Do not let your insistence on what you think our tradition tells you be the instrument of harm to another human being. That would be the opposite of kadosh.

Sukkot despair

Bruce Elman in Windsor

I have always loved Sukkot. To me, it is a wonderful, joyous holiday. When one thinks of festive holidays, one usually has Chanukah or Purim in mind. Not me, I love Sukkot. I adore the symbolism of Sukkot, and particularly the tremendous hopefulness it engenders.

Right after the conclusion of the Yom Kippur fast, we begin building our sukkah. In Israel, where unlike Edmonton, it is warm enough to leave one's windows open in October, you can hear the hammering as your neighbours begin to construct their sukkot.

My wife designed and built a brilliant sukkah which fits perfectly with our house in Edmonton, where my family is still living for the time being. Even though I am not particularly handy around the house, I do enjoy helping her put up the sukkah. In Israel, one can expect to eat all of one's meals in the sukkah. By contrast, in Edmonton, one never knows when it will be too cold or snowy to eat in the sukkah. In some perverse way, this, too, adds to the joy of Sukkot.

Once the construction is finished, the decorating begins. At one time, our family actually used to make our decorations. Now that our children are older, however, consumerism has taken over and we purchase our decorations. (As my father-in-law says, "Everyone has to make a living.")

Then, of course, there is the acquiring and maintaining of the lulav and etrog and all of the other accouterments. Every year, I have to re-educate myself on the proper method of setting up the lulav, the exact way to make the blessing, when precisely you shake the lulav during the Hallel prayer and the order of directions in which to wave it. All of the minutiae fascinate me.

There are also wonderful parties that attempt to bring back the great ecstasy of the *simchah beit shoevah* – the water ceremony – and the great symbolism of walking around the synagogue, lulav and etrog in hand, reciting the Hoshanah prayers. And of course, it all concludes with the Hakafot and the singing and dancing of Simchat Torah (even though this, technically, is a separate holiday)!

The problem is that, of late, I have begun to associate Sukkot with great sadness. On our first sabbatical in Jerusalem in 1988-89, the intifadah had broken out and this put a damper on the festivities of Sukkot.

We were again on study leave in Israel in 1995-96 – known in our family as the year of the bus bombings – and the great joy of Sukkot was once again suppressed. In that year, however, greater sadness was yet to come. Just after Sukkot concluded, Yitzhak Rabin was assassinated. This was one of the most traumatic communal events I have ever witnessed. It deeply affected our family as it did scores of others. I will, forever, associate Sukkot with Rabin's murder.

Nothing, however, compares to the sadness I have experienced this Sukkot while watching from afar the events unfolding in Israel. The mounting violence and the rising death toll have deeply affected many people, myself included. For me, neither the intifadah nor the bus bombings nor Rabin's assassination caused as great a sense of loss and despair as have these latest events.

Indeed, I have come to the point over the past few weeks where I cannot watch the television pictures any more. The scenes of children caught in crossfires, of ancient holy sites burned and demolished, of reservists being lynched and their bodies mutilated are simply too painful.

I have tried to analyze why I have reacted so strongly to these events. At first, I thought it was because peace seemed so close at hand only a few months ago. I had thought that perhaps the concessions made by Prime Minister Ehud Barak would be the basis for a comprehensive peace settlement, but now, the escalating violence seems to have set the peace process back immeasurably or destroyed it altogether.

I realize, however, that my despair is the result of a different, more devastating conclusion: I have lost all hope that peace can ever be achieved. I am no longer just saddened by these events – I have sunk from sadness to despair. Regrettably, this is how I will always remember this Sukkot.

The Kirshner File

Al Gore, George Bush race to the finish line

As the U.S. presidential campaign heads into the homestretch before the Nov. 7 election, the outcome is far from certain. This is the tightest race since 1960, when the candidates were John Kennedy and Richard Nixon. Democrat Al Gore and Republican George Bush are running virtually neck and neck. The fringe candidates, Ralph Nader of the Green party and Patrick Buchanan of the Reform party, are essentially spoilers in what is basically a two-party political system.

Sheldon Kirshner in Toronto

In terms of experience, competence and a grasp of the issues, Gore, the vice-president, stands heads and shoulders above Bush, the governor of Texas. Yet the presumption of a Gore victory cannot be assumed.

Bush, whose quest for the presidency would have been inconceivable without family connections, launched his campaign around the theme of "character." His working assumption was that he could defeat Gore on the basis of an amiable personality and a pledge to bring "dignity and honour" back to the White House after the Monica Lewinsky sex scandal. But about two months ago, worried by a steady erosion of support, Bush shifted tactics and began concentrating on the issues rather than on Gore's supposed lack of credibility as a person. Bush also tacked to the centre, stressing his "compassionate conservatism" and highlighting his commitment to social justice, inclusion and diversity after four egregious lapses of judgment early in the race.

Al Gore and Joseph Lieberman [RNS photo]

He visited Bob Jones University in South Carolina without denouncing what had been its ban on interracial dating and its hostility to Roman Catholicism. He sided with dyed-in-the-wool conservatives by supporting South Carolina's right to fly the Confederate flag – a symbol of segregation and racism – on the grounds of the state capitol. He asked Patrick Buchanan, a nativist who has issued subliminally provocative statements about Jews, to remain in the Republican party when other Republicans were demanding his ouster. He refused to meet Log Cabin Republicans, a gay group that his rival, John McCain, had met.

Clearly concerned that these immoderate positions would alienate swing voters, Bush turned contrite and said, "I reject bigotry." Meanwhile, the Republican platform categorically rejects "racism, anti-Semitism, ethnic prejudice and religious intolerance."

Bush, nevertheless, is campaigning on a right-of-centre, socially conservative ticket on the key issues: tax cuts, abortion, school vouchers and prayer, gun control, the environment, Medicaid, Medicare and Social Security. On these issues, Gore has staked out a staunchly centrist, socially liberal stance designed to appeal to progressive middle-class voters.

On Middle Eastern policy questions, Bush and Gore espouse virtually identical positions.

The Republican platform sets out four priorities for the Middle East – the promotion and maintenance of peace in the region; the safeguarding of Israel's security; the reliable flow of Persian Gulf oil; and the reduction of the threat posed by Iraq's and Iran's weapons of mass destruction.

Bush, having made his first and only visit to Israel in 1998, describes Israel as a "friend." He has declared that "a safe and secure Israel is in our national strategic interests;" that the United States should not "dictate solutions" to the Israeli government in the peace process; that Washington should eventually move its embassy from Tel Aviv to Jerusalem. Asked during the first television debate when the United States should deploy forces abroad, Bush cited three circumstances, including a situation when "our friends in the Middle East are threatened."

The Democratic plank on Middle East issues states: "Al Gore and the Democratic party are fundamentally committed to the security of our ally, Israel, and the creation of a comprehensive, just, and lasting peace between Israel and its neighbours."

The platform states that the United States will always ensure that Israel retains a "qualitative military edge" over its Arab adversaries. It also recognizes Jerusalem as Israel's undivided capital.

Gore, having compiled a solid pro-Israel record as a congressman, senator and vice-president, believes that American ties with the Jewish state transcend day-to-day issues. As he put it during the second TV debate: "Our bonds with Israel are larger than agreements or disagreements on some details of diplomatic initiatives."

In accordance with President Bill Clinton's policy, he has said he will delay transferring the U.S. embassy to Jerusalem until after an Israeli/Palestinian peace agreement.

Like Bush, Gore supports United Nations sanctions against Iraq, and rarely misses an opportunity to remind voters that he and his vice-presidential running mate, Joseph Lieberman of Connecticut, were among only 10 Democratic senators to support the 1991 Gulf War.

Gore's bold and historic selection of Lieberman, the first Jew on a major national ticket, has brought him benefits in the form of a revitalized campaign. A crowd pleaser who conveys moral authority, Lieberman has generally impressed voters with a folksy demeanour and middle-of-the-road views on affirmative action, military spending and school vouchers.

"Lieberman has looked like a bundle of energy in comparison with the leaden presence of Dick Cheney, the former secretary of defence, on the Republican ticket," Howell Raines of *The New York Times* wrote recently. In his estimation, Lieberman, an observant Jew, has drawn the positive attention of religiously conservative Christians who flocked to the Republicans and stayed there. As he observed: "...many fundamentalist and evangelical Protestants and culturally conservative Catholics are more attracted by Lieberman's devoutness than they are put off by doctrinal differences between Christianity and Judaism."

Lieberman, however, has not been immune from criticism. He has been lambasted for attacking violence and vulgarity in popular culture, yet muting his disapproval of Hollywood movies so as not to alienate prominent Democratic supporters in the film industry.

Dick Cheney and George Bush

Some Jews have expressed discomfort with Lieberman's emphasis on the importance of religion in public life. The Anti-Defamation League chided him over this issue.

Lieberman, too, has raised eyebrows for being receptive to meeting with Louis Farrakhan, the Nation of Islam leader who has been condemned as a Jew-baiter.

Dick Cheney's social conservatism does not appeal to most Jews, but his generally pro-Israel record has not gone unnoticed.

Although he supported U.S. arms sales to Arab states and has been critical of specific Israeli policies, such as the 1982 invasion of Lebanon and Israel's recruitment of imprisoned spy Jonathan Pollard, Cheney was in the forefront of upgrading the United States' military and strategic relations with Israel in the wake of the Gulf War. In addition, he backed the joint American-Israeli Arrow missile defence system and publicly thanked Israel for destroying Iraq's nuclear reactor in 1981.

With the election less than two week away, Gore and Bush find themselves in a statistical dead heat. As a result, they plan to run hard in swing states – Florida, Ohio, Pennsylvania and Michigan, among others – where Jewish voters can make a difference.

Bush, however, cannot count on the Jewish electorate for support. Historically, most Jews have voted for the Democrats.

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Dreyfus Affair chronicled in U of T exhibit

By SHELDON KIRSHNER
Staff Reporter

The Dreyfus Affair still resonates, 106 years after it insinuated itself into *fin de siècle* France like an oozing sore.

Brutally exposing the fault lines and prejudices of French society, and prompting the Viennese journalist Theodor Herzl to embrace and promote Zionism, it was a momentous and defining event that seems remarkably fresh today.

An exhibition on the affair, Dreyfus and Zola: A Moment in the Conscience of the World, is now on at the University of Toronto's Art Centre, 15 King's College Circle.

Running until Dec. 9, the exhibit, on loan from the Beitler Family Foundation in the United States, tells the story through the medium of newspaper headlines, lithographs, posters, postcards, letters and books. A video puts it all into perspective.

In 1894, Alfred Dreyfus, an artillery captain and the first and only Jew on the general staff, was accused of having passed military secrets to Germany. Charged with treason, sentenced to life imprisonment and stripped of his rank in a degrading ceremony in the courtyard of the École Militaire in Paris, he was deported to Devil's Island, a miserable compound off the coast of French Guyana.

The charge against Dreyfus, an assimilated Jew and an ardent patriot, was spearheaded by Edouard Drumont, the fiercely anti-Semitic editor of *La Libre Parole*, a man who prided himself on being "the pope of anti-Semitism." Joining him in this reactionary crusade was a motley array of monarchists, army officers and conservative Catholics.

Throughout the ordeal, Dreyfus, supported by an alliance of high-minded socialists, liberals and republicans, maintained his innocence and loyalty to France.

Emile Zola, France's most renowned novelist, took up his cause. In a famous article in *L'Aurore* headlined J'Accuse...!, Zola condemned this monstrous miscarriage of justice and called for a public trial.

Amid mounting frenzy, a new court martial took place in 1899. Dreyfus was found guilty, but with "extenuating circumstances," and sentenced to 10 further years of detention.

Among the most striking artifacts are the original front pages of the newspapers that attacked or defended Dreyfus – from *La Libre Parole* to *Le Petit Parisien*.

Perhaps the most graphic front page is that of *Le Petite Journal* (1895), which carries the incendiary drawing of an officer breaking Dreyfus' sword in half on his knees as the erect figure of Dreyfus faces him impassively.

The front-page headline of *The Graphic* (1899) touches a chord as well. It reads: "Dreyfus the Martyr."

Also quite riveting is the facsimile of Zola's J'Accuse manuscript, published by *L'Aurore* on Jan. 13, 1898.

The Dreyfus affair unleashed a wave of latent anti-Semitism, and the lithographs reflect the racist temper of the times.

In one such series, Dreyfus, branded as a traitor and an enemy, is alternately portrayed as a serpent and a coiled octopus on whose head is inscribed the word Talmud, while Jews are depicted as baboons.

There are posters aplenty, most sympathetic to his cause. One, published by the Hebrew Publishing Company in New York City in 1899, advertises a musical score for piano and violin dedicated to Dreyfus. Two movie posters sell the virtues of *Devil's Island* and *I Accuse*, starring Jose Ferrer as Dreyfus.

In addition, a set of 15 postcards, a collection of books about Dreyfus' ordeal and a letter from a concerned Alabama senator are on display.

Alfred Dreyfus is disgraced.

This is the gripping stuff of history.

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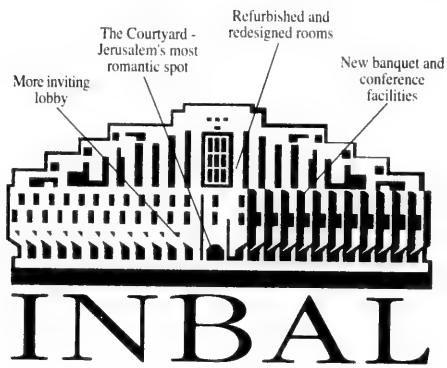
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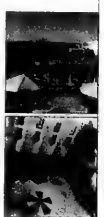

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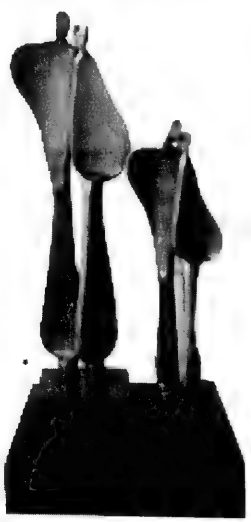

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Greater Toronto Area

Local choir to sing in Nuremberg

By SHELDON KIRSHNER
Staff Reporter

TORONTO — They are being billed as concerts to heal old, festering wounds.

Next month, in the German city of Nuremberg, a cradle of Nazism during the Third Reich, a Toronto Jewish choir will join six other choirs from the United States and Israel in concerts designed to foster reconciliation between Jews and Germans.

The international musical encounter, which will coincide with the opening of a new museum chronicling events in Nuremberg during the Nazi period from 1933 to 1945, is called *Sounds of Healing*.

The performances, which will mark the city's 950th anniversary and the 62nd anniversary of Kristallnacht, will take place in a theatre near a stadium where Nazi rallies were regularly held.

Lachan, the Toronto Jewish Chamber Choir, will join the Nuremberg Symphonic Orchestra in a performance of Leonard Bernstein's *Kaddish Symphony No. 3* on Nov. 25 and Nov. 26.

Lachan, in conjunction with the American and Israeli choirs, will also put on a joint concert for Nuremberg's resurrected Jewish community.

This concert will feature music written by five Jewish composers: Srul Irving Glick, Ben Steinberg, Sid Robinovitch, Louis Applebaum and Yefim Adler.

Sounds of Healing was conceived as both a cross-cultural artistic collaboration and a mission of reconciliation, said Lachan's conductor, Cantor Benjamin Maissner.

"The performance of *Kaddish* – the title is associated with the Jewish prayer for the dead – represents an occasion in which Germans and Jews can remember in musical prayer their combined and troubled history, and move on to a new era," he added.

Founded in 1993, Lachan is a 24-voice choir which specializes in Canadian-Jewish repertoire. Its name is taken from one of the Hebrew words for melody. Many of its singers are children of Holocaust survivors and new Canadians.

The American choirs are the Los Angeles Zimriyah Chorale, the Choral Society of Southern California, the Beverly Hills Presbyterian Church Chancel Choir and the El Camino Real High School Camerata.

The choirs from Israel are the Tel Aviv Chamber Choir and the Efroni Children's Choir.

Helena Fine, a member of Lachan, said it was invited to take part in *Sounds of Healing* following a concert at a recent cantors' assembly in Detroit.

In Canada, *Sounds of Healing* has been endorsed by several organizations and four rabbis.

The organizations are: Canadian Society for Yad Vashem, Canadian Jewish Congress – Ontario Region, Jewish Federation of Greater Toronto, B'nai Brith Canada and the Canadian Council for Christians and Jews.

The rabbis who have lent their names to it are Erwin Schild of Adath Israel Congregation, Dov Marmur and Gunther Plaut of Holy Blossom Temple and Moshe Shulman of Shaarei Shomayim Congregation.

In addition, *Sounds of Healing* is supported by the consulates of Germany and Israel and the Canadian German Chamber of Industry and Commerce Inc.

Holy Blossom Temple plans a farewell reception for Lachan on Tuesday, Nov. 7, from 6:30 to 8 p.m.

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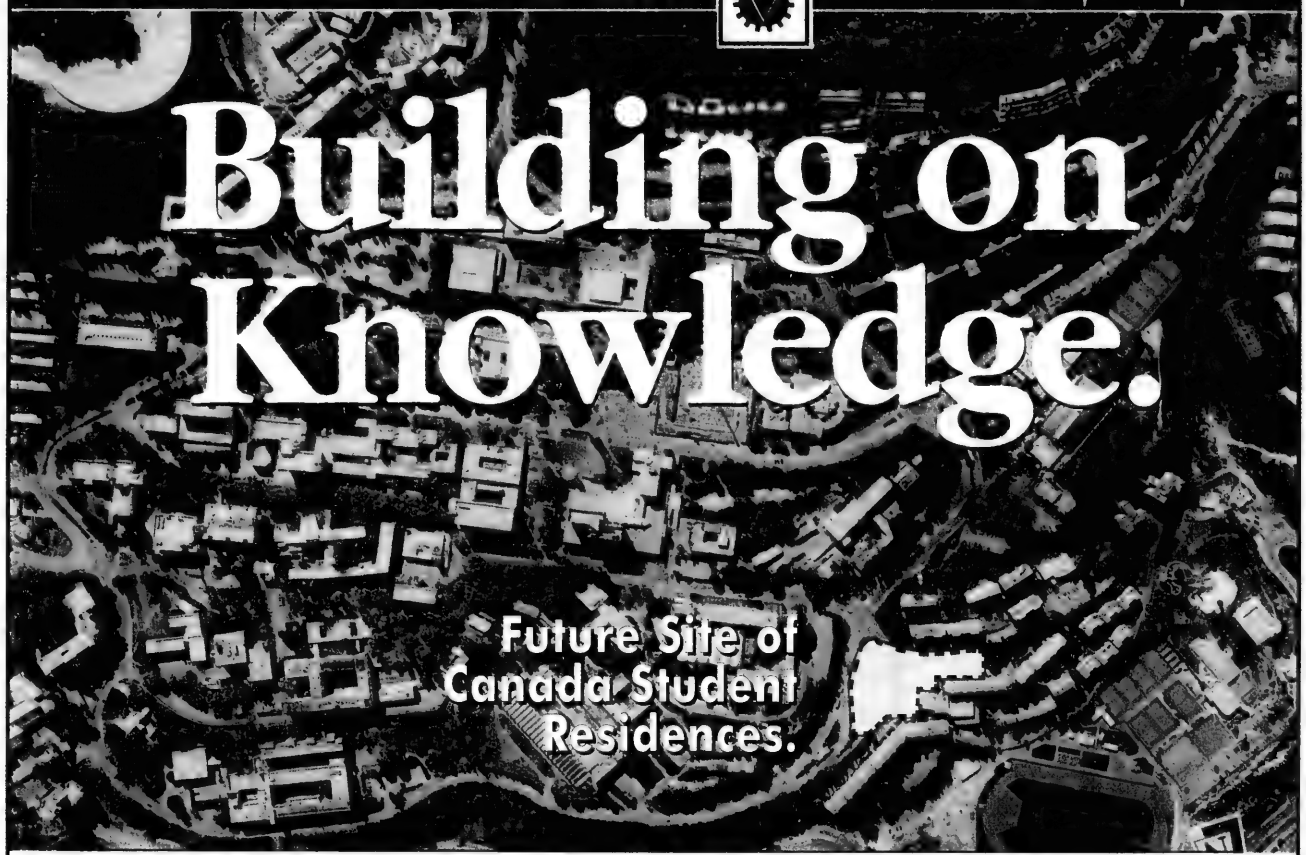

CRISIS: There are not enough Israeli engineers and scientists to support Israel's burgeoning high-tech economy. Israel cannot emerge as a world leader in science and technology without a steady flow of qualified home-grown engineers and scientists.

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Havdallah and the story of creation

By RABBI REUVEN TRADBURKS

Rabbinic Reflections

We have the privilege this week to read the story of creation. The story of creation forms the basis of Kiddush on Friday night but in addition, it forms the basis of Havdalah which we make on Saturday night.

There are rules about Havdalah – you are not supposed to eat on Saturday night or do any work until after Havdalah has been made. Havdalah begins the weekday activities.

Rabbenu Bachya maintains that the first four verses of the Torah parallel the four brachot of Havdalah. The first four verses are: (1) God created the heavens and earth; (2) The spirit of God hovered over the waters; (3) God said; Let there be light; (4) God separated the light and the darkness.

The four brachot (blessings) of Havdalah are: (1) wine – God created the fruit of the vine, (2) spices, (3) candle, (4) havdalah – God separates between holy and profane.

Each of these brachot is a reflection of the themes of the four opening verses of the Torah: (1) wine – God created the fruit of the vine which reflects the creation of the world; (2) spices – the sense of smell is the Hebrew word *reyach*, paralleling the concept of *ruach*, spirit. The blessing over spices is rooted in the second verse that describes the *ruach*, the spirit of God hovering over the waters, (3) the candle is a parallel to the creation of light, and (4) havdalah is a parallel to the separation of light and darkness.

The basis then of Havdalah, according to Rabben Bachya is the creation of the world. Havdalah is not the conclusion of Shabbat, it is the introduction to the week.

Kiddush on Friday night is the introduction to Shabbat, the statement of the holiness of Shabbat. Havdalah is the introduction to the world of creativity, the world of the week.

The holiness of Shabbat needs an introduction, a statement from us of its holiness. In addition, our weekday activity is holy, creative work and it, too, needs an introduction through the medium of Havdalah.

Rabbi Tradburks is the spiritual leader of Kehillat Shaarei Torah in Toronto.

Book fair appeals to variety of tastes

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — With thousands of books of Jewish interests, as well as tapes, videos and CD-ROMs, the 24th annual Jewish Book Fair, running Nov. 2 to 12, is certain to appeal to a diversity of tastes, says director Helen Redner.

A highlight of the fair that is expected to attract about 6,000 people to Leah Posluns Theatre, says Redner, is a talk by author Richard Newman, a London, Ont., journalist who, with Karen Kirtley, wrote *Alma Rosé, Vienna to Auschwitz*.

The book tells the true story of Alma Rosé, conductor of the woman's orchestra at Auschwitz, who died in April 1944. At its maximum, the orchestra had over 50 players.

Rosé, niece of composer Gustav Mahler, was responsible for saving many musicians in her orchestra.

For his research, Newman interviewed more than 100 people who were able to give firsthand information.

On the same program will be Martin Goldsmith, host of the radio program *Performance Today*, talking about his book *The Inextinguishable Symphony*. It is the story of his parents' involvement with the Jewish Kulturbund, "a little-known episode that created a haven for Jewish artists in the Third Reich," says Redner.

The program, with the theme of music, "is a departure from our usual programming. It should be fascinating," she says.

Opening night of the book fair features Rivka and Ben-Zion Dorfman who will present a slide show/lecture on their book *Synagogues Without Jews and the Communities that Built and Used Them*.

The Dorfmans, who have lectured throughout the United States and Israel, have spent years researching synagogue art and architecture in Italy, Austria, the Czech and Slovak Republics, Hungary, Croatia, Serbia and Greece.

Other programs include Mysteries of Love, featuring novelists Joy Fielding and Sylvia Maultash Warsh; a screening of the film *The Assistant*, based on the novel by Bernard Malamud and produced by Paul Brown; and the Shlomo Steinhardt Yiddish Lecture by Pierre Anctil, a francophone non-Jew who is fluent in Yiddish.

Rabbi Gunther Plaut will speak on his latest book *The Price and Privilege of Growing Old*, and two books written by his wife Elizabeth; and Rabbi Elyse Goldstein, editor of the *Women's Torah Commentary*, will speak on New Insights from Women Rabbis on the 54 Weekly Torah Portions.

Also on the schedule are such authors as Dr. Jerald Bain, Franklin Białystok, David Matas and Erna Paris.

A school program for students in Grade 5 and older features a screening of the film *Out of the Fire: the Faye Schulman Story*, the story of a young woman who survived the mass murder of her family in 1942 because of her skills as a photographer.

Amnon Rubinstein, a member of the Knesset, and author of *From Herzl to Rabin: The Changing Image of Zionism*, was due to speak but he had to return to Israel due to the Middle East crisis, says Redner.

The fair comes together each year as the result of more than 150 volunteers "who do everything from book selection and inventory, to ticket selling and ushering, says Redner, the fair's only paid employee.

MOUNT SINAI SUKKAH: Grade one students from the Downtown Jewish Day School decorated the Sukkah at Mount Sinai Hospital making it festive and welcoming. Situated in front of the hospital, the Sukkah was visited daily by patients, family members, staff and neighbours.

Jewish Life

Vegetarianism and kashrut

By MARK MIETKIEWICZ

The holidays are over. And we're stuffed. So what better time to look at food. The meatless kind.

If you're considering cutting down or cutting out meat in your diet while observing kashrut, there are many tips for you on the Jewish Internet.

How does Jewish vegetarianism differ from the standard kind? That question is addressed in If Lettuce is Lettuce, What is Jewish Vegetarianism? **[http://www.micahbooks.com/letucediscuss.html]**.

Several Jewish sources are quoted for following a vegetarian way of life such as *pikuach nefesh* (the duty to guard one's health) and *tsa'ar ba'alei chayim* (the commandment not to cause sorrow to living creatures.)

Jews, of course, are allowed to eat meat. But this site points out that there are traditions that Adam and Eve were created as vegetarians and were only permitted to eat meat after leaving the Garden of Eden. And that in the Messianic period, the world will return to vegetarianism.

One of the most outspoken proponents on the Internet of a Jewish vegetarian lifestyle is Richard Schwartz. In Must We Be Veggies: The Case for Jewish Vegetarianism **[http://www.jcn18.com/scripts/jcn18/paper/Article.asp?ArticleID=962]**, Schwartz maintains the controversial point of view "that committed Jews are not only permitted but are obligated to be vegetarians." He also addresses the traditional rabbinical view that meat should be eaten at festive meals.

Similarly, Dr. Jay Lavine argues for a Jewish vegetarian ideal **[http://members.aol.com/Sauromalus/jewishveg. htm]**. (Always remember that you should consult a trusted rabbi for any halachic guidance.)

For another view on why someone chooses a kosher/organic way of life, see the links to Chayyim Pesach Silverman's articles, Ritually and Naturally Pure **[http://www.jcn18.com/jewishfood/silver_1.htm]** and Becoming Ritually Pure – the Manual **[http://www.jcn18.com/jewishfood/silver_2.htm]**.

From vegetarians to vegans to fruitarians to pescetarians, the terms referring to what people choose not to eat can get confusing. Here's a good vegetarian glossary **[http://www.veg.org/veg/FAQ/glossary.html]**.

Just because a product seems to be meat-free doesn't mean it's necessarily kosher. These days, unless you have a degree in advanced biochemistry, it can be daunting trying to understand the origin of the chemicals that go into our food. For example, you can go ahead and eat something with dilauryl thiodiproprionate. It's a synthetic preservative that doesn't require kashrut supervision. But watch out for alpha amylase. It's sometimes used in flour to break down starches and it comes from hog pancreas. For other ingredients and their uses see **[http://www.kashrus.org/kosher/chem.html]**.

Two confusing ingredients for vegetarians who keep kosher are rennet and gelatin. Gelatin is a tasteless, odourless substance extracted by boiling bones, hoofs and other animal tissues **[http://www.vegweb.com/glossary/docs/gelatin.shtml]**. Some points of view maintain that since gelatin is so far removed from its original form, it does not need to be derived from a kosher animal. Orthodox certification requires it **[http://www.ohr.org.il/ask/ask127.htm#Q1]**.

Vegetarians should be aware that gelatin from kosher sources is considered pareve.

Rennet is a substance containing an enzyme used to coagulate milk and create cheese **[http://www.vegsoc.org/info/cheese.html]**. A common source of rennet is the stomach of slaughtered newly born calves although microbial enzymes are used in kosher cheeses. For a view on the use of kosher rennet, see **[http://www.j51.com/~yspivak/spivak5.htm]**.

So far we've thought about food. We've reasoned about food. And we've looked at its ingredients. Next column, we eat.

***

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at highway@home.com.

An absorbing memoir

Typing — A Life in 26 Keys **by Matt Cohen, Random House, $32.95**

A few weeks after his 24th birthday, a surprised Matt Cohen was offered a teaching position at McMaster University. George Grant, with whom Cohen had become friendly at the University of Toronto, invited him to teach a course on the sociology of religion, a subject about which Cohen knew almost nothing.

Books
Bernard Baskin

Grant indicated, however, that there was a minor problem. "Matt would have to be screened by the dean of the department before the job was final. Grant explained: 'It's about your being Jewish; he doesn't like Jews. He'll hire you, but it would be a lot easier if you didn't talk about it.'"

In a surreal moment, like something out of a Woody Allen movie, "Matt looked down into his teacup and imagined himself in the dean's office, dressed up in his spiffy clothes and borrowed tie. 'Just a few weeks since Chanukah,' I might remark. 'Did you get anything good?' Or: 'I know this is supposed to be a job interview, but do you mind me asking if Baptists really believe all Jews go to Hell?'"

The author portrays Grant as generous, a brilliant conversationalist and a supreme realist. "He was the only man of his generation who combined the courage to look unflinchingly into the future and the intellectual power to clearly articulate his vision."

At the same time, he had the makings of a cult leader who demanded perfect faith and perfect fidelity. After a couple of months on the job – which only lasted about a year – Cohen decided that the main reason Grant had hired him was to provide him with "a conversational foil and amusement."

Cohen charts, in this absorbing memoir, his literary progress from early inchoate attempts to write at disreputable Rochdale, to the struggles, decisions and uncertainties involved in fashioning his many novels, to experiences with his publishers – especially Anna Porter and Jack McClelland at McClelland and Stewart.

The Spanish Doctor (1983), his most Jewish work, is an historical novel set during the cataclysmic dawning of the Renaissance. Avram Halevi, a crypto-Jew, the book's doctor protagonist, lives a tumultuous life from his conception in Toledo, Spain, to his death 76 years later in Kiev. The incarnation of multiple experiences, he emerges with his family from fire and fury to renewed faith in Judaism.

The novel, popular in the United States and England, didn't do well in Canada, where the literary critics, negative and intemperate, found it beyond their ken and understanding.

At the suggestion of *Quill and Quire* magazine, Cohen interviewed Margaret Laurence, who at the time was embroiled in a painful censorship battle over the teaching of her books in schools. Laurence, a devout and active Christian, was deeply hurt.

Over lunch, Cohen found it both sad and astonishing that what seemed like a minor conflict could take over and distort a talented writer's life. "By the time I left her house I felt as though I just witnessed a few hours in the martyrdom of someone whose only sin was to be a human being and have inner contradictions."

Incidentally, Laurence confided to Cohen that what she wrote was divinely inspired and that the voice she heard while writing was God's voice.

Cohen completed work on this memoir two weeks before his death at 57. What many literary critics considered his most mature and enduring novel, *Elizabeth and After*, won the Governor General's Award for Fiction in 1999.

Written in a direct conversational manner, filled with personal reflections, replete with anecdotes and vivid portraits, this affecting and honest work that covers three decades of Canadian cultural life should find an appreciative reading audience.

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Stuart Teperman

Diceman set to invade Canada

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Stuart Teperman has turned a rainy day activity into a game that should soon invade the country.

Teperman, 42, says the idea for Diceman, a brightly coloured game played with dice and a "diceman," was conceived after he gathered up a selection of games at the cottage and began to put various game pieces together.

"Most games have dice, and when I realized my kids loved a game with lots of them, I thought about developing a game that could incorporate that idea."

New board game

What evolved after several stages of development, was a game that comes complete with four dicemen (playing pieces), four sets of eight-coloured dice, and a game die. "The idea of the game is to defend off opponents with one hand, while the other hand rolls the game die to prepare an attack."

After having the game trademarked and copyrighted, he test marketed it at his children's school, and got "rave reviews. We had boys and girls of various ages play it and give us their opinion. From that, I knew I had a hit," says Teperman.

The trilingual game – English, French and Spanish – will soon be available at stores such as Toys R Us, Mastermind, Dufferin Games, and in Zeller's Club Z Catalogue. "I have some American orders as well, and a toy distributor in Europe has a licensing agreement to manufacture and distribute Diceman in three Scandinavian countries."

Diceman appeals to people of all ages and abilities, he says, because it is a "mix of luck and skill, and it moves quickly. You have to think, you have to roll the right number, and you have to do it in 20 minutes. It's a good combination."

Teperman, a Toronto native, says he is so delighted to the response to Diceman, that he is "giving back something to the kids of the city."

A portion of sales of his game is going to the Children's Breakfast Club, an organization that provides a hot meal for children who may otherwise go to school without breakfast.

A Diceman competition with up to 64 contestants, is planned for the end of the month. The winner will play Diceman with three local celebrities. For information or to have your name drawn to compete, fax Teperman at 905-761-6301, e-mail Gr8toys@hotmail.com, or write 114 Fernstaff Court, Concord L4K 3L9.

Lost And Not Yet Found: Half A Century After The Nazi Plunder

The horrific story of the most notorious theft in history: the plunder of art from Jewish collectors and dealers by the Nazis. How did it happen and why did it take more than half a century to awaken interest in this issue? What have museums, galleries, auction houses, and collectors done in the last few years? Finally, an update on current complexities and simplicities of the issues.

Speaker: **Professor Ori Z. Soltes**

Ori Z. Soltes is a professor in Fine Arts and Theology at Georgetown University, lecturer at the Smithsonian Institution and a Consultant for Exhibitions at the Foundation for International Arts and Exhibitions. As Director of the *National Jewish Museum*, he co-founded and currently chairs the Holocaust Art Restitutionh Project. He is an author, director, and narrator who has lectured throughout the United States, Israel, the former Soviet Union, Italy, France and Spain.

DATE: **Monday, November 20, 2000**

TIME: **8:00 p.m.**

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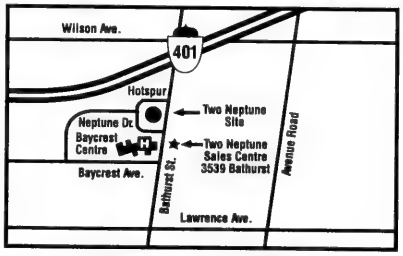

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Ontario's Jewish jailer

By RON CSILLAG
Staff Reporter

TORONTO — Ontario's top jailer is governed by a Jewish concept of justice, found in Deuteronomy: "Justice, only justice shalt thou pursue, that thou mayst live, and inherit the land which the Lord thy God gives thee."

"I use that as my guiding principle," says Morris Zbar, who was recently promoted to deputy minister of correctional services – the highest bureaucrat in the ministry – and the person in charge of all the province's jails.

As deputy minister – or DM in bureaucratese – Zbar's task is an expansive one. On any given day in Ontario, there are 70,000 people under some form of supervision, whether it's in jail (sentences of two years less a day result in incarceration in provincial institutions); those remanded into custody or given conditional sentences; all parole cases; and all cases involving young offenders.

Zbar, 52, presides over Ontario's 47 jails, detention and correctional facilities; 40 probation and parole areas; and roughly 8,000 employees – all funded by $570 million a year.

It's also his job to be the chief liaison between his department and the government, helping to ensure that political visions – whatever form they take – are implemented.

Many who work in Toronto's Jewish community may remember Zbar as a vice-president of community planning and development with the Jewish Federation of Greater Toronto (as it was called then), a post he held from 1994 to 1998.

But how did a good Jewish boy get into the bad guy business?

It was 1975, and Zbar had just returned from Africa, where he'd been doing research on local politics for a PhD from Hebrew University. "I was unemployed and looking for a job," he recalls. "So I answered an ad in the paper for a correctional officer. I had no idea that I was applying to be a prison guard."

Off he went to a maximum security prison in Ottawa. Despite a full-scale riot, "I found it fascinating. It was so totally far removed from the middle-class Jewish upbringing I had."

Morris Zbar

And he worked his way up, from guard to probation and parole officer, then as a manager, then as director of a ministry review. He also put in a stint at the ministry of culture and tourism.

He left to go to the Jewish federation, but returned as assistant deputy minister for community and young offender services.

Last year, the government of Premier Mike Harris split the solicitor general's department into two ministries, resulting in a freestanding correctional services ministry.

Zbar says Ontario's rate of incarceration has remained stable over the years. While Canada's overall rate is nearly twice that of Europe's, it's still seven times lower than the one in the United States.

As for recidivism, "it depends on whom you ask. It could be anywhere from 30 to 70 percent. The problem is that there are different definitions of a repeat offender. Is it a week after they are released? Six months? Five years?"

Currently, he's overseeing the construction of two new jails to replace deteriorating facilities in Penetanguishene and Lindsay.

Zbar was born in France to Polish parents who had survived the Holocaust. He was brought to Montreal at age two, and attended Outremont High School and McGill University.

He and his wife Margaret, a teacher, have two children, David, 28, and Ilana, 23.

Zbar doesn't hesitate to bring his Jewish values to the job.

"Society must have a system that is just, and appears to be just," he says. "Being Jewish gives me an advantage in trying to realize that."

CHATTING WITH THE MINISTER: Federal immigration and citizenship minister Elinor Caplan last week paid a visit to the newly opened Reena ElderHome, located in her riding of Thornhill. The facility will house 16 older residents. Caplan is seen chatting with ElderHome resident Kermit Parent.
[Barry Shainbaum photo]

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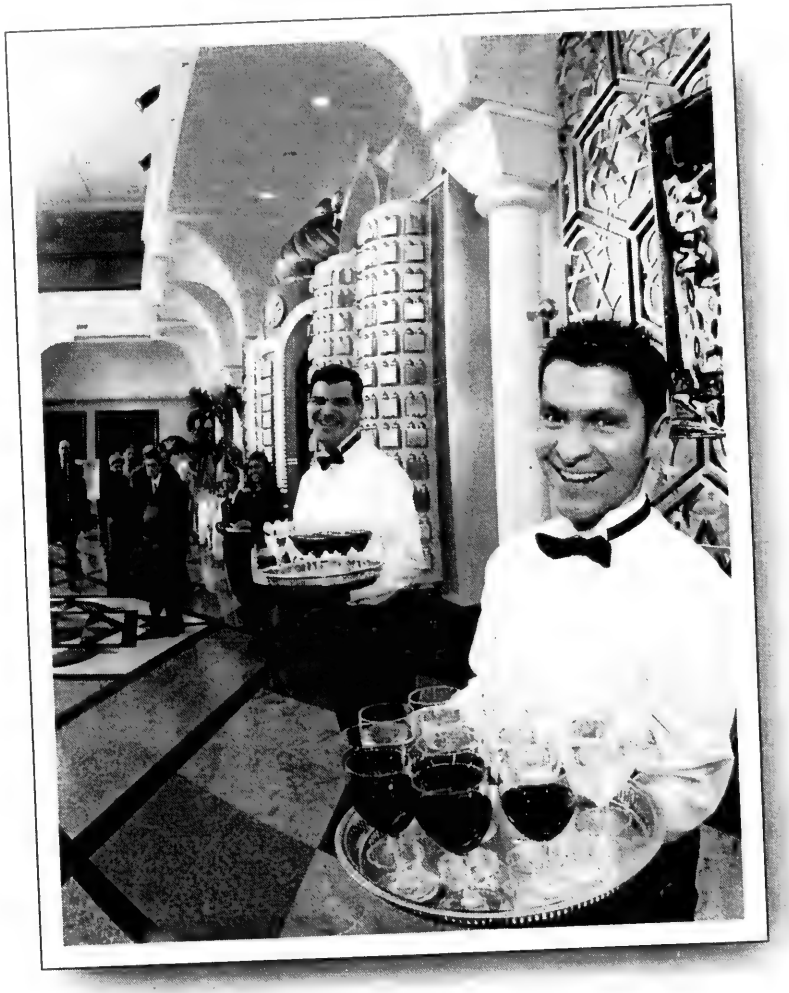

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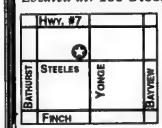

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Greater Toronto Area

Synagogue tribute planned

By LEILA SPEISMAN
Staff Reporter

TORONTO — Flo Urbach believes in giving back, in showing appreciation in a tangible way.

When her children were attending Jewish day schools, she spent countless hours working on their behalf.

But her main love is Kehillat Shaarei Torah, to which the Urbach family has belonged since the congregation's early days at Windfield Public School.

And she is being honoured by the synagogue for all her work, with a tribute dinner, to be held at the Wagman Centre on Nov. 25.

"Flo has led most fund-raising initiatives [of the shul]. In her quiet yet highly effective manner, she has endeared herself to our community and provided financial stability for the growth of the synagogue," Michelle Apple, the dinner co-chair, told *The CJN*.

A media release from the synagogue describes some of Urbach's many contributions, from shlepping the siddurim from location to location before the shul had a permanent home, to giving and helping find the first donations towards that home, to serving on the board of directors and the sisterhood, to washing the used tablecloths from the kiddushim – something she still does.

Her specialty, though is fund-raising. She runs the garage sales and raffles. She organizes bingos, originally at the nearby Peanut Plaza, and now at Steeles West Bingo Country at Dufferin Street and Steeles Avenue.

The success of Kehillat Shaarei Torah is "like a dream come true," she said. "I watched it grow when no one knew how it would grow."

When she and her family were looking for a synagogue to join near their Bayview and York Mills home, they were advised to check out the fledgling congregation, then under the leadership of Rabbi Eliot Feldman. They found a congregation with "a portable bimah, books in trunk, and a kiddush that members of the congregation made themselves every week."

It was "fantastic," she said of her first experience with the shul. "We loved the place. We got involved. And involved."

She felt a bond with the members of the congregation, many of whom are South African immigrants. "I understand them, because I am an immigrant too. I feel what they feel."

Urbach, then known as Farah David, was born in Baghdad. Her mother was the niece of the city's chief rabbi; her father was from Bombay.

When the Iraqi Arabs started harassing the Jews in the months before the establishment of the State of Israel, her father uprooted the family – her mother, two sisters and two brothers and Farah, who became known as Flo – and moved to London, England.

Life was not easy there, Urbach said. Iraqi Jews were unknown. "People didn't believe we were Jewish. We didn't know any Yiddish (or any English either, for that matter), and we looked different."

Her father had trouble adjusting to life in England, and when Urbach's siblings left for Israel, Australia, the United States and Canada, the family decided to join her sister in Sydney. On the way there, her father had a stroke and died.

Nevertheless, she spent five happy years in Sydney before deciding to explore the United States and Canada.

She stayed in Toronto for awhile, working as a pharmacist at the Toronto General Hospital, and she met Gerry Urbach, who was then doing research into ovarian cancer. It was love at first sight, Urbach said, which was lucky, as Gerry was heading for advanced study at Middlesex Hospital in England.

"We met Nov. 5 and married Dec. 27," she said, still a tad surprised after all these years at how quickly everything happened.

When they came back, Gerry Urbach set up a practice in obstetrics and gynecology. Flo concentrated on raising her family of four children.

With a twinkle, Flo stresses one thing about all the work she has done for Kehillat Shaarei Torah. "Don't kid yourself. I love it!"

For more information about the dinner, call Rachel Sochaczewski, shul administrator, 416-229-2600.

Message to CJN Snowbirds

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your Canadian Jewish News.

1/ Continue regular delivery to your home, and arrange for Canada Post to forward The CJN on with your other mail each week.

2/ Advise our Circulation Department to suspend delivery until your return to Canada with no weeks lost in your subscription period.

3/ Arrange with our Circulation Department to redirect The CJN to your winter address at a cost of $5.00 per month for U.S. addresses and $11.00 per month for foreign addresses.

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Kolel explores 12-step programs in new course

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Kolel: the Adult Centre for Liberal Jewish Learning is offering a new course on the parallels between Judaism and 12-step programs.

Rabbi Neal Loevinger, head of Kolel's department of outreach, said the course, 12 Steps to Healing the Jewish Heart, which runs until Dec. 19, is a class in Judaism, "not a 12-step meeting, per se."

He said that while working at Beit Tshuvah in Los Angeles, North America's only non-Orthodox residential treatment facility for Jews in recovery, he "became convinced of the reality of the problem of addiction in the Jewish community, and that Jews were finding spirituality in 12-step recovery programs."

Twelve-step programs such as Alcoholics Anonymous have inspired many adaptations of mutual support groups around the world, said Rabbi Loevinger, and they have helped countless people turn away from destructive behaviours.

"Yet the wisdom of the 12 steps is nothing new. Teachings which parallel each of these steps are found in the Bible, the Talmud, the Siddur and other Jewish texts," he said.

There is no contradiction between Judaism and 12-step programs, he said. "They are both spiritual pathways towards healing, and getting in touch with a higher power. The difference is that Judaism is the religion of the Jewish people."

The purpose of the course, which is affirmed by many rabbis across the spectrum, said Rabbi Loevinger, is to help participants see how both Judaism and the 12 steps are rooted in spirituality. "It is a class for Jewish people in recovery from addictions to such things as alcohol, drugs, gambling or sex, who would like to deepen their connection with Judaism.

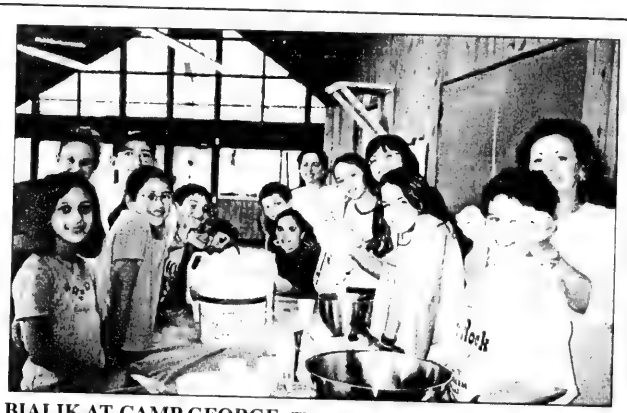
"It is a way to get their life back on track, or to help family members understand that Judaism has something to say in the process of recovery," he added.

He stresses that the course is a Kolel project "and while the confidential sharing of experiences will be encouraged, it is not a 12-step meeting. If any Jew needs a 12-step meeting, they should get in touch with JACS, a non-denominational fellowship of Jews in recovery from chemical dependency."

Some of the most profound spirituality has been found by Jews in recovery "because they face serious issues in their lives. These are people who are broken, and are looking to their tradition for healing," said Rabbi Loevinger.

"[The class] is a safe place to bring questions, and to get guidance along the path of recovery, Jewish healing, and spiritual growth," he said.

For information, call Kolel at 485-7007. Or to reach JACS, call 416-410-JACS.



BIALIK AT CAMP GEORGE: The grade 6 students of Bialik Hebrew Day School recently participated in their annual retreat at Camp George. Seen above are a group of students preparing challah with their teachers, Tobi Kaufman and Marlene Goldbach.

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Meeting 10:00-12:00 noon, lunch to follow

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Reporting to the Executive Director you will provide strategic planning and development for services and programs, do outreach with other agencies, develop our marketing and customer service, supervise department heads, as well as assume responsibility for staff and volunteer development, and budget planning. You will feel at home in a fast paced, demanding environment, able to manage several projects simultaneously.

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Reporting to the Assistant Executive Director your focus will be on the delivery of high quality programs, through the supervision and support of program staff, as well as, in direct service responsibilities. You will need to monitor budgets and performance standards as part of ensuring your department's success. A major role will include the provision of social programs for adults and enhancing our service to young adults in the Jewish community.

You will have 5 or more years as a senior professional preferably with experience in a Jewish community centre, as well as a graduate degree in a related field. A strong background in program delivery and experience in Judaic programming are essential. A very attractive compensation package is provided.

* * * * * * * * * * * * * * *

Send resumes only to:
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Greater Toronto Area

Torah Ethics Project planned

TORONTO — Kiddush and chillul HaShem, the sanctification and desecration of God's name, are the focus of Toronto's second Torah Ethics Project.

The project is part of The S. Daniel Abraham and Ira L. Rennert Torah Ethics Project of The Orthodox Caucus, which is designed to "heighten the awareness and sensitivity of the community in the realm of interpersonal attitudes and behaviour."

This year's program will be launched by Rabbi Marc Angel, spiritual leader of Congregation Shearith Israel, the Spanish and Portuguese Synagogue of New York. He will speak at Shaarei Shomayim Synagogue, on Oct. 29, at 8 p.m.

According to a media release, the Torah Ethics Project "takes a multi-faceted approach to teaching halachic ethical values, including special school curricula, synagogue study materials, media advertisements."

Performing a kiddush HaShem, the release goes on to explain, is "acting in a way that adds lustre to God's name, so as to bring honour in the eyes of the beholder to Jews, Torah, and ultimately to God."

A chillul HaShem, on the other hand, "brings disrepute in the eyes of the beholder to God, Torah or the Jews."

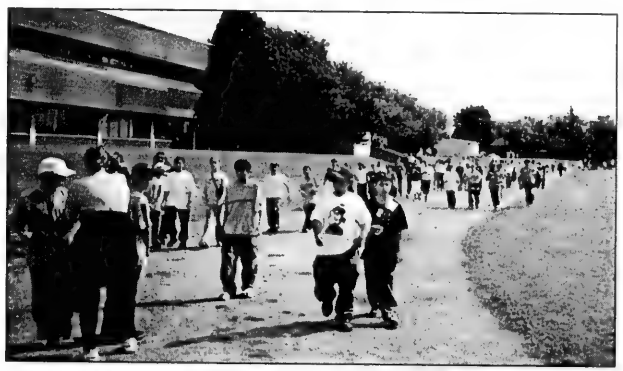
Those participating in the program receive a number of study guides that offer background, suggestions for discussion or different scenarios to illustrate the theme, divided as to age group.

For instance, elementary school students discuss an incident where three young children refuse to give up their seats to a woman carrying a baby, and passersby begin to question whether yeshiva students have any manners. Other situations include not reporting when a clerk gives back too much change, and dealing with a close friend involved in fraudulent schemes.

Among the schools arranging special programs on the topic are Associated Hebrew Schools of Toronto, Netivot Hatorah, Shearim Hebrew Day School, Community Hebrew Academy of Toronto, Or Chaim Yeshiva and Ulpanat Orot. Shaarei Shomayim, Beth Jacob and Kehillat Shaarei Torah are among the synagogues arranging special programming.

There is also material available for home study.

For information, or to discuss taking part in the program, call Ilana Kelman, local coordinator, 416-633-5770.



TERRY FOX RUN: Students at Associated Hebrew Schools once again took part in the annual Terry Fox Run raising $37,000, almost double their 1999 contribution. **[Adina Abramov photo]**

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WHAT PEACE NOW IS DOING

During the last three weeks of crisis, Peace Now has been working to reduce tensions in the Middle East

Here's what Peace Now said:

Although Peace Now recognizes the right of any Jew to visit the Temple Mount, it criticized Likud leader Ariel Sharon's visit as irresponsible and provocative at this time.

Peace Now strongly condemned Arafat for not restraining the protesters, Tanzim militias and the Palestinian police from engaging in violence.

Peace Now urged a judicial inquiry into specific instances of excessive force by Israel.

Peace Now denounced the Palestinian mob violence at Joseph's Tomb and expressed outrage over the lynching of the Israeli soldiers in Ramallah.

Peace Now advocated a total cease-fire and the resumption of peace negotiations.

Here's what Peace Now did:

Oct 9 A Peace Now delegation including Israeli authors Amos Oz and A.B. Yehoshua visits bereaved Arab-Israeli families in Nazareth and the Galilee.

Oct 10 Peace Now holds a vigil in Rabin Square to support a cease-fire and return to negotiations.

Oct 11 A Peace Now delegation, including Knesset members Mossi Raz, Naomi Chazan and Meir Margalit, meets PA representative Faisal Husseini in an effort to reopen dialogue and rebuild trust.

Oct 12 Justice Minister Yossi Beilin joins Peace Now activists at a Peace Sukkah established at Meggido junction where some of the most brutal clashes have occurred. Peace Sukkot are also erected in Tira, Kfar Saba, the Negev and Jerusalem.

Oct 13 Canadian Friends of Peace Now president meets with leaders of Toronto's Palestine House to improve relations between the Jewish and Palestinian communities here at home. In the United States and across Western Europe, Peace Now chapters are actively engaged in maintaining support for the peace process.

Oct. 14 Peace Now holds a Peace Picnic attended by over 1000 Israeli and Palestinian families in the Arab village of Beit Zarzir.

Oct. 21 Peace Now plans to hold the first large scale joint Arab-Jewish peace demonstration in Haifa.

WHAT YOU CAN DO

Volunteer or donate to
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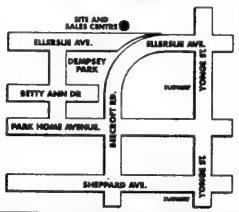

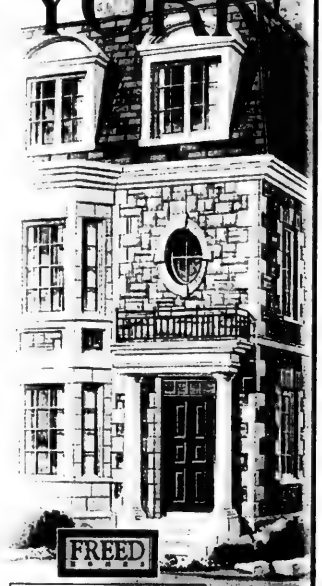

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Join us to mark the **first anniversary** of the
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to protest the federal and provincial governments'
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For further information, call Ontario Parents for Equality in Education Funding (OPEEF) at (416) 398-2143

A year to remember?

By JEFF ROSEN
News & Internet Editor

The Jewish new year is not even a month old and already historic events have marked this as a year that will long be remembered. As Jews were preparing to celebrate Rosh Hashanah, the death of former prime minister Pierre Elliott Trudeau came as a shock to all Canadians.

The late prime minister embodied the unusual combination of style and substance. He knew what he wanted to do and what he wanted to say and did both in a way that not only inspired, but also left a lasting mark on the nation.

Opinion

It has been 16 years since Trudeau's departure from politics, yet he remains one of our most popular political leaders. This says a lot, not only about the man himself, but also about the sorry state of the country's current crop of political leaders. Even those who disagreed with Trudeau's politics are now forced to admit that they admired his style. Maybe what they really admired was that he was a real leader, one who led from conviction rather than in response to poll results. I wonder how long the public will have to wait until another leader of his stature graces the political stage.

At the same time as we said our goodbyes to a great leader, another major event was unfolding around the world as Palestinians took to the streets and launched attacks on the Jewish people.

There has been much debate about who said what and who was responsible for which incident. Despite continued criticism of Israel, there should never have been any debate about the initial cause of the uprising. Israeli Likud Leader Ariel Sharon's visit was not the cause of the first riots. As an elected political leader and, more importantly, an Israeli citizen, he had every right to tour the Temple Mount area.

Was it a wise move? Maybe not.

Tensions in the region were already higher than normal. However, Palestinians were looking for a reason to pick a fight and Sharon's visit provided the perfect match for their powder keg of fury.

It is interesting to note that while Israel continues to be raked over the goals by the world media for injuring Palestinian children, no one has questioned why these youngsters are on the front lines of the conflict.

In every country, children are a society's first priority. If there is any sign of danger, every effort is taken to shield the most vulnerable from harm. Yet in this case, children have been on the front lines. As in any other conflict, casualties are a normal part of the equation. Why then is anyone surprised that children are being killed?

While stones and bullets continue to fly, the war of words in both camps continues to escalate – not only in the Middle East, but also in our own country. Palestinians have taken to protesting in front of the Israeli Embassy, burning flags, and shouting messages of hate against Israel and the Jewish people.

In the long run, such actions benefit no one; in fact they only serve to inflame the situation further. For in the long run, such rhetoric leaves a cancer of hatred in all parties involved, one that left untreated will spread like a malignant tumour.

The only winner in such a situation will be the forces of hatred.

American Response During the Holocaust
Could more have been done?
A study through films
Using excerpts from the controversial, disturbing but educational film **"America and the Holocaust"** and other films with conflicting viewpoints, ***Gerald Ziedenberg*** will guide the discussion on this gnawing question.
Wednesday November 1, 8:00 p.m.
All welcome No Charge
Beth Tikvah Synagogue
3080 Bayview Avenue (between Sheppard and Finch)
416-221-3433

YIDDISH CORNER

Edited by: ALEK SILVER

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יערלעכע אזפרה נאָך די ייִדיש־סאָוועטישע שרייבער־מאַרטירער

פון ש. סימכאָוויטש

מאָנטיק אָוונט, אויגוסט 14טן, איז אָפּגעהאַלטן געוואָרן די יערלעכע פאַרזאַמלונג צו באַערן דעם אָנדענק פון די ייִדיש־סאָוועטישע שרייבערס, וואָס זיינען דערמאָרדעט געוואָרן מיט 48 יאָר צוריק, דעם 12-טן אויגוסט, 1952.

אָן עולם פון איבער פיר הונדערט מענטשן, צווישן זיי אַ צאָל ייִדן פון געוועזענעם ראַטן־פאַרבאַנד, האָבן זיך פאַרזאַמלט אין גרויזן זאָל פון דער היגער בית־צדק שיל, וווּ די דאָזיקע אזכרות קומען פאָר יעדן יאָר. די ספּאָנסאָרס פון אָט־די אָנדענק־אָונטן זיינען דער „קאָמיטעט פאָר ייִדיש" בי דער ייִדישער פעדעראַציע פון גרויס־טאָראָנטאָ בשותפות מיט דער „ייִדישער קולטור גזעזלשאַפט".

אין איר אָריגינאַל־וואָרט, אין ייִדיש אָן אין ענגליש, האָט עטל סום־קופער, די פאָרזיצערין פון „קאָמיטעט פאָר ייִדיש", דערקלערט, אַז די 48 יאָר, וואָס זיינען פאַרלאָפן פון יענעם טראָגישן טאָג, קענען ניט שטילן אונדזער וויטיק אָן באַדויער מיט דער גרויסער אבידה פאָר דער ייִדישער ליטעראָטור אָן קולטור. מיט דער עפענונג פון די מלוכה־אַרכיוון אין נאָך־קאָמוניסטישן רוסלאַנד, וווּרט דאָס בילד פון די ליידן אָן פיינקונגען פון די אָנגעהעפנטסטע ייִדישע שרייבערס נאָך מער בולט אָן נאָך מער פּיינפול. דער היינטיקער אָונט דאַרף דערביבער זיין אַ מאָניפעסטאַציע פון סאָלידאַריטעט מיט די ייִדן, וואָס זיינען פאַרבליבן אין די לענדער פון געוועזענעם ראַטן־פאַרבאַנד, צו שטאַרקן אָט דעמוטיקן זיי אין זייערע באַמיִנגען וויידער אויפצובויען אַ פריי אָן אינטענסיוו ייִדיש לעבן.

ראָבי ראָי טענענבוים פון דער בית־צדק שיל, האָט וואָרעם באַגריסט דעם עולם אין נאָמען פון דער קאָנגרעגאַציע. וועגן די פאַרשידענע עטאַפּן פון דער גלייכשאַלטונג אָן אונטערדריקונג פון דער ייִדישער רעליגיעזער און וועלטלעכער קולטור האָט געהערט אין ענגליש בערטי פאָרבער, עקזעקוטיוו דירעקטאָר פון אָנטאַריאָ ראַיאָן פון קאָנאַדער ייִדישן קאָנגרעס.

דער גאָסט־רעדנער איז געווען פּראָפ' נאָרמאַן שוויידמאַן, געוועזענער הויפט פון סלאָווישן דעפּאַרטמענט בים סאָראָנטער אוניווערסיטעט אָן מחבר פון אַ דיי ביכער וועגן דער סאָוויעטישער ליטעראָטור אָן וועגן דער געשיכטע פון ייִדן אין וויילנע. אין זיין רעדע איז ייִדיש האָט ער זיך באָוונדערט אָפּגעשטעלט אויף די זיגזאַגן אוּן פאַראַדאָקסן פון דער סאָוועטישער פּאָליטיק לגבי ייִדן אוּן ייִדישקייט אוּן לגבי מדינת ישׂראל. ער האָט אויך איבערגעגעבן וועגן די היינטצייטיקע באַמיִנגען אויפצושטעלן אַ ייִדיש קהילה־לעבן אין די גרעסערע צענטערן פון רוסלאַנד.

מיט רעצידאַציע אין ייִדיש אוּן ענגליש, פון די שאָפּונגען פון איציק פעפער, דוד האָפשטיין אוּן אַנדרע רע ייִדיש־סאָוועטישע דיכטערס, זיינען אַריסגעטראָטן די באַגאַבטע ייִדישע־לערערס אוּן פאָרלייענערס עלי מידעל אוּן דוד ניומאַן. בימדע זיינען גוט באַקאַנט בי אונדז אין שטאָט.

די הויפּט־אַטראַקציע פון אָונט איז געווען דער אַריסטוידס פון דער באַרימטער בינע־קינסטלערין פון מאָסקווער ייִדישן טעאַטער אוּן פון דער „הבימה" אין ישׂראל, עטל קאָווענסקאַ, מיט דער פּיאָנע באַגלייטונג פון איר מאַן, לעוו קאָווענסקאַ. קאָווענסקאַס דראַמאַטישע רעציטאַציעס אוּן געזאַנג פון דוד האָפשטיינס „אויף רוסישע פעלדער", לייב קוויטקאָס „א ניגון", אוּן א קאָפּיטל פון פּרץ מאַרקישעס בוך „מלוכמה", האָבן געמאַכט אויף אַלעמען אַ גרויסן רושם.

די פאַרזאַמלטע האָבן באַדאַנקט מיט אָפּלאָדיס־מענטן די רעדנערס אוּן די אַרטיסטן.

מיטן געזאַנג פון „התקוה" איז דער אייַנדרוקסטע־לער אָונט געשלאָסן געוואָרן.

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Prime minister meets with community leaders

Continued from page 1

the UN's human rights committee in Geneva, Canada voted against a resolution that described Israeli actions as war crimes and crimes against humanity. In the other, held before the General Assembly, Canada abstained from a motion slamming Israel for excessive use of force. Both motions passed overwhelmingly.

Earlier the same day, the community delegation met with Opposition leader Stockwell Day to thank him for denouncing Canada's support of the Oct. 7 motion.

Canada's support of the motion has incensed the community. In rallies across the country last week, solidarity with Israel was pledged, just as Canada was denounced.

The Jewish delegation was led by Joseph Wilder, national chair of the Canada-Israel Committee (CIC), and included representatives of Canadian Jewish Congress and B'nai Brith Canada.

Chrétien told the delegation to consult Laverdure "every day if you need to," Wilder relayed to *The CJN*.

"The Canada-Israel Committee has a direct link right now to the Prime Minister's Office," he added.

He called the establishment of a go-between "most unusual" but also "a major step" that could help avert problems in the future.

Asked under what circumstances the Jewish community would consult the PMO, Wilder said, "Under whatever circumstances we find there's an urgency. If a vote comes up at the United Nations, we'll be there and we'll be watching with great interest to see how Canada votes."

Accompanying Chrétien was Canada's new foreign affairs minister, John Manley; the prime minister's senior policy adviser, Eddie Goldenberg; Chrétien's director of policy and research, Chaviva Hosek; his executive assistant, Bruce Hartley; and Laverdure.

Despite the "warm, friendly and welcoming" tone of the meeting, Wilder, who spoke on behalf of the delegation, said he did not pull punches.

"We were quite forthright and we did not mince words. I didn't ask for [an apology] because I didn't think I was going to get it. I wanted to get more than an apology. My objective was to ensure, the best I could, that Canada would not repeat its error [at the UN].

"I thanked him for seeing us and told him that we were there because we had [not] seen such unrest and anxiety in the Jewish community since perhaps 1973. The Jewish community was exercised and upset, obviously by what was going on in the region, but particularly with the reactions of the Canadian government. I told him exactly what was on our minds."

Jews in this country felt "deserted" by their government, Wilder said he told Chrétien. "That was the term I used.

"I said, 'Prime Minister, you need to understand that what this man [Palestinian leader Yasser Arafat] does, is he uses violence as a tool for diplomacy, and that's what he did in order to counter the negative publicity and his loss of standing in the world.'"

Chrétien "listened very carefully. I went on to talk about how Arafat insidiously uses children. I told him that Arafat's bullets are stronger than the Israeli bullets because his bullets are the children."

Wilder said he told Chrétien that "to deal with the Palestinian Authority as a moral equivalent of Israel is anathema to us," and then for Canada to support the UN resolution "simply adds insult to injury."

The prime minister's response was, according to Wilder, that Arafat either didn't want peace, or couldn't make peace.

"And he went on to talk about how he would exercise every influence he could to address the cause of peace," Wilder recalled. "He raised the question of the two soldiers who were lynched [in Ramallah]. He found that absolutely abhorrent. He talked about the UN motion. I got the impression, [although] he didn't say it directly, that he wasn't aware of it at the time it happened. He did say had it not come up for another two days [following the beating death of the two reservists], that it never would have been supported by Canada.

"He said that's now water under the bridge, provided we don't have to cross that bridge again. He didn't say he regretted it. My hammering him was not going to make him do anything he wasn't going to do."

After the prime minister spoke, the delegation raised the issue of the three Israeli soldiers kidnapped and presumably being held in Lebanon.

"We asked him to intercede. He said, 'I've already done it. I established good relations when I was in the Middle East [last spring] with the president of Lebanon, and I've called him and told him that I want his help to get these people released.' "

Wilder said CJC president Moshe Ronen and Thomas Hecht, who chairs the CIC's Quebec region, raised the issue of the hateful and violent tone of Palestinian demonstrations in Canada.

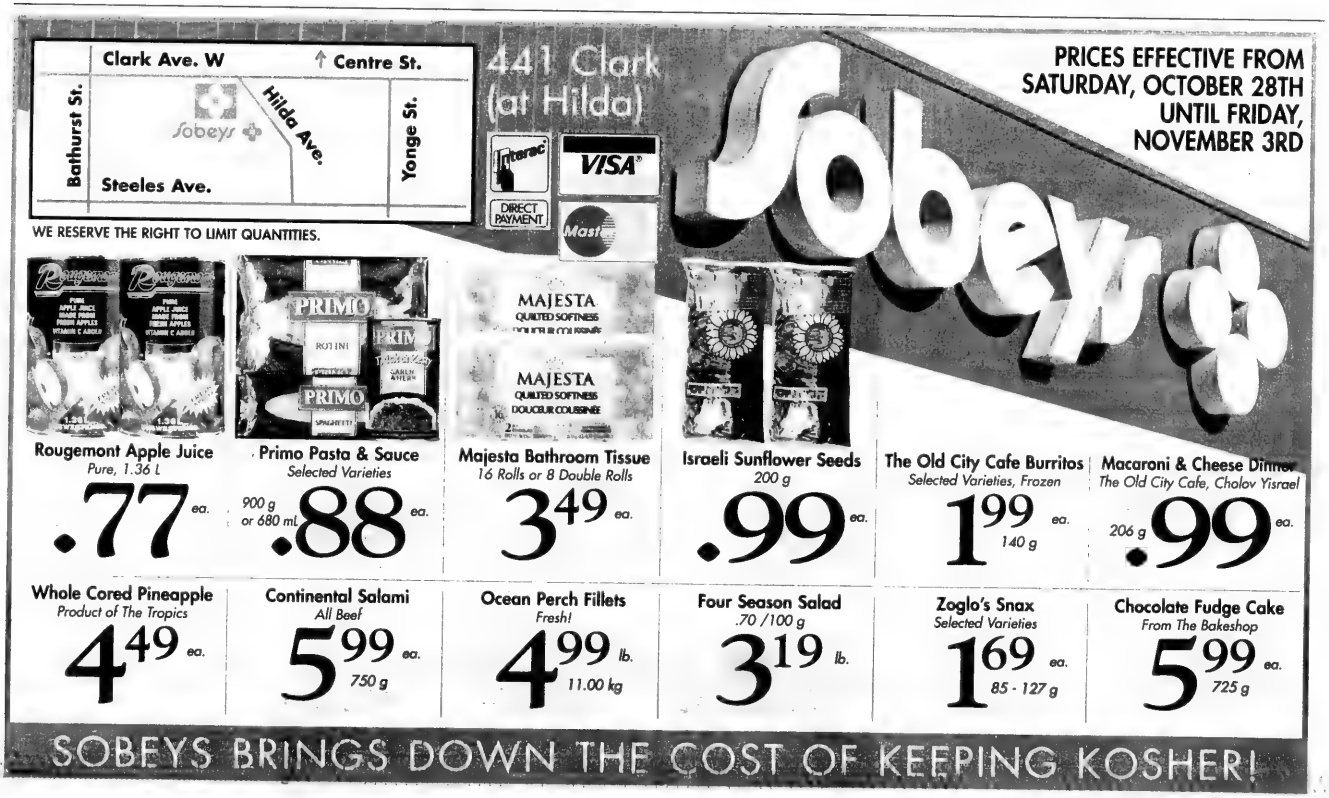
Chrétien "indicated he was very concerned about violence. He talked about the Charter of Rights, that he was a law-and-order person, that he had seen discrimination in Quebec when he was younger and that had no time or tolerance for it."

Overall, Wilder said, "we got a very, very good reception. [Chrétien] was patient and charming. He said he wants to help. 'I want to help you.' Those were his words.

"I don't expect miracles overnight. I'm optimistic. It was a very good meeting. I accept the prime minister's words, that he wants to help. I believe he will."

Wilder said Day "announced firmly right off the bat that he was not in favour of any votes contrary to Israel. He made a point of saying that he stands with Israel on a matter of principle, not politics, and that his support is steadfast and constant."

The Jewish delegation consisted of Wilder, Hecht, Ronen, CJC executive director Jack Silverstone, and B'nai Brith president Lawrence Hart and executive vice-president Frank Dimant.



Canada expected to have 'balanced attitude'

Continued from page 3

Milo told a Montreal news conference that Israel expected Canada, as a "friendly" country, to have a "balanced attitude." He was satisfied this is the approach Chrétien and the government wish to take.

Since the outbreak of Mideast violence, other special envoys, including Shimon Peres who was in Europe, have been visiting different countries.

"The problem is Israel's message is not coming through very well," said Milo. Arafat is intentionally "sacrificing" Palestinian children to derail the peace process, he added.

"Arafat and the PA are using children, sending them to the front, because they know a photo of a child killed is good for public relations. Arafat said he would sacrifice thousands for independence, but Oslo would have given him independence without war."

Milo alleged the PA is waging a campaign of "hatred" against Israel on Palestinian television and radio, and in the schools.

"The kids who are throwing stones are getting hatred in school, in their books, and not at home. It's almost anti-Semitism," he said.

"In Israel, school texts always speak of the dream of peace, but the Palestinians are educated for hatred from the first grade."

The uprising came as a "bitter surprise" to Israel, he said, because Israel and the Palestinians had been so close to an agreement.

"When Arafat refused at the last minute to sign the agreement after the Paris talks, we couldn't understand. Then there were the riots and the stones and the shooting by the Palestinian police, and we understood that Arafat did not mean peace," said Milo.

"He wants to go a different way. Suddenly, Arafat chose the route from peace to confrontation."

Milo, the former police minister, expressed his personal disillusionment, noting that he was one of only three opposition Likud members who voted for the Oslo accord in 1993.

"My friends are now saying, 'See, how could you give Arafat so much credit?' ... Israelis are asking themselves, 'What peace are we going toward? Why?'"

Milo is skeptical Arafat will stick to the Sharm al Sheikh agreement. "We will see if he is serious or not. For now we can't say; we have had a bad experience with Arafat."

Nevertheless, he stressed that Israel still wants peace with the Palestinians, as well as with Lebanon and Syria.

Milo said that in the wake of the Sharm al Sheikh agreement, Israel should slow down the peace process and "take it step by step... We must check every step we take and be very careful," he said.

מזל טוב

Mazel Tov

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Palestinian program gets government support

By JANICE ARNOLD
Staff Reporter

MONTREAL — The federal and Quebec governments and the City of Montreal are sponsors of a current three-week program organized by a local Palestinian group as a "means to increase public awareness" of Palestinian "aspirations of justice and dignity."

The program, titled Rhythms from Palestine, is being presented as a cultural event, and it includes music, poetry, theatre, films, art and photography exhibitions.

The film series is organized with Rashid Masharawi, founder of the Cinema Production and Distribution Centre in Ramallah, who is in Montreal for the event.

One scheduled documentary, released by Masharawi this year called *Behind the Wall*, is described as "protecting" Jerusalem against an "invasion" by Israeli settlers.

The film's political claim is that the Israelis' "goal is to rob everything, the houses... the names of places, and the soul of the city."

The 1993 feature film *Curfew* is said to be "an accurate depiction" of a Palestinian family "surviving in a constant state of emergency" under the Israelis. The 1998 documentary *My Very Private Map* is introduced as having been released on the 50th anniversary of the *nakba* (Arabic for catastrophe), "the 1948 event that forever changed the destiny of the Palestinian people," as Palestinians refer to Israeli statehood.

In a similar vein is *50 Years After the Expulsion*, produced by the Palestinian ministry of information, which speaks of Palestinians being "uprooted from their towns and villages and 'temporarily' packed into camps..."

Canadian Jewish Congress Quebec region president Dorothy Zalcman Howard called the event "sheer Palestinian propaganda" and said it is "outrageous that city property is being used to promote inflammatory anti-Israel rhetoric, especially at this particularly sensitive juncture."

Presented as a cultural event

A panel discussion Oct. 26 at the Maison de la Culture Côte des Neiges concerns The Image of Palestinians in the Canadian Media and is scheduled to examine "the role of the media in creating and reinforcing prejudices against Palestinians and Arabs [that...] are the cause of a misinformed public in Quebec."

Poet and Hebron native Izzidine Al-Manasrah will give a recital at the Maison de la Culture Oct. 29.

"According to some Israeli critics, his poems fuelled the intifadah," the brochure states.

The entire program, which continues until Nov. 5, was organized by Medical Aid for Palestine-Canada (MAP) and is taking place at several venues, including the city-owned Maison de la Culture and the Château Dufresne Museum, and the National Film Board of Canada.

Listed sponsors are the Quebec government – as well as provincial agencies the Caisse de dépôt et placement and the Société Générale de Financement – Heritage Canada, and Montreal 2000.

The photo exhibition titled Palestine: Children of the Sand, which was held in Montreal City Hall 11 months ago, drew criticism from the Jewish community.

It is currently being reprised at the Château Dufresne. The photos by Quebecer Julie Paquet depict Palestinian children living in squalor in refugee camps, and the aim, according to the accompanying brochure, is to raise public awareness of their plight.

A text with the photos describes the children's hopes as being "constantly threatened by...lurking violence, ever-present violence... In vain will they seek to escape; a monstrous reality lies beyond: confinement. Oppression, both physical and political, can only breed fear and violence."

The photos are also on sale, with proceeds going to MAP, which, according to its information material, is a charitable, non-governmental organization founded in 1983. It says its goal is to improve the health and social conditions of Palestinians, as well as to "inform Canadians about the political, social and cultural issues underlying the Palestinian people's quest for nationhood and development."

Its president, Edmond Omran, is the longtime partner of Municipal Affairs Minister Louise Harel.

The main brochure for Rhythms from Palestine contains a letter from Mayor Pierre Bourque saying he is "happy to see that this exhibition is making a comeback."

Among those attending the kick-off event, the opening of an exhibition of art by Palestinians at the Artothèque de Montréal, were Quebec Social Solidarity Minister André Boisclair, federal Liberal MP Yvon Charbonneau, Sen. Marcel Prud'homme, and Baker Abdel Munem, described as the representative of Palestine in Ottawa.

Zalcman Howard said CJC was "very surprised, to say the least," to see that the sponsors listed also include Canadian and the Québec among others.

"We will be protesting this most vigorously, she said.

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PM reaches out to community

Scene in Ottawa

By G.K. SIMCOE

Crises, whether in the Middle East or the political sector, often give politicians an opportunity to shine. Last week, the sun shone brightly on the copper-plated roofs of Parliament and a political disaster for the Liberals was adeptly salvaged by the little guy from Shawinigan.

As predicted here a couple of weeks ago, the PM did reach out to the community and had a "let's make up" meeting with Jewish community leaders. Word has it, he provided them with an impressive list of activities he agreed to undertake at the request of his good friend Mr. Barak.

Even if it didn't erase the anger resulting from Canada's Security Council vote, obviously the Canada Israel Committee was sufficiently impressed to call off the "full-court press." People are tight-lipped, but some Ottawa watchers believe the PM offered the group a pre-election goody. If so, nobody we know is talking.

As well as the PM performed, Stockwell Day may have done even better. His was a win-win situation and we've learned that the telegenic pretender to the throne is scoring points with Jews who are convinced of his sincerity. Apparently, more than a few showed up for his $1.7 million party last week in Toronto.

Irwin Cotler was another "winner" coming out of this crisis, at least in his Jewish riding of Mount Royal. But his "triumph" came at the cost of his standing within the Liberal caucus – where his fellow MPs felt he had stepped over the line.

In Toronto, the "Metro Ministers" took a beating, including Elinor Caplan, who was likely as upset at the government's UN vote as Cotler but was constrained by her Cabinet status. Luckily, she has the kind of credibility within her constituency that people will almost certainly believe that her interventions, and those of Jim Peterson and Art Eggleton, were just as effective as Cotler's, although not as loud or as public.

Friends in the Jewish community tell us, though, that the politicians who most endeared themselves were Joe Volpe and Carolyn Bennett, who sided against their own government and stood with their Jewish constituents. They, like Stockwell Day (strange bedfellows) reflected their conscience in taking the position they did. But we bet both Carolyn and Joe are hoping their Jewish friends are as quick – and loud – to praise them as they were to criticize the government.

Let's see if the leaders who went to Ottawa to meet the politicians understand that they still have some work to do!

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mourn the passing of

Mr. Salomon Assayag ז"ל

We extend our deepest sympathy to his wife Viva and to his children Haham Amram Assayag, Clarita Bensalmon and Mimi Benayon, his brothers Max and Yehuda Assayag and sister Molly Citron and his grandchildren and great-grandchildren.

A scholarship fund in his loving memory has been established at Or HaEmet Sephardic School.

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What's New

By Miriam Herman

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DEADLINE REMINDER:
What's New and About People deadlines: Monday, Oct. 30, is deadline for Nov. 9 issue and Monday, Nov. 6, is deadline for Nov. 16. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, Oct. 26

THE JEWS IN THE LOTUS
Rabbi Michael Skobac lectures on Judaism, Today's Quest for Spirituality and the Lure of the East, 7:30 p.m., Riverdale Jewish Community Centre, 179 Danforth Ave. (upstairs).

Friday. Oct.27

NASHIRA SHABBAT
Oneg Shabbat in prayer and song for young adults. Egalitarian, non-denominational, participatory Shabbat service, followed by light refreshments. For 20-30-somethings. No charge. 7:30 p.m., First Narayever Congregation, 187 Brunswick Ave. 789-3291, ext. 529.

Saturday, Oct. 28

CHAVURAH'S NEW HOME
A special Shabbat Bereshit service to celebrate the new home of Chavurah, a liberal, egalitarian and participatory minyan which meets for services on the 2nd and 4th Shabbat of each month. 10 a.m., 171 Eglinton Ave. W. **Jerry Silver** 924-2858.

HOLOCAUST EDUCATION
Irving Eisner, author and Holocaust survivor, is featured at the Village Shul as part of Holocaust Education Week. 8 p.m., 1972 Eglinton Ave. W. 785-1107.

Sunday, Oct. 29

KIDDUSH HASHEM
Rabbi Marc Angel, of New York's Spanish Portuguese Synagogue, lectures on Pious Actions: Impious Intentions kicks off the community's focus on Kiddush and Chillul HaShem. Under the auspices of the Toronto Torah Ethics Project of the Orthodox Caucus. Hosted by Shaarei Shomayim Congregation. 8 p.m. **Ilana** 633-5770.

AROUND THE WORLD
Jewish Discovery Place Children's Museum at Bathurst Jewish Community Centre celebrates the opening of its new exhibit, You and Me Around the World. 11 a.m. to 4 p.m. 636-1880, ext. 456.

CHALLENGING CANCER
Israel Cancer Research Fund and Temple Sinai breakfast series. 9:45 a.m. at the temple. Panelists: **Dr. Molyn Leszc**, head of psychotherapy, University of Toronto; **Elizabeth Erlich**, from L'Chaim Support Group for Jewish Women; **Murray Shore**, caregiver. 487-5246.

KOLEL CAFÉ
Choice of two free classes, 7:30 p.m.: Live in Jewish and Christian Tradition, **Rabbi Elyse Goldstein** and **Rev. Karen Hamilton** (open to all); or for YUJJIES (20s-40s), Explaining Judaism to Your Non-Jewish Friends, Co-Workers, Housemates, **Lance Davies**. Followed by the Café with Ursa Major: music. 485-7007.

TRANSNISTRIA HAFTORAH
Transnistria Survivors Association Haftorah commemorating loved ones who perished in the Transnistria Shoah, 2 p.m., Shaarei Shomayim Congregation, 2 p.m. 638-1291.

SINGLES BRUNCH
Dynamic Singles of Adath Israel and Intersynagogue Singles present Queen's Park Report with MPP **Monte Kwinter** at brunch, singles 35 or better, 11:30 a.m. $10 if prepaid by Oct. 26, or $15 at door. 635-5340.

JEWS AND THE LOTUS
Temple Kol Ami series, Kol Ami: The Voice of My People, continues with Jews and the Lotus, with **Rabbi Michael Skobac**, 8 p.m. at Indigo, 8705 Yonge St., Richmond Hill. **Cy Charney** 905-886-5605.

ROSH CHODESH
Kabbalah Centre Rosh Chodesh

Continued on page 35

THE NEW COMMUNITY CARE CENTRE AT BRANSON DIVISION

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What's New

Continued from page 34

Scorpio-Cheshvan, 8 p.m. Reserve. $14 by Oct. 26, $20 after that. 678 Sheppard Ave. W. 631-9395.

Monday, Oct. 30

THE CRY OF MEMORY

Morris Winchevsky School presents The Cry of Memory: The Need to Speak. Features survivor authors **Vera Schiff, Joseph Peretz, Ernest Raab**. Moderator **Selma Sage**. 7:30 p.m. Winchevsky Centre, 585 Cranbrooke Ave. 789-5502.

FOR THE HOME CHEF

Beth Emeth Bais Yehuda Sisterhood Moroccan Cooking Demonstration with **Odette Bitton**, 8 p.m. **Hilda Swirsky** 636-1903.

ISRAEL SPY SERIES

Eli Cohen: Israel's Greatest Spy, a lecture and video by **Henry Alkin**, 8 p.m. at Beth Tikvah Synagogue.

ANNE FRANK TULIPS

Students of Brown School and Deer Park Public School plant a bed of 1200 Anne Frank tulip bulbs in 11 a.m. ceremony at Amsterdam Park, Avenue Rd. and St. Clair Ave.

JEWISH HISTORY

The Incredible 4,000-Year Saga of the Jews continues with Monotheism Conquers the World: The next 1,500 years, presented by **Hanoch (Hank) Bordan**, 7:30 p.m., Beach Hebrew Institute, 109 Kenilworth Ave. 422-1266.

WINGATE BRANCH

General members meeting, General Wingate branch, Royal Canadian Legion, 7:30 p.m., Zionist Centre, 788 Marlee Ave.

Tuesday, Oct. 31

JEWISH LITERATURE

Jewish Literature in Israel with **Yael Seliger**, Board of Jewish Education, 7:30 p.m., Beth Tzedec Congregation. 781-3511.

FILM REVIEW

Adath Israel Sisterhood film review series with **Heather Kassel** continues, with the film *Central Station*, 8 p.m.

Wednesday, Nov. 1

TORAH HEALING WISDOM

The Joyous Heart: Torah Healing Wisdom, with **Rabbi Avraham Greenbaum**. Music , storytelling, meditation, lecture. 8:30 p.m., Beth Jacob Synagogue, 147 Overbrook Pl.

ART & JUDAISM

Stolen Art and Holocaust Claims with art lawyer **Aaron Milrad**, 7:30 p.m., Beth Emeth Bais Yehuda Synagogue. 633-3838.

COOKING DEMO

Temple Sinai Sisterhood cooking demonstration, Kosher Sushi with **Barry Chaim**. 7:30 p.m., **Diane** 780-0350.

WOMEN FOR WOMEN

Toronto Hadassah-WIZO launches 2001 Women for Women Campaign, Domestic Violence in Our Community, 7:30 p.m., Beth Tzedec Congregation. RSVP 630-8373.

LUNCH & LEARN

Holy Blossom Temple Lunch and Learn in Retirement features The Jewish Iraqi Woman 1950-52, with **Miraim Meiri** at noon. Bring own dairy lunch and $1. Cookies, coffee provided. **Shelly Berenbaum** 789-3291, ext. 233.

FALL FASHION SHOW

Beth David B'nai Israel Beth Am Sisterhood fall fashion show highlighting women's and teenager's clothing. Boutiques open 6 p.m., showtime 8 p.m.

Thursday, Nov. 2

DARING TO RESIST

National Council of Jewish Women of Canada – Toronto Section, and UJA FEDERATION Women's Campaign and Advocacy present *Daring to Resist*, a film about 3 teenaged girls who resisted the Nazis, followed by **Faye Shulman,** whose story is told in the film. 7:30 p.m., Council House, 4700 Bathurst St., 633-5100.

ETERNAL VOICES

Bloor JCC, committee for Yiddish, UJA FEDERATION and Friends of Yiddish present The Holocaust: A Cultural Perspective. 7:30 p.m., Trinity-St. Paul's United Church, 427 Bloor St. W. This year's theme is Eternal Voices. 924-6211.

IN-DEPTH GROUP STUDY

Features **Rabbi Avraham Greenbaum**. 8:30 p.m., Beth Lida, 22 Gilgorm Ave. 782-2113, 323-3507.

HISTORY & NOVELS

Prof. Harvey Kerpneck, University of Toronto, course Looking at Judaism: Our History Through Great Novels, continues with Disraeli's novel *Tancred*, 7:30 p.m., Holy Blossom Temple. **Anne** 789-3291, ext. 235.

YIDDISH FILM SERIES

Lodzer Centre Yiddish film series features *Three Daughters* (United States, 1961), 7 p.m., 12 Heaton St. **Karen** 630-8752.

And What Else Is New

STAGING ANNE FRANK

Actor/director **Al Waxman** describes Staging Anne Frank, Saturday, Nov. 4, 8 p.m. at Shaar Shalom Synagogue, 2 Simonston Blvd., Thornhill. 905-889-4975.

HESED SHABBAT DINNER

Susan Jackson, UJA FEDERATION, speaks on Enthusiastic Judaism at the Hesed Shabbat Dinner, Friday, Nov. 3, 4:50 p.m., Beth Tzedec Congregation. Reserve. 781-3511.

A BRIVELE DER MAMEN

Congregation Beth Haminyan-Project B'Yachad presents *A Brivele der Mamen*, a Yiddish film with English subtitles, Saturday, Nov. 11, 8 p.m. at the Fireside Lounge, Wagman Centre. Proceeds to help Russian immigrants integrate into the Jewish Community. Reserve by Nov. 1. 905-764-5462.

SINGLES SHABBAT DINNER

Jewish singles 40ish plus Shabbat dinner, chiropractor **Dr. Michael Cohen** speaks on Mind/Body Wellness, Friday, Nov. 3, 6:45 p.m., Shaarei Shomayim Congregation. Reserve by Oct. 27 $32, then $36. 789-3213.

YIDDISH FOR CHILDREN

Free Yiddish classes for children, JK-Grade 8, start Sunday, Oct. 29 at Beth Tikvah Synagogue. Sponsored by UJA FEDERATION and Toronto District School Board. **Naomi** 635-2883, ext. 150.

AT SHAAREI SHOMAYIM

Shaarei Shomayim Congregation series of classes beginning:

Monday, Oct. 30: The Book of Joshua; Oddities in the Torah; My Life or Yours? – Halachic Responses to Moral Dilemmas of Life and Death.

Tuesday, Oct. 31: Book of Judges; Talmud; Pirkei Avot; Suffering in Jewish Thought.

Wednesday, Nov. 1: Lunch and Learn; Simcha Dancing.

Monday to Friday, starting Nov. 6: MIT – Morning Institute for Torah studies.

Information, 789-9479.

JF&CS GROUPS

Jewish Family & Child Service, 638-7800.

Adolescent Social Skills group beginning Monday, Oct. 30, for 12- to 14-year-olds and 15- to 17-year-olds. **Debbie**, ext. 212.

Kids Have Stress Too!, a 3-session workshop for parents.

FOR SENIORS

Association of Jewish Seniors general meeting, Thursday, Oct. 26, 9:30 a.m. at Shaarei Shomayim Congregation. Topic: A Memory Seminar, with speaker from York University psychology department. **Goldie Leibman**, 635-2860.

LZA Seniors Club registration for Miami trips; 4, 6 and 8 weeks at Thunderbird Hotel. **Libby** 782-2059 or **Stanley** 905-669-1347. Dance classes Thursdays; Cultural Club Tuesdays. 630-9444.

Earl Bales Seniors' Club: Kawartha Fall Colour Tour, Oct. 31; Square One Mall, Nov. 15; Casino Niagara, Nov. 16; Fall Bazaar, Nov. 19; dance Oct. 29, 7:30 p.m.; Casino Rama, Oct. 30. 395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith building). Oct. 26, bingo. **Menachem Wallach** 905-731-7748, or **Malka Colla** 630-5771.

Shaarei Shomayim Friendship Club: Painting classes Wednesdays 1-3 p.m.; fall events in the planning. **Lena**, 785-5773.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Brain Aerobics Millennium Edition, Thursdays Oct. 26, Nov. 2 and 9. **Joan** ext. 126.

Healthy Cooking with dietician/nutritionist **Andrea Sturk**. Tuesday, Oct. 31, 1:15 p.m.

Israeli Club Etrog for Hebrew speakers meets 7 p.m. Tuesdays for movies, lectures, dances, sing-alongs, bingo. Oct. 31, lunch out. **Anna**, ext. 110.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Books and Bagels, Sunday, Oct. 29, 11 a.m. **Erna Paris** reads from her book *Long Shadows: Truth, Lies and History.*

Toronto Jewish Film Society presents *Mr. Zwilling and Mrs. Zuckerman* (Germany 1999), guest **Morris Eksteins**, Sunday, Oct. 29, Art Gallery of Ontario, Jackman Hall. Screenings 5:15 and 7:45 p.m.

BATHURST JC

Bathurst Jewish Community Centre, 4588 Bathurst St. 636-1880.

Annual general meeting Sunday, Oct. 29, 9:30 a.m. Songs by Renanim Children's Chorus, annual report, Volunteer Appreciation Awards. RSVP ext. 240.

Habima Players comedy/drama skits with "Jewish Flavour" Thursday, Nov. 2, 1:30 and 7:30 p.m. **Janet**, ext. 259.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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Shortage of Jewish day school teachers addressed

TORONTO — York University's Jewish Teacher Education Program, in partnership with the Western Canadian Coalition of Jewish Educators, has won a $185,000 grant from the Covenant Foundation in New York to address the shortage of teachers at Jewish day schools.

It is the first time the prestigious foundation has awarded a Canadian proposal. "The Covenant Foundation saw this project as a model for other Jewish communities in North America seeking to prepare and recruit qualified teachers," said York University Prof. Alex Pomson, co-ordinator of the Jewish Teacher Education Program and Koschitzky Professor of Jewish Education at York.

"It is recognition that York is uniquely placed to develop innovative solutions for day schools facing pressing personnel needs," Pomson said.

York is the only public university in North America that certifies teachers for both the Jewish day school and the public systems concurrently. York's Jewish Teacher Education Program is a partnership between the Faculty of Education, the Centre for Jewish Studies at York and the Toronto Board of Jewish Education.

York program wins grant

The proliferation of Jewish day schools across North America over the past decade reflects a concern in the Jewish community about a dilution of Jewish culture. This has created a huge demand for certified teachers. New schools opening in Toronto alone during this period have made the competition for scarce resources acute, particularly in smaller Jewish communities, such as those in Western Canada.

The York Western Canada project will recruit up to five students, every two years, from Jewish communities in Manitoba, Alberta and British Columbia. The students will enter York's Jewish Teacher Education Program in the Faculty of Education, where they will acquire field-study and practice-teaching experience both in Toronto and western Canadian schools.

The grant will also allow York to work with partner schools in the west as special sites for teacher preparation. The western Canadian Jewish communities will provide scholarship support of up to 50 percent of university tuition and living expenses for the students during their undergraduate years. In return, students will commit to working for at least two years in day schools in Western Canada.

The Western Canadian Coalition of Jewish Educators was formed in 1997 by a group of Jewish day schools in Edmonton, Vancouver, Winnipeg and Calgary to work co-operatively in meeting program and personnel needs. It is co-ordinated by Joshua Ben-Simon, who, Pomson says, has played a crucial role in galvanizing communities in the west to see the teacher shortage as a common problem requiring common solutions.

"The grant acknowledges Ben-Simon's hard work and the coalition's imaginative response to the kinds of challenges faced by most Jewish communities today," Pomson said.

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See Page 49

Barak orders talks to form national unity government

By YOSSI VERTER
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ehud Barak ordered negotiators from the One Israel coalition Sunday to initiate intensive talks with the Likud, Shas, Meretz and other parties, for the formation of an emergency national unity government.

Barak held a meeting Sunday at his office with the negotiating team he set up last week, including Communications Minister Binyamin Ben Eliezer, acting Interior Minister Haim Ramon and acting Labor and Social Affairs Minister Ra'anan Cohen, and asked them to begin negotiations immediately with other parties.

Ehud Barak

The prime minister ordered the negotiators to finish their work by week's end.

Barak is said to be keen to present his new government to the Knesset by next week, during the opening of the winter session of the legislature.

Internal Likud party polls conducted recently by sources affiliated with Likud leader Ariel Sharon show that more than 60 percent of party members oppose their entry into a government of national unity with Ehud Barak.

Only following an announcement of the demands presented to Barak by the Likud leader, did it appear that Sharon would enjoy a majority of support for the party's entry into an emergency unity government.

Among Sharon's demands are:

- equal membership of right- and left-wing members in the cabinet;
- the right to veto any diplomatic- or security-related decision;
- Sharon's appointment to deputy prime minister and full access to security and diplomatic materials;
- a written obligation to set a date for new elections, four months after the dissolution of the unity government.

If the Likud central committee approves the move to join in a government with Barak, Sharon intends to demand the finance ministry for himself and six other ministries for members of his party.

However, Sharon is faced with opposition among his party from MKs who lean toward former prime minister Benjamin Netanyahu.

Justice Minister Yossi Beilin warned that he would resign if Sharon were granted veto power on diplomatic issues in exchange for the Likud's participation in an emergency government.

Meretz party chairman Yossi Sarid said his party would not join a government in which Sharon were the "second prime minister." Sarid reiterated that he would rather sit in a government with the Shas party than with Sharon.

Iraq sends more troops to border with Jordan

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Recent American reports which indicated that Iraq was moving troops to its border with Jordan have been updated and show that the original force of one Iraqi division is now being reinforced.

The Iraqi troop movements were first observed by American forces some two weeks ago, and it was reported that the Hamurrabi division of the crack Republican Guards was heading toward the border.

According to American assessments, the movement was not considered to pose any threats to Iraq's neighbouring countries. However, following further transfers of troops to the region, the United States decided to issue a warning to Baghdad.

At this stage, the force seems to pose little threat to Israel unless it also includes ground-to-ground ballistic missiles. In addition, unless the force enters Jordanian territory, which Jordan, according to its treaty with Israel, is obligated to prevent, there is little military significance to the movement.

The Iraqi show of force is believed to be a move by Saddam Hussein to back his statements that the only way of dealing with "the Zionist entity" is for the Arab countries to make way for his forces to pass.

The presence of Iraqi land forces on the border with Jordan is therefore only potentially dangerous and may play a role if there is a broadening of the conflict in the region. It should also be remembered that the Iraqis are incapable of providing air cover to this force because of the American presence in the area.

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Arab League leaves Arabs, Israel irate

By ALUF BENN and DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The carefully worded declaration released at the conclusion of the Arab League summit in Cairo last Sunday left very few in the region publicly satisfied.

Prime Minister Ehud Barak rejected the declaration for its use of the "language of threats" and the "call for continued violence against" Israel. In an official statement issued by the Prime Minister's Office, Israel also called on the Palestinians "to honour their commitments to halt the violence and incitement and to immediately restore calm and order."

Government spokesperson Nachman Shai was, however, also quick to point out the productive role at the meeting of Egyptian President Hosni Mubarak and "other moderates who balanced the extremists at the summit."

Among the first to criticize the declaration of the conference on the Palestinian side were the Islamic radical groups, Hamas and Islamic Jihad, who stressed that the positions of the Arab leaders were mild and "worthless." The two groups said that the intifadah would continue until Israel leaves the territories.

"The Arab and Muslim nations are disappointed with the results of the Arab League summit, which did not decide to cut off ties with Israel completely or to use oil supplies as a weapon," the two organizations stated.

Reactions among Arabs throughout the world reflected deep disappointment.

"We want war; we want jihad to liberate Jerusalem and Palestine from Jewish occupiers. Arab leaders should open the borders and let the people fight Israel," an Amman resident said.

In Egypt, thousands of university students demonstrated, calling for the Arab armies to be unleashed against Israel.

Palestinian Chairman Yasser Arafat did not respond to the statement of the Arab League; however, Palestinian Information Minister Yasser Abed Rabbo called the gathering "very positive and very important politically.

"The decisions have reiterated Arab backing for the intifadah as a peaceful popular movement and have strengthened this with financial support," he added. Rabbo was referring to the $1 billion (US) that was promised to bolster the Palestinian Authority and to compensate the families of more than 120 Palestinians killed in the clashes.

While the summit declaration did not call on Arab countries to cut relations with Israel, Tunisia withdrew its representation in Israel and requested that Israel call back its representative from Tunis. The Tunisian Foreign Affairs Ministry stated that the decision was taken as a result of "the dangerous escalation... of Israeli aggression against the Palestinian people."

Qatar is also considering breaking off ties with Israel and closing the commercial representation that Israel operates in the capital, Daha. Oman severed links with Israel prior to the summit.

While the two Arab states with full diplomatic ties with Israel, Egypt and Jordan did not cut ties with Israel, Egyptian Foreign Minister Amr Moussa, warned that the decisions reached at the summit were meant to show that "we mean business.

"The Arab countries are determined that there will be an escalation of Arab actions to match the escalation of the Israeli practices," Moussa added.

U.S. opposes plan for 'unilateral separation'

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The United States is opposed to Prime Minister Ehud Barak's plan for a unilateral separation from the Palestinians, but is willing to countenance a suspension of peace talks as long as violence continues.

An American source said President Bill Clinton is unable to adopt Barak's call for a "time out" in the diplomatic process, but "is not critical of Barak's decision." He added that phone conversations between the two leaders on the weekend were conducted in a "good atmosphere."

Reiterating his call for a "time out" at last weekend's cabinet meeting, Barak said, "To all appearances the Palestinians have chosen not to continue along the path of Camp David, and have turned to violence in an attempt to achieve international support for the establishment of a Palestinian state without an agreement with Israel."

The purpose of a time out, according to Barak, is "to reassess the political process from the beginning in light of events of the past weeks."

Barak has recently held more talks on a unilateral separation, based on the assessment that Palestinian Authority Chairman Yasser Arafat intends to declare an independent Palestinian state on Nov. 15. Barak has decided not to evacuate isolated settlements as part of a separation, after realizing that Likud chair Ariel Sharon would not agree to such a process, according to one political source.

Speaking against a unilateral separation by Israel, American Ambassador Martin Indyk said in an address Sunday in Herzliyah: "Israelis and Palestinians are fated to live together, side by side. No separation can exist under these conditions."

Arafat pushing for war?

Continued from page 1

in the West Bank, Jibril Rajoub, are still refusing to meet with Shin Bet security service chief Avi Dichter.

In Arafat's preferred scenario, the Israeli-Palestinian conflict would resemble Kosovo: increasing international involvement, foreign observers and troops, and, finally, an imposed settlement – which would be better for the Palestinians than what the Americans offered at Camp David.

The instant that parties other than the Americans are involved, Arafat profits. An Israeli mistake – bombing civilians, a massacre by settlers – or a new, more hesitant American administration would also help.

And if Plan A does not achieve its goals, Arafat would still have the option of a regional conflict. His hope is that once the smoke clears, a Palestinian state will emerge, perhaps with better borders than Ehud Barak and Bill Clinton have offered him.

In the meantime, there are three tactical junctures to be manoeuvred. The first occurred Thursday last week when, in Israel's view, the 48 hours allotted for implementing a ceasefire expired. (In the Palestinian view, the deadline was last Friday). Second was the Arab League summit last weekend.

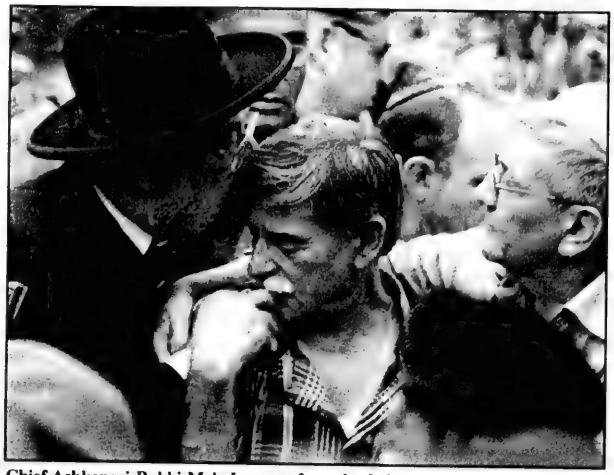
But the most important will come sometime this week, when Israel, finally convinced that Oslo, like Sharm, is a dead letter, will have to decide what to do. For the first time, it will have to consider taking the initiative, rather than merely responding to events.

Despite differences of opinion within the general staff, most of the generals still favour restraint. But continued escalation by Arafat would change their mind. "We cannot become reconciled to a reality of daily attacks," said one. "A war of attrition is the worst scenario ... it would be better to sharpen [the conflict]."

Against this background, a unilateral declaration of a Palestinian state – probably sometime between the end of the Arab summit and Nov. 15, which is Palestinian Independence Day – becomes more likely.

Ironically, this would also have advantages for Israel, which would be seen as justified in taking steps to guarantee its own interests, such as separating more decisively from the Palestinians, seizing key positions, and even annexing part of Area C, the part of the territories still under full Israeli control.

The most worrying scenario is a regional conflict. Egyptian President Hosni Mubarak has been working for restraint, but Iraq, Iran and Hezbollah are working for war.



Chief Ashkenazi Rabbi Meir Lau comforts the father of Yosef Avrahami at the murdered soldier's funeral last week. *[RNS photo]*

Using TV footage, Israel nabs lynching suspects

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel has reportedly arrested a number of Palestinians involved in the lynching of two Israeli reserve soldiers last week in Ramallah.

Palestinian sources say 10 suspects have been arrested, including Palestinian police officers, while Israeli security sources say that between six to eight suspects are currently in Israeli custody.

Vadim Norzhich and Yosef Avrahami were lynched and brutally beaten to death by a Palestinian mob in the Ramallah police station on Oct. 12. Israel then attacked key positions in Ramallah and elsewhere in the West Bank in retaliation.

Prime Minister Ehud Barak and Transportation Minister Amnon Lipkin Shahak, both former chiefs of staff, publicly warned that Israel "will settle accounts" with the murderers. Current Chief of Staff Shaul Mofaz and Communications Minister Benjamin Ben Eliezer personally vowed revenge to the families of the murdered men.

Since the lynching, the Israel Defence Forces have concentrated large numbers of crack units in Ramallah. Shin Bet security service agents have also been operating in the area in an attempt to capture those responsible.

Palestinian sources say some of those arrested were apprehended in villages in Area B, which is under Palestinian civilian and Israeli military control, near Ramallah. Others, say the sources, were caught in Area A villages, which are under full PA auspices, thus violating the Oslo Accords.

Israel did not respond officially to this charge, but did confirm it was holding some of the perpetrators.

The Palestinian man captured on film holding up his blood-soaked hands was among those taken into custody, according to Palestinian sources. Authorities used the gruesome footage, captured by an Italian film crew, of the mob beating the reservists to death to identify the perpetrators.

A number of the participants in the lynching are clearly visible in the footage. Aware they had been filmed, some of the assailants had reportedly gone underground.

In a similar case two years ago, which was also filmed by news photographers, an Israeli soldier was set upon and badly beaten by a mob outside Ramallah. Almost a year later, one of the assailants was arrested by Israel authorities after he left Ramallah and travelled to Tel Aviv.

The IDF feels Israel has regained some of its deterrence capabilities by acting against the lynchers, and the defence establishment welcomed the reports of the arrests. However, a senior Fatah activist warned of an "angry response" by the Palestinians should it emerge that Israel infiltrated PA territory to capture those who took part in the lynching.

"I think our reaction will be very grave. This gives Palestinians a free hand," said Hussein Sheik.

"Now, you give us the right to go after those who killed Mohammed Duri," he said, referring to the 12-year-old Palestinian shot dead by IDF troops at the Netzarim junction.

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Increase in violence has French Jews tense

By JOSHUA SCHUSTER
Jewish Telegraphic Agency

PARIS — The presence of French riot police has dampened spirits somewhat in the Marais, the usually lively Jewish neighbourhood here in the French capital.

Recently, local Jews could be seen going about their business in the cluttered district of falafel stands, butchers, bakers and bookstores. The smells of hummus and freshly made challah hung in the air, as they do six days a week, but customers were few and their pace seemed a bit more brisk than usual.

Just the same, in a sign that routines were continuing, a chassidic man bearing a lulav and etrog warmly beckoned any passers-by, particularly tourists, to join in some of the rituals associated with the holiday of Sukkot.

The well-known old Jewish quarter is just one of dozens of Jewish religious and communal sites across the nation where police have set up stakeouts in hopes of ending a series of incidents that targeted Jews and Jewish sites across France.

French Jews have reacted with mixed feelings to the spate of anti-Semitic incidents, which began after fighting broke out between Israel and the Palestinians late last month.

While Jewish leaders issue calls for communal steadfastness in the face of the incidents, some members of the community dread walking the streets alone. They say that the wave of anti-Semitism has heightened tensions and confusion within the Jewish community to levels not seen since World War II.

Others, however, note that a police presence at Jewish sites is quite common in France – and, they add, they are not about to change their routines.

"There is some fear, but it is not at all like it was between 1939 and 1945," said Alain Derey, a Paris resident. "There is some tension, especially when you see a group of young Arab kids walking around in groups. But, really, we are ready to defend ourselves."

Sophie Ruben, a lawyer living in a suburb north of Paris, called the incidents "very serious," but said they only served to reinforce her Jewish identity.

"I'll continue to go to the synagogue and observe the holidays, because you can't let such threats stop your beliefs."

However, others have remarked that they have seen a decline in the number of Jews wearing yarmulkes in the streets. On one recent evening, an observer noticed a small group of children walking in the streets who donned their skullcaps only after meeting up with a much larger group of Jews.

Theo Klein, honorary president of CRIF, the umbrella group of secular French Jewish organizations, said he "was not persuaded" that the recent acts of violence "are even anti-Semitic. These are spontaneous acts by people who like violence."

Klein called "absurd" the "overly emotional" reaction of some of his fellow Jewish community members, who have likened the incidents to Holocaust-era violence.

Noted intellectual and community activist Alain Finkielkraut, however, said that "it is normal that Jews have fear. A certain anti-Semitism has become now common in the streets."

He added that "people should be able to criticize Israel without having to revert to anti-Semitism."

Firebombs thrown at synagogues

Joseph Sitruk, France's chief rabbi, pleaded for composure among the Jewish community, but acknowledged that he was "divided between revulsion and worry."

In an incident reflecting the nervousness felt by some in the community, Sitruk announced in a radio broadcast recently that six young Jews had been stabbed and one had died.

But a few hours later, he returned to the airwaves to say that the attack was a false rumour and asked that everyone stop spreading gossip that "only adds to the current anguish."

Since the outbreak of violence in the Middle East, French Jewish officials have recorded more than 80 acts against Jews in their own country.

These are some of the recent incidents:

- Firebombs were thrown at synagogues in Creil and at the Jewish community centre in Colombes, both in the Paris region;
- A door of a synagogue in southern France was doused with gasoline and set on fire;
- The doors of two Jewish homes in Orly, south of Paris, were set on fire;
- Students at a day school in Paris were pelted with objects and subjected to insults as they left school;
- In Strasbourg, located near the border with Germany, a Jewish-owned bakery was left to burn when a blazing car was pushed through the shop window. Among the store's melted glass and scorched walls, the perpetrators had scrawled "Jews, assassins," and "Hezbollah" – remarks similar to other graffiti spray-painted recently on synagogues, Jewish schools and homes.
- In Trappes, a tiny town next to Versailles, a small synagogue was burned to the ground by arsonists.

"We are just a small community," said a young member of the synagogue who declined to give her name.

"That is why we don't understand. It is horrible. There were some very precious things inside the synagogue."

Police believe the majority of such acts are committed by a small group of disgruntled teenagers.

Jewish community members suspect members of the extreme right, as well as hoodlums from the Arab community, have been involved. But Jewish leaders insist the violence is coming from a few unorganized troublemakers.

Leading Islamic religious figures have been quick to join rabbis in denouncing the violence.

The Jewish community is asking the government to dramatically increase the police presence at Jewish sites and to set harsh penalties for those caught engaging in violence or making threats.

Moreover, during a meeting with French officials last week, Jewish leaders asked the government to consider using army forces if the anti-Semitic violence persists.

French President Jacques Chirac, who was recently criticized for his apparent bias toward the Palestinians when a summit of Middle East leaders and U.S. President Bill Clinton was held in the French capital earlier this month, has denounced the violence as "unacceptable."

"These manifestations of intolerance," said Chirac, "undermine in an inadmissible way the values and traditions" of France.

Prime Minister Lionel Jospin said the government would react with the "utmost severity" against "all those responsible for acts of violence or racist and anti-Semitic slogans."

However, only three teen-age suspects have been arrested so far.

British Jews tighten security after attack

By SHARON SADEH
Ha'aretz Daily Newspaper Ltd.

LONDON — David Myers' rabbi did not budge from Myers' bedside all night. Holding a prayer-book and uttering psalms non-stop, he prayed for the rapid recovery of the 20-year-old yeshiva student who was stabbed more than 20 times on Oct. 16 by a young Arab of Algerian descent.

Myers underwent emergency surgery and was struggling for his life, listed in serious, but stable, condition.

Myers was sitting on the upper level of a double-decker bus that passes through the haredi neighborhood of Stamford Hill in north London. He was staying with his parents in London during the Sukkot holiday while on break from his studies at Yeshiva College in Gateshead, in northern England.

Myers' friends describe him as a strong and quiet young man, who never got involved in fights.

He was reading on the bus, on his way to visit a friend in Stamford Hill, when he was attacked with a knife by a male assailant. The shocked Myers tried to defend himself but soon collapsed in his seat, bleeding profusely.

The assailant then ran down the steps to the lower level of the bus and disembarked, threatening the driver with the knife on the way out. He shouted curses against Jews and then proceeded to walk away "as if nothing had happened," one witness said.

The frightened passengers left the bus in a hurry as the driver stopped at a nearby bakery to call police. Ze'ev Cooperstein, who works in the bakery, was one of the first ones to rush to help Myers.

"One of the workers screamed to me: 'Someone stabbed a Jewish youth on the bus.' After we called the police, I took a first aid kit and ran to the bus to assist the injured person. There were still a lot of students exiting from the bus in great shock," said Cooperstein, who is trained in first aid.

Stabbed in head

"It was evident that he had been stabbed many times in his head and all over his body. It was a terrible sight. I asked him several questions, but I didn't want to make things any harder for him."

An ambulance that happened to pass by gave emergency treatment to Myers and transported him to hospital.

A large contingent of police quickly arrived on the scene and blocked access to the bus. At the same time, some civilian eyewitnesses began to pursue the assailant, who boarded a bus travelling in the opposite direction.

After receiving his description, two police officers arrested Nabil Ould Eddine, 27, who was taken to the police station and interrogated throughout the night. The next day, police recommended that he stand trial on charges of attempted murder.

A day after the incident, Stamford Hill returned to its usual holiday routine. No signs remained of the bloody attack. But the attack spread fear among the Jewish community, which put heightened security measures into effect at Jewish schools, synagogues and community institutions.

The Stamford Hill community, home to thousands of Satmar Chassidim, found it hard to understand why their neighbourhood was singled out for the attack since it is considered largely anti-Israel.

But Jewish leaders explained that Myers was attacked because his beard, kippah and prayer-book identified him as a Jew; his attitude toward Israel was of no interest to his assailant.

The Jewish community is angry over the passive attitude of the authorities toward the incitement by radical Islamic leaders in England. Following the publication of a call by Muslim extremists last week to kill Jews, the Board of Deputies of British Jews called on the authorities to clamp down on those responsible for the incitement and to issue indictments.

The Israeli Embassy in London joined this call for swift action against Islamic incitement. Ambassador Dror Zeigerman expressed Israel's anger over the failure of the authorities to act against those calling for the death of Jews.

Eddine will be held in custody for the duration of the legal proceedings against him. He was scheduled to appear in court on Oct. 18 in London.

Hezbollah brags of counter-espionage coup against Israel

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ehud Barak asked the United Nations last week to undertake an intensive effort to gain the release of Elhanan Tannenbaum, an Israeli citizen kidnapped by Hezbollah. Barak made the request directly of UN Secretary General Kofi Annan, during the Oct. 16-17 meetings at Sharm al Sheikh, Egypt.

"The kidnapping of [Israeli] citizens from the territory of sovereign states is an unacceptable situation which the international community should not accept," said Barak.

Annan, whose intensive efforts led to setting up the Sharm al Sheikh summit, condemned the kidnapping and said the UN will examine ways of obtaining Tannenbaum's release.

The daughter of the kidnapped man, Keren, 26, appealed last week to all relevant authorities to work for the release of her father. In a message which she read outside their home, she described the kidnapping as "inhuman" and said her father was a sick man who needed medicine.

Hezbollah Secretary General Sheikh Hassan Nasrallah

For his part, Hezbollah Secretary General Sheikh Hassan Nasrallah held a press conference in Lebanon and announced that the radical Shiite organization was holding reserve Lt.-Col. Elhanan Tannenbaum.

Nasrallah described how Hezbollah duped and captured the Israeli citizen and denied allegations that Iran had given assistance to the covert operation.

The capture, which Nasrallah announced on Oct. 15, raised the number of Israelis kidnapped by the Iranian-backed Hezbollah to four. Hezbollah captured three Israeli soldiers from the Har Dov area near the Lebanese-Israeli border on Oct. 7.

Nasrallah described the operation as a "counter-espionage activity" in which the Hezbollah responded to an attempt by the Mossad, Israel's intelligence agency, to penetrate the organization.

Hezbollah maintains that Tannenbaum is an Israeli intelligence operative, a charge which Israeli sources vehemently deny.

Nasrallah dismissed the condemnations of the kidnapping as a violation of international law. "This is not an abduction," he said.

"When you have an officer with the rank of colonel who has worked for a long time for the Mossad, and wanted to penetrate Hezbollah at a high level, and comes to Lebanon of his own free will … it is the legitimate right of the resistance [Hezbollah] to capture and detain him."

Hezbollah has a history of using kidnapping as a weapon. During the 1980s, the radical organization kidnapped a number of Westerners, including negotiators and journalists, some of whom it held for years.

The Hezbollah chief insisted Tannenbaum was not abducted outside Lebanon, but arrived in the country of his own free will. He said a member of Hezbollah living abroad was approached by the Israeli, who wished to spy on the organization, and that information about the group was given to Tannenbaum in order to establish credibility.

Elhanan Tannenbaum

According to Nasrallah, the Israeli was later persuaded to come to Lebanon, for a meeting with the Hezbollah contact, via Brussels and on what the organization insists was a forged passport. Nasrallah also said Tannenbaum confessed.

"We were able to confirm what we long suspected: that he is a Mossad officer with the rank of colonel and that he was formerly the commander of an artillery brigade that took part in Israel's invasion of Lebanon in 1982 and shelled Beirut," said Nasrallah.

The week in Israel

Oct. 16

• Israel accused Iran of orchestrating the Hezbollah kidnapping of Elhanan Tannenbaum, an Israeli businessman and reserve officer. The abduction is part of "a worldwide campaign of terrorism orchestrated by Iran," Deputy Defence Minister Ephraim Sneh told CNN.

• The personal papers and literary archive of the late poet Yehuda Amichai were given to Yale University's Beinecke Rare Book and Manuscript Library.

Oct. 17

• The Arrow 2 anti-missile system is operational, military officials said.

• Venture capitalists invested just over $1 billion (US) in Israeli firms last year, according to a report issued by Price Waterhouse Coopers and 3i, a venture capital firm. Israel ranks 10th in the world for investors, the report said.

Oct. 18

• Likud leader Ariel Sharon rejected Prime Minister Ehud Barak's call to jointly form a national unity government.

Oct. 19

• Shots were fired again yesterday into the Gilo neighbourhood in Jerusalem, from the neighbouring Palestinian village of Beit Jala. The shots were aimed at IDF tank positions near Gilo. No injuries or damage were reported.

Oct. 20

• Barak reiterated his fear that the Palestinians may no longer be partners "for the difficult decisions needed for pace."

Files from JTA

Tanzim can't stop the intifadah

By DANNY RUBINSTEIN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — "The current intifadah cannot be stopped by an order, just as it wasn't begun at our order," said Marwan Barghuti, secretary-general of Yasser Arafat's Fatah faction and the leader of the Tanzim militias.

He expects the intifadah to continue, and perhaps even intensify, adding that he personally favours continuing the violent uprising against Israel, Barghuti said in a telephone interview with *Ha'aretz* last week, just after Israeli Prime Minister Ehud Barak and PA Chairman Yasser Arafat returned from the U.S.-brokered meeting in Sharm al Sheikh.

Asked whether he would obey an order from Arafat to stop the rioting, he responded: "And if I give an order, they will stop? Are you mad?… I can try to persuade, but we are talking about the public, the street, not an army used to obeying orders."

Barghuti, 41, began his political activism while a student at Bir Zeit University. He has done time in an Israeli prison, was exiled with Arafat to Tunis, and is considered a leading figure in Fatah. He has frequently expressed disappointment with the Oslo process and urged Arafat to take a harder line in negotiations with Israel.

Will there be a ceasefire?

The incidents are continuing. There are many marches and demonstrations. I think one person has been killed today, so far. It is impossible to speak about a ceasefire because there aren't two equal sides. One side has tanks, planes and missiles; the other side has victims, almost 100 dead and 5,000 wounded. This is a popular uprising, intifadah, which has one clear message: End the occupation.

But we were at the height of a peace process.

It wasn't a peace process… The settlements continued to grow, prisoners weren't released, there was no Israeli withdrawal from the occupied territories. Israel didn't honour its agreements.

Then you will not obey Arafat's orders to end the rioting and the shooting?

I am loyal to the president. My relationship with him is very good… But we are not soldiers. I am also active in politics and head the Fatah movement in the territories. Fatah and its members are leading the current intifadah.

If you and your colleagues are leading the intifadah, won't you obey Arafat's order to stop it?

The intifadah can't be stopped by an order, just at it wasn't started at our order. If anyone gave orders to start it, it was Ariel Sharon, with his visit to Al-Aksa, and Ehud Barak, who permitted [the visit], and who bears responsibility for the murder of worshippers at Al-Aksa on the following Friday.

But the two sides reached an understanding on restoring calm at Sharm al Sheikh.

What happened at Sharm al Sheikh? Nothing happened! They decided to return to the situation as it was on September 28, before the crisis erupted. Were things so good then? None of us wants to return to what was then. There was disappointment and despair… Therefore, the current intifadah will continue, and perhaps even intensify. I personally don't want it to stop. Let's say there is quiet. What then? We'll wait another 10 years.

Do you and your colleagues have control over the demonstrators or not? Can you restore calm?

Israelis don't understand what a popular uprising is… If I give an order to stop, they will stop? Are you mad? This is a broad public, it's the street. I can try to persuade, but I can't give orders. This isn't an army.

Then will you try to persuade?

We have reached the limit of our patience. You know me and my friends. We're the Fatah. We're the Palestinian peace camp. But Israeli policy has pushed us into a corner. Pushed and pushed until the explosion came and everything blew up. You, the Israelis, can't obtain peace without paying a price… You have to choose: Either occupation or peace.

Summit draws protest throughout Arab world

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Some 7,000 students at Cairo's Shams University protested last week against what they called the "humiliating" results of the Sharm al Sheikh summit, while Arab nations that did not take part in it criticized the meeting for failing to bring any benefit to the Palestinians.

Arab League Secretary General Esmat Abdel Meguid called on Israel to "carry out and abide by what was agreed upon in Sharm al Sheikh" and to "create the atmosphere that opens the way for the peace process to resume on a basis that achieves stability and guarantees the legitimate rights of the Palestinian people."

But the students demonstrating in Cairo called on their government to break off diplomatic ties with Israel and scrap the peace accord between the two countries.

In Lebanon, acting prime minister Selim al-Hoss said the summit failed to resolve the fundamental Palestinian problems that sparked the recent violence between Israel and the Palestinians.

"We were hoping the meeting would result in an announcement of clear principles to resolve the national issues which caused the Palestinian uprising, including [sovereignty over] Jerusalem, the return of refugees and the Israeli presence on Arab land," said Hoss.

In Jordan, a statement by 13 opposition groups said the Sharm al Sheikh meeting "undermines" the Arab summit, which was scheduled to be held in Cairo last Saturday, Oct. 21.

Jordanian political activists – most of them leftist Muslim fundamentalists – said they planned to escalate a campaign against normal ties with Israel by publicizing a "blacklist" containing the names of 30 Jordanians who have contacts with Israel.

Syrian President Bashar Assad arrived in Riyadh last week and held talks with Saudi Crown Prince Abdullah on the Middle East peace process ahead of the Arab League meeting. State-run Damascus Radio said the visit was part of Syria's continued efforts to form "a strong Arab front" that could exploit Arab potential to confront Israel's "intolerance."

U.S. Secretary of State Madeleine Albright also flew to Riyadh to brief Saudi leaders about the results of the Sharm al Sheikh summit, and also hoped to take advantage of Bashar Assad's presence there to meet with the Syrian leader.

In Iran, Foreign Minister Kamal Kharrazi said the ceasefire reached at the summit only served to quell Palestinians without advancing their rights.

"The imposed peace has given the Palestinian nation nothing," said Kharrazi, "and the popular Intifadah movement is the voice of protest by the Palestinian nation, which seeks martyrdom to realize its trampled rights."

In Iraq, the cabinet, after a meeting chaired by leader Saddam Hussein, said that "regaining Palestine will only be [accomplished] through liberation, jihad [holy war] and by mobilizing the Arab nation's potentials.

"Any attempt out of this path ... is considered an attempt to blow dust in the eyes of Arab fighters," it said.

Iraq confirmed last week that it would take part in the Arab summit – the first time it has been invited to such an Arab meeting since 1990.

Mubarak rejects calls for war against Israel

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Egyptian President Hosni Mubarak last week again attacked Middle East leaders who have called for a war against Israel. In a lengthy interview Oct. 18 on Egyptian television, Mubarak also dismissed criticism voiced against the Sharm al-Sheikh summit.

Were it not for the summit, said Mubarak, the number of Palestinian fatalities would "already stand at 200 or 300 people.

"God knows what would have happened to the [Palestinian] Authority," he said, adding that the summit was "the best thing we could have done under these circumstances," and was aimed at "saving the Palestinian people."

During recent weeks, the leaders of Iraq, Libya and Yemen have called on Arab countries to wage war against Israel. Mubarak has disparaged these calls to fight "to the last Egyptian soldier" and stressed last week that "we don't agree to such a thing."

According to Mubarak, the upcoming Arab summit "will not discuss a declaration of war, but rather a strategy of peace."

City of Vaughan
The City Above Toronto

PROXY VOTING/VOTE PAR PROCURATION

N.B. Ce document est également disponible en français au Bureau du Secrétaire, à l'Hôtel de Ville de Vaughan au 905-832-8504.

WHAT IS A PROXY VOTE?
A Proxy Vote allows any person entitled to vote to appoint another qualified elector to vote for them.

HOW DO I ARRANGE FOR PROXY VOTING?
Call us and we will mail you the prescribed Appointment of Voting Proxy form. The person you appoint as your voting proxy must complete his or her portion of the Appointment of Voting Proxy form and present it **in person** to the Clerk's Department, 2141 Major Mackenzie Drive, Vaughan (Maple), Ont.

The appointment may only be made after Friday, October 13, 2000 and must be made on the Appointment of Voting Proxy form, available in the Clerk's Department. The form must be certified by the City Clerk before being used. The Clerk's Department will be open Monday to Friday to receive and certify the Appointment of Voting Proxy forms during the following times:

Monday, October 16, 2000 to Monday, November 13, 2000 (Voting Day)
- 8:30 a.m. to 4:30 p.m.

and on Advance Voting Days:
Saturday, November 4, 2000 - 12 noon to 5:00 p.m.
Sunday, November 5, 2000 - 12 noon to 5:00 p.m.
Wednesday, November 8, 2000 - 8:30 a.m. to 5:00 p.m.

QUESTIONS:
To find out more about who can vote by proxy and who may be appointed a voting proxy, please call the Clerk's Department at (905) 832-8504.

First Published: October 11, 2000

John D. Leach
City Clerk & Returning Officer
City of Vaughan

YOUR VOTE COUNTS!

City of Vaughan
The City Above Toronto

NOTICE OF ADVANCE VOTING
AVIS DE VOTE ANTICIPÉ

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WHO CAN VOTE AT THE ADVANCED VOTING?
If you are eligible to vote in the 2000 Municipal Election **and** expect to be unable to vote on Monday, November 13, 2000 (Voting Day) at your designated location, you are encouraged to vote on the Advance Voting Days.

All Advance Voting locations are accessible to persons who have a physical disability or a mobility impairment.

WHEN WILL THE ADVANCED VOTING BE HELD?
The Advance Voting will be held on the following dates:

Saturday, November 4, 2000
Sunday, November 5, 2000
Wednesday, November 8, 2000

between the hours of **10:00 a.m. and 8:00 p.m.** at the following locations:

Ward 1 CITY OF VAUGHAN, CIVIC CENTRE
2141 Major Mackenzie Drive, Vaughan (Maple)

Ward 2 WEST WOODBRIDGE COMMUNITY CENTRE
8141 Martin Grove Road, Woodbridge

Ward 3 ANSLEY GROVE LIBRARY
350 Ansley Grove Road, Woodbridge

Ward 4 DUFFERIN CLARK LIBRARY
1441 Clark Avenue West, Thornhill

Ward 5 GARNET A. WILLIAMS COMMUNITY CENTRE
501 Clark Avenue West, Thornhill

QUESTIONS:
For further information, please call the Clerk's Department at (905) 832-8504.

First Published: October 12, 2000

John D. Leach
City Clerk & Returning Officer
City of Vaughan

YOUR VOTE COUNTS!

— Advertising Feature —

Brain research gets boost from generous donor

– Gift from philanthropist Reva James Leeds establishes new research chair at Baycrest and the University of Toronto

A Joint Chair in Neuroscience and Research Leadership has been established at Baycrest Centre for Geriatric Care and the University of Toronto, the result of a matched gift by Toronto philanthropist Reva James Leeds and The Baycrest Centre Foundation.

"I am pleased to make this gift in honor of my daughter Natalie Sessa, and my late parents Charles and Molly James," says Mrs. Leeds. "My parents were respected members of the Jewish community who taught me a sense of responsibility and commitment."

Reva James Leeds has been a committed donor of Baycrest and its mission to enrich the lives of the elderly for more than a decade. Her gifts have supported rehabilitation programs, the Rotman Research Institute, and have established endowment funds at The Baycrest Centre Foundation. Mrs. Leeds has also generously supported the building of Baycrest's new Apotex Centre, Jewish Home for the Aged and the Louis and Leah Posluns Centre for Stroke and Cognition.

Reva James Leeds

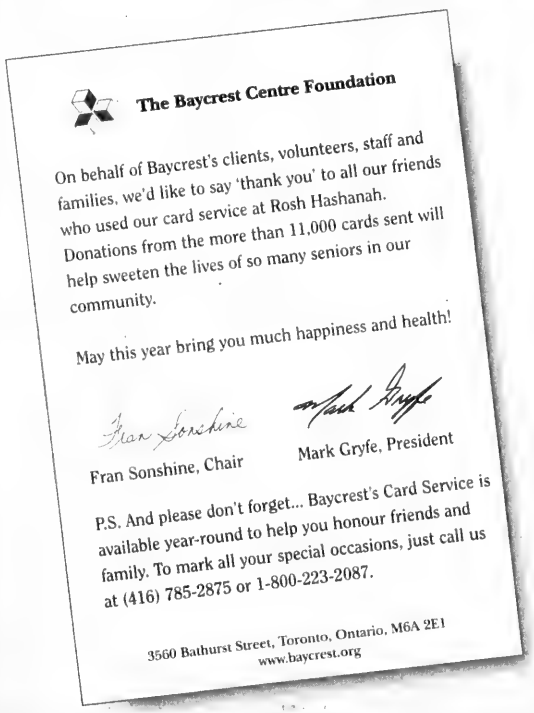
"Research chairs such as this one would not exist without the support of dedicated members of the community such as Reva James Leeds," says Joe Rotman, co-chair of the Research Advisory Committee of the Baycrest Board of Directors.

"She understands that improving the care we deliver to the bedside will depend on developing fundamental knowledge of the brain through the type of research occurring at the Institute and Baycrest."

The Chair will be based at Baycrest's internationally-renowned Rotman Research Institute. The Institute's primary focus is to understand changes that occur in the brain during normal aging and in the presence of conditions such as Alzheimer's disease, depression and stroke.

"This generous gift helps our researchers continue to do the excellent science that underpins how we diagnose, treat and rehabilitate those with brain disorders," says Stephen W. Herbert, Baycrest President and CEO.

The first recipient of the Reva James Leeds Chair in Neuroscience and Research Leadership will be Dr. Donald Stuss, the founding director of the Rotman Research Institute and vice-president of research at Baycrest, and an internationally recognized neuroscientist.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Mark Gryfe, President
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A Lanzmann film to be screened at Holocaust Education Week

By FLORENCE JACOBOWITZ
Special to The CJN

On October 31, Claude Lanzmann's *A Visitor From the Living* (1997) will be screened at York University in conjunction with Holocaust Education Week. Mr. Lanzmann will be present to discuss his film.

Shot in 1979, as part of the *Shoah* project (1985), Lanzmann's interview with Maurice Rossel, a representative of the International Red Cross Committee who visited Auschwitz in 1943 and Theresienstadt in 1944, was not included in the final nine-hour film *Shoah*.

Having had to distill a film from 350 hours of footage, Lanzmann felt the Rossel interview did not fit the structure of *Shoah*; he later decided to use the material in *A Visitor From the Living*, which was released in France in 1997.

Although the film stands on its own, it should be placed within the context of what Simone de Beauvoir called Lanzmann's chef d'oeuvre, *Shoah*.

Shoah is a remarkable work which investigates the Nazi's systematic annihilation of European Jewry during World War II. The film uses eyewitness testimony in a unique manner – to re-enact the past in the present. What one sees is not a retelling of the memory of an event but a re-experiencing of it.

Much of the first-hand testimony Lanzmann seeks to collect of the process of mass murder is not easily forthcoming. His task is to create the conditions whereby testimony which has been carefully buried, denied or remains too traumatic to be spoken, will be brought to the surface and voiced.

The Nazi crimes of methodical genocide profited from their policy of concealment, from complicit denial, willed ignorance or in the case of some of the victims, trauma, which inhibits the possibility of fully bearing witness.

In addition, few survived who could provide the kind of firsthand eyewitness testimony to the re-enactment of the Final Solution that Lanzmann pursues.

Lanzmann's perseverance and approach to his subject results in a film which revivifies the past in the present, penetrating and at times dissolving the temporal distance which separates the viewer from the past.

Lanzmann's role as the director – the metteur-en-scène – is to set the scene, to provide the conditions for the eyewitness to replay his role, and his performance helps activate the lived experience.

Unlike the traditional documentary, where the director is an invisible presence guiding the viewer through the presentation of facts illustrated by interviews and archival footage, Lanzmann insists on precise and accurate recollection sometimes providing the details: "I'll help you remember" he tells a forgetful Dr. Franz Grassler, former Nazi commissioner of the Warsaw Ghetto.

For this reason, Lanzmann has often claimed that his work is not a documentary, nor does it depend upon a representational approach.

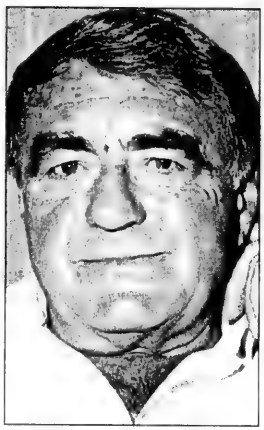
Lanzmann's film is still, I feel, a documentary (all documentaries employ aesthetics), but it is one that reinterprets how non-fiction filmmaking functions, particularly when the topic like the *Shoah* challenges the bounds of familiar discourse.

Fictional strategies are used as a means to an end; Lanzmann uses characters, or as he calls them personnages, mise-en-scéne. He often situates his journey at the "scene of the crime," and even demands the viewer's imaginative participation, but ultimately, what is achieved is a presentation of historical truth.

Lanzmann has described the results of this unique process of eliciting testimony a form of incarnation or resurrection.

Shoah opens with a dedication from Isaiah, "I will give them an everlasting name." This urgency to commemorate, to resurrect and give an everlasting name to the millions slaughtered, sets the tone of the project. The film takes the form of a cinematic lamentation of loss, one that grieves and mourns the near eradication of European Jewry.

A Visitor From the Living is also permeated with melancholy; Maurice Rossel, a representative of a 'neutral' humanitarian organization who describes his job as "seeing beyond" the surface, defends his act of signing a report that essentially condoned the Nazi crimes and helped seal the fate of their victims.



Claude Lanzmann

Shot in Rossel's comfortable study in his home in 1979, the film, while appearing to take the form of a conventional interview, is complex and nuanced. Using a camera that needed to be reloaded every 11 minutes, Lanzmann's dexterity in cross-examining his eye-witness and leading him to the point where revelatory moments surface, evidences his ability as the metteur-en-scène who carefully creates the conditions for this to happen.

As in *Shoah*, the film depends on an active viewer who is asked to read facial expression, gestures and language, and periodically the camera tracks in close to allow for this scrutiny. Lanzmann's request to interview Rossel was, at first, denied, and it was only after showing up at his door that Rossel allowed him in.

Lanzmann gently gains his trust before challenging Rossel's observation of what he witnessed and the reports he subsequently wrote. Rossel, for example, vividly recalls his meeting the "elegant" and "distinguished" commandant at Auschwitz and details his conversation regarding bobsledding in Switzerland, but has to be prodded as to his thoughts of the skeletal prisoners he saw or his recollection of any evidence of extermination at Auschwitz.

Rossel is then questioned about his invited visit to Theresienstadt, a carefully staged and rehearsed performance set up by the Nazis explicitly for outsiders' inspection. When asked about his perception of the theatrical circumstances, Rossel contemptuously recalls the "passivity" of the Jews and perceives them to be the wealthy and privileged powerful elite who paid and bought their improved conditions in Theresienstadt. He repeats his thinly veiled disgust for their docility, their failure to signal to Rossel their protest of the elaborate masquerade.

Lanzmann responds with an unrelenting detailed analysis of Rossel's absurd report, countering his rapturous account of the children's playground, the waitresses who served meals, and a vulgar remark about elderly married couples not minding being separated at night, with facts regarding the reality of the camp: the inhuman conditions, the starvation, the execution of the "mayor" Dr. Epstein (of whom Rossel can recall almost nothing) shortly after the Red Cross delegate's visit.

As Rossel acknowledges being appalled at the time by the Jews' passive attitude, he reveals some awareness that he was witnessing a hoax that he did not care to protest. In fact, Rossel betrays his anti-Semitism when he tellingly remarks that the Swiss considered the German approach to the Jewish problem as anathema, without denying that the Jews were a problem.

In 1979, despite all historical evidence attesting to the tragic reality of Theresienstadt, Rossel remained unwilling to retract his decision to sign a document that supported the Nazi deception or to express regret or contrition. Lanzmann is rewarded for some of this in a letter he received from Rossel, a response to Lanzmann's request for permission to use the interview.

He quotes from this letter at the start of the film, savouring Rossel's comment that he is now "wiser or crazier" and pleads that Lanzmann not make him look too foolish, to which Lanzmann adds, "I did not intend to do so."

He doesn't have to. *A Visitor From the Living* examines Rossel's consistence. He presents himself as a well-to-do self-satisfied Swiss physician who defends his willingness to be fooled, who nostalgically evidences his admiration for the commandant at Auschwitz as an enviable confrère, who divulges his lack of interest in the plight of those he knew were suffering because he was disgusted by their apparent acquiescence and the assumption that they could "buy" sanctuary.

Does it matter that Rossel refuses to be accountable?

It is, perhaps, less important than the nauseating sense of abandonment and betrayal the viewer experiences by watching a member of the International Red Cross rationalize his relinquishing an opportunity to have acted and voiced his protest.

Lanzmann's film ends with his assessment of Dr. Epstein's speech to his fellow Jews, where he describes their plight and his frustration, metaphorically, in terms of a boat that can find no harbour or shelter (coupled with the knowledge of his subsequent death) as heartbreaking. The film's elegiac tone is underscored by periodic cutaway shots of present-day Theresienstadt, empty and desolate.

A Visitor From the Living's theme – Rossel's lack of interest in seeing beyond the façade, instead playing the role of an objective Red Cross delegate visiting a model camp populated with ill-treated deportees – raises many existential questions about authenticity and performance and the imperative of engaging with life in a genuine and accountable manner.

With these films Lanzmann, the colleague of Jean-Paul Sartre, teaches a lesson about living morally and responsibly, bearing witness, resisting forgetting. As the Holocaust recedes into the past with each year, the urgency of these lessons intensify.

Florence Jacobowitz teaches film studies at York University and is on the editorial board of CinéAction.

ANSWERS TO CROSSWORD PUZZLE.

1 B	2 L	3 A	4 B	5 S	■	6 D	7 A	8 S	9 H	■	■	10 F	11 L	12 O
13 A	L	L	E	Y	■	14 E	L	I	A	■	■	15 L	O	X
16 B	A	I	R	D	■	17 P	E	E	R	■	18 M	A	L	E
19 A	M	E	N	■	20 F	O	R	■	21 R	22 E	A	G	A	N
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31 L	32 A	33 N	D	A	U	■	34 G	O	O	■	35 E	R	I	C
36 S	N	O	B	■	37 S	38 O	Y	O	U	■	39 L	I	M	O
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44 T	E	A	R	45 O	F	F	■	46 R	I	G	A	■	■	■
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51 T	52 U	53 S	C	A	N	■	54 O	B	I	■	55 C	R	A	56 N
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61 L	E	O	■	■	62 E	A	S	E	■	63 R	A	B	I	N
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Ludwig paintings extoll colours of the north

By MIRIAM CHINSKY
Special to The CJN

TORONTO — When she is walking across permafrost or trying to climb a formidable iceberg, Margaret Ludwig sometimes asks herself, "What am I doing up here?"

The answer is clear in her exhibition of oils, Colours of the Far North, at the Maslak-McLeod Gallery until Nov. 4.

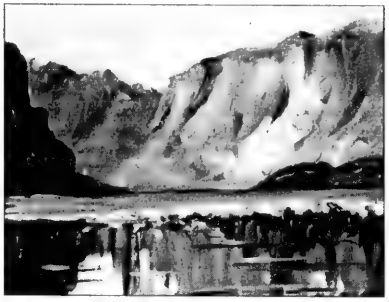
The Peterborough born, Forest Hill mother of four and grandmother of 10, is mesmerized by the sweeping scope of remote Arctic regions, the ever-changing light and the solitude. "I prefer cold places. I don't like the heat," she affirms.

When the children were young they were her in-house models, but once they had grown she began to look outside, literally, often returning to Peterborough to paint the countryside she knew so well. She would also set up her easel closer in at Holland Landing, the Rouge or Scarborough Bluffs.

She paints intuitive portraits, as well.

Ludwig has worked in warm climates such as Tuscany, Crete, Mexico – but the north pulls her, and she has found her way to the Antarctic.

Whenever possible, she sketches and paints outdoors during the Arctic "summer" from mid-June to mid-August, when the temperature can hover around zero.



Towering cliffs above floes.

Ludwig likes to work alone throughout the day. "I don't socialize until nighttime," she says.

She marvels at massive bergs which can be many storeys in height and stretch for miles. In the open, there is no way to judge relative distance or size because there is nothing for comparison.

The small paintings which she does on site help her to recapture the scenes truthfully on large canvases when she returns to her Toronto studio.

Included in the current solo exhibition are works from Baffin Island, the Northwest Territories and Greenland – riveting icebergs scalloped by wind and sun; towering cliffs above floes reflected in water; tiny fishing boats clustered around a wharf in an Inuit village; the school "bus," a kamatuk or sled which brings in youngsters from outlying homes.

Ludwig also focuses on a ship which comes to Pond Inlet, Pangnirtung and other isolated communities just once a year, generally in August, carrying provisions.

The crew unloads the supplies with the utmost speed, perhaps a day or two at each stop, eager to move on before the water can freeze and lock them in until the following summer!

Colour in the Far North, a solo exhibition by Margaret Florence Ludwig at the Maslak-McLeod Gallery, 25 Prince Arthur Ave., 12-5 p.m. Gallery hours: 10 a.m. to 5 p.m., closed Sundays. Phone, 416-944-2577, ww.maslakmcleod.com.

Film shows Czernowitz Jews as shadows of former selves

By SHELDON KIRSHNER
Staff Reporter

Czernowitz, a centre of Bukovinian Jewry before World War II and the birthplace of poet Paul Celan, has been cursed by geography, having been ruled by the Austro-Hungarian Empire, Romania, Germany, the Soviet Union and, now, Ukraine.

Throughout the centuries, shifting borders affected its Jewish population, but never more so than during the Romanian, German and Soviet occupations.

In collaboration with the pro-German Romanian government, the Nazi occupiers murdered tens of thousands of Jews. Later, in the post-war period, the Soviets tried to crush Jewish culture. Whenever possible, Jews emigrated.

Today, the Jewish community of Czernowitz is but a pale shadow of its former self, judging by Volker Koepp's poignant two-hour documentary, *Mr. Zwilling and Mrs. Zuckerman.*

The film will be screened at the Art Gallery of Ontario on Oct. 29, at 5:15 p.m. and again at 7:45 p.m. It is presented by the Goethe-Institut in league with the Toronto Jewish Film Society and Holocaust Education Week.

Unfolding in a series of vignettes, Koepp's movie focuses on two elderly residents of Czernowitz who share a friendship and an affinity for the German language. Matthias Zwilling is a science teacher, while Rosa Zuckerman teaches English and German.

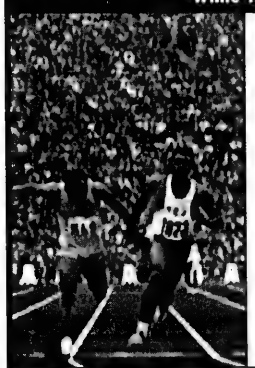
The pair reminisce about old Czernowitz and their families and then recall the terror of the Holocaust: the deportations to the Transnistria concentration camp and the murder of Jews by the Einsatzgruppen.

Koepp also introduces another survivor, Rosa Lieberman, a resident of a nearby village and its sole remaining Jew. The camera follows her to an overgrown Jewish cemetery where, in a touching scene, she mourns at her father's weathered headstone.

The film takes us to a synagogue during Purim, a Jewish school where about half the students are of mixed parentage, and a Jewish health clinic where medication is liberally dispensed.

It's hard to tell whether the Jews of Czernowitz have a good future, but it's clear that times are exceedingly rough. Zwilling and Zuckerman have not received their meagre pensions in months. It is a hand-to-mouth existence.

In 1972, an extreme Palestinian group called Black September held 11 Israeli athletes hostage in the Olympic village in Munich while the world looked on...



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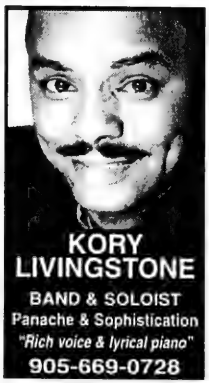

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Arts & Travel

The Daughters of Sheherzad *inspired by Lepine killings*

By BEN ROSE
Staff Reporter

Michelle Polak

TORONTO — Actress Michelle Polak got a phone call from Israel on erev Yom Kippur, her 28th birthday: "Michelle, this is your Auntie Flash from the war zone. Happy Birthday."

It was Cheryl Kallman, Polak's aunt, calling from a kibbutz in northern Israel, near the Lebanese border.

"That's the way things go in Israel," Polak said. "I remember phoning my aunt during the Gulf War and she was playing Scrabble with a gas mask on. Even during a war people will have babies and life will go on."

For Polak, it was a symbol of the dedication and determination of women to carry on despite any difficulty.

She sees the same kind of values in the women in the play she is now appearing in, *The Daughters of Sheherzad*, at Artword Theatre, 75 Portland St., (416-408-2783) until Nov. 5. In the play, she is a Polish Jewish girl of 16 consigned to a brothel by the Nazis. She tells her story along with five other women from different historical periods.

One of the women has been criminally abused by her husband and another is a Persian penalized for unveiling herself in the 19th century.

The inspiration is the experience of Sheherazade in *A Thousand and One Arabian Nights*, who won her freedom by enthralling the King during nights of storytelling.

The starting point for the play, created and directed by Iranian playwright Soheil Parso, is the Montreal massacre by Marc Lepine on Dec. 6, 1989, of 14 women engineering students at the École Polytechnique .

Polak is not convinced that things are any better for women in Canada since the Lepine massacre.

"Our play is a timeless piece whose purpose is to find out why women are considered such a threat to people like Lepine. It is not anti-male. We are aware that it is a dark subject, but it has lighter touches that come from the intimate details of the women's lives."

For Polak, who is from Montreal but graduated from the Toronto Ryerson Theatre school, acting in this play is the most important event that has ever happened to her.

"I'm on stage for 2½ hours, helping to tell other people's stories as well as my own, and I'm still trying to find an excuse for staying on the stage even during intermission."

Polak, who was a student at St. George's private high school in Montreal, said the Lepine massacre was a defining point in her life.

She went to the funeral despite an order from school authorities that no students should attend.

As a Jew, she said playing the part of the Polish girl abused by the Nazis "brings a special intense feeling to the part."

This is especially true because she had heard stories from her grandfather about how his whole family in Amsterdam was wiped out during World War II. Her grandfather was bicycling nearby when his family was picked up. He was sent to a work camp. Eventually he came to Canada with Polak's father, Edward, who was five at the time.

Flee winter and get into shape

By ELAINE COHEN
Special to The CJN

If you are 50-plus, you are probably familiar with the following question: "Where were you in November 1963, when President John F. Kennedy was killed?"

The Edelstein family, owners of the Lido Hotel and Spa in Miami remember it well.

That same day marked the opening of the Lido on the Venetian Causeway in Florida. They had three guests. Over the years, the hotel has become so popular that its filled to capacity at the height of the season. The facility accommodates 200 people.

A family affair, Chuck Edelstein and his son, Craig, a third generation Edelstein, run the hotel. "Canadians love us," Chuck Edelstein says. "Even now with the difference in dollars, 20 to 30 percent of our clientele hails from Canada.."

The Edelsteins refer to the Lido as a "destination spa". A daily car service is available from 9 a.m. to 6 p.m. within a 50-block radius. A multiplicity of municipal golf and tennis courts are minutes away and South Beach and other scenic spots make life interesting.

Keeping in shape through massages, body wraps, yoga, aerobics, and tasty non-fattening meals is the big draw at the Lido.

Catering to a Jewish clients, the Lido Spa holds traditional Shabbat dinners and celebrates customs and ceremonies connected with Chanukah and other holidays.

The Lido Hotel and Spa is located at 40 Island Avenue. For prices and information, phone Gerda Rosner, the Spa Connection in Montreal at 514-489-4148. In Toronto, book direct by phoning 1-800-327-8363.

Eye on Arts

By Bill Gladstone

NEW BOOK BY ERNA PARIS AT BOOKS & BAGELS

Toronto author **Erna Paris** has just published *Long Shadow: Truth, Lies and History*, her sixth book of non-fiction. It examines how various countries choose to remember or not remember their own histories.

The book, which took Paris 3½ years to write and research, has just come off Knopf Canada's presses. Earlier this month, it was published in translation in Germany under the title *Understanding the Past*. "The Germans were the first to buy it – in outline," Paris said.

The book is also due for publication in the United States, Britain and other Commonwealth countries next spring. And the author says it will be the basis of a four-part TV series produced by Toronto-based Sleeping Giant Productions, which will air in Canada on Vision TV.

Paris subdivided her topic into three areas: first, how Japan, Germany and France confront the legacy of World War II; second, how blacks and whites in South Africa and the southern United States handle memory and racial issues; and third, how the Serbs and others deal with issues of history and identity, especially involving the Holocaust.

A final section of the book examines the usefulness and effectiveness of war crimes tribunals.

Paris, who travelled to Germany, France, the former Yugoslavia, Japan, South Africa and the southern United States to research *Long Shadow*, says she "set out to meet and talk to a lot of ordinary people, not just the leaders… I wanted to speak with the victims in particular, the people who have been left out of the narratives of their countries."

However, while touring a village near Sarajevo where Croats had massacred Muslims in 1993, she and her guide were accosted and almost attacked. "I was very frightened – and I became even more frightened after I realized how upset my guide had been," she said.

In all, researching the book gave her "many extraordinary, marvelous experiences in unusual places."

She reads from *Long Shadow* at a Books & Bagels gathering, Oct. 29, 11 a.m. Bloor JCC, 750 Spadina Ave. Members free, non-members $8 (includes coffee and bagels). 416-924-6211.

Paris also speaks on Memory and Forgetfulness – How Nations Shape Their Past. Jewish Book Fair, Leah Posluns Theatre, Bathurst Jewish Community Centre, Nov. 6, 8:30 p.m.

* * *

Holocaust Authors: Vera Schiff, Joseph Peretz and **Ernest Raab** are a trio of noted survivor authors to participate in The Cry of Memory: The Need to Speak, a panel discussion hosted by the Morris Winchevsky School in conjunction with Holocaust Education Week.

Schiff is author of *Theresienstadt, The Town that the Nazis Gave to the Jews*; Peretz, of *The Endless Wait*; Raab, of *Violin of Stone*. The moderator is **Selma Sage**, educator and former professor of biblical history and literature.

Oct. 30, 7:30 p.m. Free. Winchevsky Centre, 585 Cranbrooke Ave. 416-789-5502.

* * *

Musical Commemoration: *Requiem in Remembrance of the Genocides of the 20th Century*, is a choral piece by **David Walden** that unites more than 100 voices and three soloists, an orchestral ensemble and narration. Featuring the Ryerson community choir. Proceeds to fund a scholarship in Social Justice. Ryerson Theatre, Nov. 4, 8 p.m. 416-979-5118; www.ryerson.ca/~rytheatr.

***

Inauguration: The Shtetl Foundation of Canada will be launched at an inaugural concert on Oct. 31 , 8:00 p.m. at the Leah Posluns Theatre, 4588 Bathurst Street.

The concert, starring **Theresa Tova**, along with **Prof. Yaffa Eliach**, creator of the Tower of Life exhibit at the US Holocaust Memorial in Washington, and **Cantor Louis Danto** in a program of Shtetl songs and stories.

Tickets can be ordered through the Shtetl Foundation at 905-731-8117.

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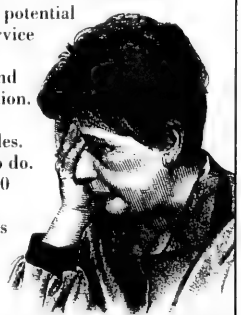

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Mixed Media artist expresses creativity with glass designs

One of Fern Kagan's designs.

By CYNTHIA GASNER
Special to The CJN

TORONTO — Mixed media artist and writer, Fern Kagan, believes creative therapy and self-expression are extremely important to mental health and overall well-being.

"I believe that art is a tool for self discovery," says the 35-year-old artist, whose works can be seen at exhibitions at upper-scale malls such as Bayview Village and Yorkdale, at crafts shows – including One of a Kind and Signatures – and in various gift stores and galleries in Toronto and southern United States.

Kagan is the creator of hand-painted decorative designs on glass. She explained to *The CJN* her process, which requires painting on the reverse side of the glass.

"You have to think backwards," says Kagan, whose fashion plates have a playful look, with many of them portraying fashionable women wearing colourful clothes, jewelry and flowing hair.

The plates and other items, which are primarily decorative, can be personalized for birthdays, anniversaries or other occasions. "I make unique gifts for unique people for unique occasions," she says.

Kagan was born in Toronto and attended Newtonbrook Secondary School and York University, where she majored in philosophy with a minor in psychology.

She learned much about art from her father, Michael Kagan, who is a visual artist, and her uncle Hillel Kagan, a professional artist.

"I have been interested in colour and design since I was a child. I guess you could say we are an artistic family," she says.

Her ambition was to be a writer. Six years ago, Kagan moved to Natchez, Miss., where her poems were published in a poetry anthology. While there, she frequently wrote for U.S. magazines.

She continues her writing career today as a regular contributor to *Eye for the Future*, a magazine for personal development, psychology, natural health and nutrition.

But it was in Natchez that Kagan was inspired to try the medium of painting on glass. "I saw some painted wineglasses which were beautiful. I began experimenting with methods of working with the glass," she says.

When she returned to Toronto two years ago, Kagan threw herself into her new venture and, by word of mouth, she has developed a following for her many glass accessories: wineglasses, mugs, clocks, coasters, vases and other colourful and creative pieces.

People began seeing her pieces; friends told friends, and soon customers were sending customers. Last year, during the Signatures craft show, she appeared as a guest on *Breakfast Television*.

"My approach is primarily experimental," says Kagan. "I learn through combining different mediums and colours. I get inspired by colour and texture and shapes."

She is an abstract artist, she adds, by temperament and inclination. "I want to find a way to meld all of my passions and interests into one expression. I am open to different ways of exploring creativity."

The point of searching, says Kagan, is "to become fully utilized as a person so that all of your capabilities and talents find a place in the world." To this end, she enjoys using mixed media, which is fun for "combining two things that don't go together and making them fit.

"It is like solving a mathematical equation," she says.

She believes the best way to learn art is to watch an artist at work. "I learned from watching my father, and I've had some very good mentors – people I admired – and I've been inspired by them."

Kagan will be at Signatures Craft Show, from Nov. 24 to Dec. 3, at the Metro Toronto Convention Centre, where some 300 artists will be exhibiting their crafts.

Kagan works by appointment only. Call her at 416-223-4037.

Message to CJN Snowbirds

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First-class mystery develops over play's author

By BEN ROSE
Staff Reporter

TORONTO — A first-class mystery has developed regarding the author of *Poor Ostrich*, a play about Jews in Berlin between 1913 and 1938.

The play, which is being presented by Medina Theatre as part of Holocaust Education Week has never been done before in Canada. It was discovered by Medina's former president, Fran Elliot, in a little volume of four plays at the Holy Blossom Temple library.

"The author of *Poor Ostrich*, published in England in 1948, is listed as Hemro, but I've been unable to find out whether Hemro is a man or woman, or an anagram for the real author," said Elliot.

Elliot has been script searching for Medina for 14 years and has never before come across a play whose author is unknown.

"As soon as I read [the play] I became excited because it has a message for the new generation who do not know why the Holocaust happened, and I had only two weeks left to meet the deadline for submitting a play for Education Week," Elliot said.

In its staged reading, Medina members reveal that upper middle-class Jews in Berlin at that time had their heads in the sand, downplaying their Jewishness.

But they had a foreboding sense of the trouble to come as they learned that their children were not even being allowed to swim at school with their classmates because they were Jewish.

"Oh, that Hitler fellow. We'll be over it soon," one character says.

Continued on page 56

Film shows persistence pays for former slave labourers

By SHELDON KIRSHNER
Staff Reporter

Last July, after two years of gruelling negotiations, the German government and a group of German companies finally ratified a historic $7.5 billion compensation package for about one million forced labourers who were almost worked to death during the long, dark reign of Nazism.

Rudy Kennedy, a German Jew born in Silesia, was one of those condemned, hapless labourers. He worked for the conglomerate I.G. Farben in two concentration camps – Auschwitz/Buna and Dora – from 1943 onward in unspeakable conditions.

For years after settling in Britain and becoming a successful businessman, Kennedy tried to forget his ordeal. But four years ago, doubtless spurred on by the Swiss bank scandal, he launched a personal crusade to secure compensation from I.G. Farben, a key cog in Nazi Germany's war effort.

The story of his struggle is related in *I Was A Slave Labourer*, a British documentary to be broadcast on TVOntario Wednesday Nov. 1 at 10 p.m., and again Sunday Nov. 5 at midnight.

Kennedy, whose mother and sister perished in the Holocaust, was motivated less by hatred than by a burning desire for historical justice.

Treated like sandpaper, to be used and discarded, Kennedy sought a pension from I.G. Farben. Rebuffed by that company, he and a coterie of former slave labourers hired a lawyer. She, in turn, hit Germany with a class-action suit that finally paid dividends.

In the film, directed by Luke Holland, Kennedy is portrayed as a diffident but persistent crusader who won't take no for an answer.

He visits a former I.G. Farben executive at his home in the Alps. The encounter, though civil, is fraught with tension.

Pushing on, Kennedy walks into an I.G. Farben shareholders' meeting. There he talks with a man who unequivocally condemns Nazi crimes, and delivers an impassioned speech.

Subsequently, Kennedy visits the headquarters of BASF, one of many German firms that employed forced workers.

After hiring the young American lawyer who will handle their case in U.S. courts, Kennedy says, "We have the will but not the knowledge [to proceed]."

From here, this intriguing film follows Kennedy to the German embassy in London, where he leaves a petition; to Paris, where he enlists the support of fellow Holocaust survivors; to Washington, where he attends a survivors' meeting; and to New York City, where he appears on the *60 Minutes* television show.

By the time *I Was A Slave Labourer* ends, Kennedy has won the battle. Germany, in league with complicit companies like I.G. Farben, has agreed to settle the case.

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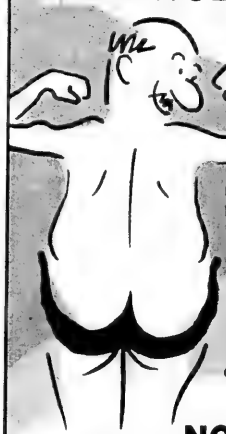

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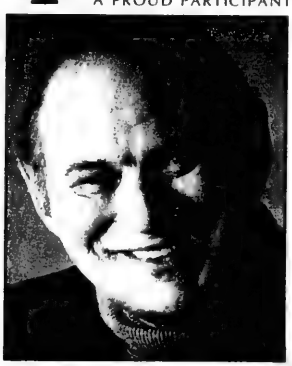

PRESENTS
Al Waxman
"Staging Anne Frank"

Al Waxman, celebrated actor, writer, director and recipient of the Order of Canada, will describe his research, preparation and objectives for the critically acclaimed production of **The Diary of Anne Frank**, which he directed at Stratford, Ontario this past season. A question and answer period will follow.

SATURDAY NOVEMBER 4, 2000
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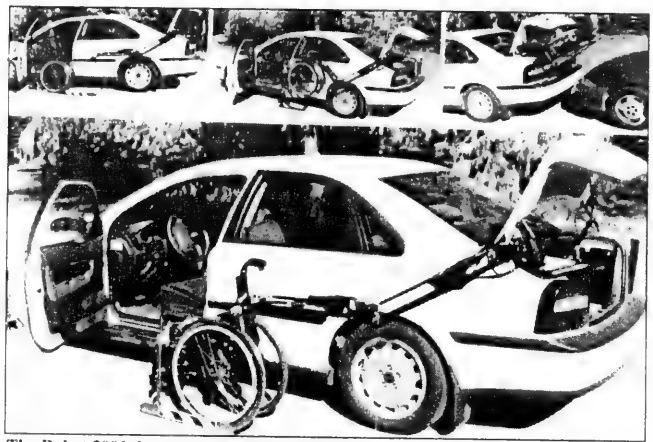
Israeli technology aids those wheelchair-bound



The Robot 2001 demonstrated above makes life much easier for the handicapped.

By LEILA SPEISMAN
Staff Reporter

TORONTO — New technology developed in Israel can help people who use wheelchairs get around more easily.

The Robot 2001, manufactured by TMN Devices Ltd. in Rosh HaAyn, allows a wheelchair to be stored in the trunk of a car using a device already installed there.

The person gets out of his or her wheelchair beside the driver's door and gets into the car. At the touch of a button operated and controlled by a microprocessor, the trunk opens, a mechanical "arm" comes out to lift the wheelchair into it, and the trunk closes.

When he or she is ready to get out of the car, a touch of the same button opens the trunk, the wheelchair is deposited beside the driver's seat, and the device is returned to the trunk.

Susan Lutzeier, of the Ontario March of Dimes, told *The CJN* that the Robot 2001 has many advantages over earlier technology, which could only be used in a van or minivan, and required such adaptations to the vehicle as a lowered floor.

She said the Robot 2001 allows a person with physical disabilities to drive a regular car, "which in these days is much more economically viable than a van, especially considering the price of gas."

It is not even necessary to find an especially large parking space, she said.

Also, the robot can be easily moved and installed into another car.

The Ontario March of Dimes' Home and Vehicle Modification Program provides funding for physically challenged Ontario residents to modify homes, cars and buildings so that they can live independently, or as independently as possible, and get around more easily.

These modifications include such things as widening doors, adapting steering controls in cars and installing lifts.

Another March of Dimes program offers technologically skilled volunteers who will design and build, if necessary, one-of-a-kind products that cannot be purchased.

Two such inventions have been a cutting board with pegs to attach to a counter, and a wheelchair brush that can be used to clean off the chair's wheels and sides in bad weather.

For more information on Robot 2001, contact the distributor, KINO Mobility Inc., 416-635-5873, toll free 888-495-4455, or the Ontario March of Dimes, 1-877-369-4867. The Web site is www.dimes.on.ca.

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About Nutrition

By LISA WEINBERG

Q. I know that many people suffer from peanut allergies, but for those of us who don't, aren't they a great food?

A. Yes, they are. Peanuts are a great food because they are packed with healthful, high-energy nutrients. One ounce of roasted peanuts contains 165 calories, 14 grams of fat (however, only two are saturated, 12 grams are healthful monounsaturated fat), three grams of fibre, seven grams of protein, as well as a dose of phosphorus and potassium. While they are high in fat and calories, a small serving will go a long way in staving off hunger and giving you many healthy nutrients.

Q. I love olives, but have often been told that they are very fattening. Is this true?

A. I agree olives are delicious. While they do have more fat than most vegetables, they don't stack up too badly. Approximately five medium sized olives (black or green) contain less than 30 calories and two grams of fat, none of which is saturated.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions, send them to The CJN.

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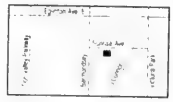

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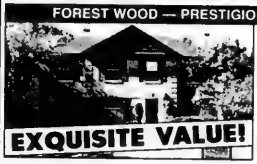

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$425,000. Beautifully maintained 3 bdrms. Spacious principal rms. Reno'd kitchen + baths. Finished lower level. Fireplace. Skylight. Parking. *Betty Cohen/*Marlene Federman.

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130 FLORIDA PROPERTY FOR RENT

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C.V. West, Boca Raton, 1 bdrm., 1 bth., mn. flr., fully furn. & equip. 905-625-3189.

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155 ISRAEL PROPERTY FOR SALE

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180 OUT-OF-TOWN PROPERTY

Collingwood/Cranberry Village, 2 bdrm., 2 bthrm., 2 lvl, cathedral ceiling, gas fireplce, chalet/condo. T.H. - min. from Blue Mountain $134,900. 416-449-1785.

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264 SOCIAL ANNOUNCEMENT

Eileen & Marty Belitz, Karen & Howard Kaufman are thrilled to announce the engagement of their children, **Carli Michelle** to **Joshua Michael** (son of the late Cecile Kaufman). Proud grandmother is Jessie Kaufman. A Fall, 2001 wedding is planned.

265 PEOPLE SEARCH

Seeking employees of the Cdn. Friends of Hebrew University 1969-83 to settle estate. Please contact A. Levine 613-567-4892.

275 PERSONAL COMPANION

Replying to an ad with a CJN Box Number?
Address your mail to:
The Canadian Jewish News
1500 Don Mills Rd.
Suite 205
North York, Ont.
M3B 3K4
Don't forget to put the Box Number on your envelope.
CJN Box #'s are valid for 30 days.

Kind male, early 50's with serious intentions would like to meet a younger lady for meaningful and long-term relationship. CJN Box #7315.

280 ANNOUNCEMENTS

Adult Basketball Players wanted, Thursday nights at Forest Hill Collegiate. Great fun and good exercise! Call Michael, 416-485-2055.

305 ARTICLES WANTED

The Encyclopedia Judaica. Second hand. For use in Jewish Day School. Call Renanah at 416-635-1727.

330 OBITUARIES

Silbert, Edward - son of the late Freda and Isadore Silbert, brother of Gary Silbert, brother-in-law of the late Ruth (Bassin) Silbert, uncle of Dr. Ian and Fran Silbert & grand-uncle of Ryan Silbert. Passed away in Glace Bay, N.S., July 4, 2000. He will be sadly missed by all.

The Canadian Jewish news
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330 OBITUARIES

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FLEISIG, Jean - on Sept. 29, 2000, late of 54 Foxbar Dr.

APPLEBAUM, Hilda - on Oct. 1, 2000, late of 3560 Bathurst St.

GRADER, Judith - on Oct. 1, 2000, late of 24 Silvergrove Rd.

MANES, Jeanette - on Oct. 1, 2000, late of 900 St. Charles St.

OKUN, Meyer - on Oct. 1, 2000, late of 110 Bloor St. W., #1005.

ROSE, Edwin - on Oct. 2, 2000, late of 489 Drewry Ave.

BRESLIN, Rita - on Oct. 3, 2000, late of 10 Kenneth Ave., #708.

ROHER, Albert - on Oct. 3, 2000, late of 9 Wigan Cres.

GELDZAELER, Hortense - on Oct. 4, 2000, late of 645 Castlefield Ave.

RABINOWITZ, Anita - on Oct. 5, 2000, late of 3270 Bathurst St., #602.

APPLEBY, Bertha - on Oct. 6, 2000, late of 1925 Steeles Ave. E.

WANG, Mina - on Oct. 5, 2000, late of 763 Briar Hill Ave.

SHORE, Ben - on Oct. 6, 2000, late of 105 Main St. S.

WOLFE, Bessie - on Oct. 6, 2000, late of 62 Ranee Ave.

ROSENBERG, Betty - on Oct. 6, 2000, late of 3000 Bathurst St., #501.

GEBERT, Simon - on Oct. 8, 2000, late of 3636 Bathurst St., #1507.

SHAW, Faye - on Oct. 10, 2000, late of 23 Newgate Rd.

PELC, Hene - on Oct. 9, 2000, late of 131 Torresdale Ave., #503.

PICHANICK, Joshua - on Oct. 7, 2000, late of 40 Grayrocks Ave., Unit #14.

MEIR, Nadi - on Oct. 9, 2000, late of 6 Apollo Dr.

LEIPCIGER, Joseph - on Oct. 7, 2000, late of 284 Wilmington Ave.

MANN, David P. - on Oct. 10, 2000, late of 175 Cumberland St., #2404.

SCHWAB, Nellie - on Oct. 10, 2000, late of 645 Castlefield Ave., #719.

KVINT, Peretz - on Oct. 11, 2000, late of 262 Ridley Blvd., #415.

DE BLOEME, Arlene - on Oct. 11, 2000, late of 2 Rockley Crt.

BENJAMIN'S PARK MEMORIAL CHAPEL

INDAIG, Jeffrey - on Oct. 11, 2000, late of 5950 Bathurst St., #1003.

SPOKOJNY, Rose - on Oct. 7 2000, late of 236 Lonsmount Dr.

WERTENSTEIN, Mary - on Sept. 29, 2000, late of 3560 Bathust St.

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Arts & Travel

Poor Ostrich has a timely message

Continued from page 51

Poor Ostrich also has its humorous moments, particularly in the first episode, which takes place at a grand ball where everyone is having a good time.

"It's a play with a timely message for today because as Jews we are in a dangerous situation," said Morris Jacobs, Medina's vice-president, one of the 14 performers along with Elliot.

"There is a case of intermarriage, with the husband, a non-Jew, under terrific pressure to renounce his wife, which he never does," said Jacobs.

"The German Jews of that time, particularly in the first episode, *Diagnosis*, were more interested in discussing the German economy and their resentment against the countries who defeated Germany in World War I. They decried what inflation was doing to their lives."

Jacobs plays Herbert Levinsky, head of one of the three Jewish families described in the play. It is outside his apartment building that the Gestapo show up to take him away as the play ends.

Poor Ostrich will be presented free on Oct. 30 at 8 p.m. at the B'nai Brith building, 15 Hove St.

Fran Elliot

330 OBITUARIES

FREEMAN, Samuel - on Oct. 9, 2000, late of 1035 Eglinton Ave. W.
SACK, Kay - on Oct. 10, 2000.
KRIVY, Ruth - on Oct. 10, 2000, late of 3600 Bathurst St.
BALINSKY, Max - on Oct. 10, 2000, late of 3560 Bathurst St.
ASSAYAG, Salomon - on Oct. 14, 2000.
KHIRCH, Fana - on Oct. 13, 2000.
ITKIN, Khana - on Oct. 13, 2000, late of 6250 Bathurst St.
KOVARSKY, Bella - on Oct. 15, 2000, late of 256 Maxwell St.
SALSBERG, Simone - on Oct. 13, 2000.
FOX, Marlene - on Oct. 14, 2000, late of 131 Torresdale Ave.
ALBERT, Edith - on Oct. 15, 2000.
BERG, Lillian - on Oct. 17, 2000, late of 10 Shallmar Blvd.

Steeles Memorial Chapel

335 UNVEILINGS

The unveiling of a monument to the memory of the late
ARON KORN ז"ל
will take place
Sunday, Nov. 5th, 11:00 a.m.
Bathurst Lawn Memorial Park
Piotrokov Tomashov Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
HELEN POSLUSHNY ז"ל
will take place
Sunday, Nov. 5th, 11:00 a.m.
Bathurst Lawn Memorial Park
Bathurst So. of Steeles
Lodzer Congregation Section
Relatives and friends are invited to attend

336 CARD OF THANKS

From the Family of the late
LUCY GOLDBAND ז"ל

We wish to thank our family and friends for their kindness and support and for honouring Lucy's memory with cards, donations to worthy causes and for being here for us in these very difficult times. It is gratefully appreciated.

Goldband Family

The family of the late
TIBOR STERN ז"ל

would like to thank all our family and friends for all their comfort, support, kindness and help at our time of grief. We are very grateful for all your generous donations honouring Tibor's memory.

GEORGE AND ILONA STERN & FAMILY

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Single female, 52 yrs, attractive, intelligent, slim, 5' 1", no dependents, good sense of humour, lives in the Toronto area, wide variety of interests, seeks male, well groomed, non smoker, emotionally stable, kind, gentle **AD#1016**

LET'S CONNECT
Professional female, 5' 2", pretty, classy, petite, enjoys music, theatre, travelling, walking, small pets, and ocean, seeks unattached, Jewish Canadian male, but not religious, 54-60 yrs, over 5' 8", healthy, handsome, educated, established and secure, with same interests and qualities **AD#1179**

A WONDERFUL LIFE
Single Jewish female, 5' 5", blonde, blue eyes, attractive, fit, stylish, accomplished, confident, adventurous, active, no children, traditional and conventional, seeks male, 38-48 yrs, who's somewhat cultured, charismatic, fit, stylish, witty, social, family man, humourous, enjoys outdoor, as lover, soulmate and friend **AD#1492**

FRIENDSHIP
Single mom with one daughter, 41 yrs, 5' 6", slim, very attractive, warm friendly, enjoys great conversations, long walks, love children and dogs, seeking professional male, 40-45 yrs, over 5' 10", with similar interests for friendship **AD#1336**

PETITE AND SLIM
Single female, 33 yrs, petite and slim, attractive, educated, professional, down to earth, good sense of humour, seeks male, 32-40 yrs, respectful, kind, handsome, intelligent, good sense of humour, able to share his emotions **AD#1084**

SMILES & LAUGHTER
Widowed, Jewish female, humourous, cute, petite, intelligent, artistic, secure, auburn hair, brown eyes, enjoys bridge, music, the theatre, long walks, movies, seeks Jewish male, 58-68 yrs with similar interests. **AD#1612**

Men seeking Women

To respond to an ad, Call:
1-900-451-4552 Ext. #65

HOPELESS ROMANTIC
White South African male, 1939 model, 5' 11", 160 lbs, slim, blue eyes, healthy, young, casual, down to earth, seeks female, caring, humourous, good personality, physically/emotionally stable, and financially secure. **AD#1220**

READY FOR LOVE
Single male, professional, 46 yrs, handsome, outgoing, nice guy, wide variety of interests, seeks female, intelligent, sensitive, stable, ready for a serious mature relationship **AD#1166**

FAMILY ORIENTED
Traditional Jewish male, 51 yrs, 5' 7", dark hair, green eyes, not overweight, recently divorced, with 3 children, 1 living with me, honest, humourous, type B personality, seeking attractive Jewish female, 35-40 yrs, intelligent, slim, non smoker, traditional values, and children are welcome **AD#1269**

I LIVE IN BARRIE
Divorced businessman, 40 yrs, part-time Dad, humourous, social dinner, in Toronto weekly, enjoys skiing, travelling, dining and activities with kids, seeks female, 31-39 yrs, good looking, slim, active, loving, nurturing, enjoys boating, water skiing, to share dreams and ambitions with **AD#1163**

HEART OF GOLD
Single white female, 34 yrs, good hearted, sincere, easy to get along with, seeks female, nice, sincere, good sense of humour, good conversationalist, loves to socialize **AD#1267**

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A very pretty , very well educated modern Orthodox lady, who loves Israel, seeks a successful, emotionally secure man of around 50 years, of age, for friendship and companionship **AD#1658**

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Single female, Jewish professional, kind, active, creative, honest, seeks Jewish male, 38-45 yrs, intelligent, easy going, slightly adventurous, with a winning smile. **AD#1287**

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Single Jewish female, attractive, vivacious, 5' 5", long brown hair, brown eyes, fit, kind, sincere, fun to be with adores, her Jewish heritage, seeks male, Jewish, 40-55 yrs, handsome, established, non smoker, kind, fun loving, traditional values **AD#1031**

A BIT SHY
Widowed female, secure, independent, self sufficient, a wide variety of interests, seeks male, nice, kind, romantic, with similar qualities and interests **AD#1437**

ARE YOU AVAILABLE
Divorced Jewish physician with a great sense of humour and eclectic tastes, seeks an emotionally available Jewish professional man aged 50 or over for possible long term relationship. **AD#1435**

SEEKING LOVE
Single female, beautiful, values intimacy, kindness, music "touches my soul", believes in love Seeks male, 50-65 yrs, established, secure, and enjoys travel. **AD#1235**

SPEND A LIFETIME
European born lady, seeks a friend to spend her life with. She enjoys walking, dancing, dining out, watching television and nice evenings. **AD#1423**

LOVELY LADY
Single female, mid 50's, attractive, intelligent, energetic, seeks interesting and outgoing male She enjoys music, movies, dining and dancing **AD#1341**

SEEKS NON-SMOKER
Single, attractive and intelligent lady seeks a man between 62 and 70 yrs, who is honest, caring, established, and a non-smoker

GIVE ME A CALL
Single male, 6' , brown hair, brown eyes, educated, enjoys dining and dancing, movies, sports, outdoor activities, good conversation, seeks female, seeks Jewish female, 29-35 yrs, for loving relationship **AD#1439**

LASTING RELATIONSHIP
Jewish male, 46 yrs, look younger, cute smile, university educated, employed, full time, professional, with good manners, enjoys dining, movies, sports events, hiking, nice parks, and walks around downtown, seeks attractive Jewish female, 33-41 yrs, for casual datin leading to lasting relationship **AD#1264**

SEEKING SOULMATE
Single white male, 58 yrs, romantic, self-employed, professional, enjoys travel, movies, good conversation, quiet evening, seeks female with similar qualities and interests **AD#1216**

LET'S CONNECT
Single male, Jewish, 39 yrs, professional free-lance writer, lives in the north, Toronto area, enjoys baseball, jogging, movies, sports, travel, biking, seeks female with similar qualities and interests **AD#1641**

GOOD TIMES AHEAD
Single male, professional, 52 yrs, active fit, 2 university aged children, enjoys politics, art, adventure, travel, seeks female Jewish with similar interests and qualities. **AD#1415**

CAPABLE OF LOVING?
40 year old business owner, who lives in Barrie, who loves life and has a creative sense of humour, seeks a slim, good looking and active woman, who is capable of loving and nurturing and accepts the same **AD#1523**

to share life with She enjoys travel, theatre, dining and quiet evenings, **AD#1030**

HONEST A MUST
Single female, Chomier Shabbist, 5' 4", 42 yrs, blue eyes, brown hair, voluptuous, sensual, fun loving, seeks male over 5' 9", Chomier Shabbist, emotionally and financially stable and good sense of humour. She enjoys travel, the theatre and boating **AD#1493**

CUTE & EDUCATED
Cute, auburn haired widow, seeks a kind, sincere, loving man, between 56 and 57 yrs. She likes theatre, walking and bridge, is humourous, petite, has brown eyes, university educated and secure. Likes all of life's pleasures **AD#1527**

LET'S LOVE AGAIN
Single professional female, 52 yrs, European background, speaks Hebrew, down to earth, family values, seeks male 50-58 yrs with similar qualities and interests for serious relationship. She enjoys travel, dining and dancing, movies, and the theatre. **AD#1407**

CLASSY LADY
Divorced Jewish female, classy, attractive, late 40's, slim, non smoker, fun loving, intelligent, no dependents, good sense of humour, and a wide variety of interests, seeks male, 48-63 yrs, intelligent, Jewish, professional, honest and financially secure. **AD#1286**

LET'S CHAT
Single female, professional, pretty, petite, red hair, enjoys music, movies, travel, fine wine, art galleries, musicians, seeks male, 54-65 yrs, kind, successful, good sense of humour, educated **AD#1191**

AN EXCEPTIONAL COMPANION
Single female, professional, 45 yrs, 5' 7", slender, attractive, modest, stylish, tasteful, non smoker, generous and sincere, seeks Jewish male, 50+ yrs, with substance and integrity. She enjoys art, travel, life, love and laughter. **AD#1141**

STYLE & CLASS
Single Jewish female, 29 yrs, beautiful, seeks male, 30-45 yrs, professional, university educated, outgoing, good sense of humour, respectful, honest, with a sense of style and class. She

SPECIAL PERSON
Single male, 48 yrs, professional, honest, sincere, romantic, non smoker, enjoys sailing, skiing, biking, photography, dining and dancing, travel, seeks female, 38-50 yrs, non smoker 5'2" - 5' 6", with similar interests **AD#1408**

SERIOUS INTENTIONS
Single male, 35 yrs, professional, 5' 8", very fit, handsome, kind, young at heart, spiritual, enjoys nature, the theatre, world traveller, family life, capable, open minded, and loves to have fun. **AD#1585**

ROMANCE ON THE HORIZON
Single male, 52 yrs, young looking, fit, 5' 10", 175 lbs, brown hair, brown eyes, slim to medium build, good listener, enjoys sports, movies, dining and dancing, long walks, romantic evenings, seeks female who's affectionate, passionate, romantic, down to earth, humble, and open minded. **AD#1486**

MAN OF THE WORLD
45 yr old male, sexy and attractive, conservative, off share stock trader, Toronto native, lived in Israel a lot, seeks a person with similar qualities, for a good relationship. **AD#1618**

SERIOUS INTENTIONS
Single Jewish male, 45 yrs, 5' 7", medium build, university educated, humourous, adventurous, sensitive, non smoker, health conscious, family oriented, seeks female with similar qualities and interests. He's a nature lover. **AD#1058**

SUNSHINE ON MY SHOULDER...
Single male, musician singer-songwriter, enjoys sporting events, music events, movies, restaurants and dancing, seeking female, who's down to earth, outgoing, someone I can get along with, for a positive long term relationship. **AD#1548**

enjoys sports, movies, community and cultured events art, dining and dancing **AD#1260**

LOVES LIFE
Single female, 50'ish, 5' 7", blue eyes, professional, confident, intelligent, fit, fun loving, easy on the eyes, no excess baggage, good sense of humour, seeks male, warm, affectionate, who's able to share his emotions She enjoys the theatre and travel **AD#1113**

FRIEND AND COMPANION
Widowed female, 5' 6ñ"-5' 7", 130 lbs, red-dish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend **AD#1105**

COMPANIONSHIP
Female, attractive, slim, tall, energetic, intelligent, spiritual, seeks unattached male, for companionship **AD#1263**

FRIEND AND COMPANION
Widowed female, 5' 6ñ"-5' 7", 130 lbs, red-dish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend **AD#1105**

ARE YOU OUT THERE
Female, seeks non smoking male in his 40's, who's intelligent, secure, active, and has a sense of humour **AD#1037**

SWEET AS HONEY
Single Jewish female, late 20's, attractive, fit, auburn hair, green eyes, educated, employed, traditional values, strong cultural beliefs, with a zest for life, enjoys dining and dancing, romantic adventures, seeks professional Jewish male, 30-45 yrs, for possible long term relationship **AD#1259**

FRIENDS 1ST
Single mom of 2 children, 38 yrs, attractive, spontaneous, adventurous, from Israel, enjoys movies, travel, loves children, pets, seeks male, 38-45 yrs, with similar interests and qualities **AD#1450**

DOG LOVER
Divorced Jewish female, 36 yrs, 5' 4", slim, optimistic, insightful, idealistic, social, conscious, appealing, seeks male, 34-48 yrs, who's stable, must be humourous, has eclec-

ROMANTIC AT HEART
Single male, 61 yrs, business professional employed, active, outgoing, enjoys, dining and dancing, fine wine, romantic evenings, seeks female, active, attractive, classy, well groomed, for possible long term relationship. **AD#1661**

SERIOUS RELATIONSHIP
Self employed, male, 40 yrs, 5' 10", 170 lbs, short hair, lives in Thornhill, enjoys movies, dancing, dining out, comedy shows and more, seeks female, 30-37 yrs, who's interested in a serious relationship. **AD#1057**

FRIENDS 1ST
Single Dad of 2 children, professional, employed, well groomed, enjoys movies, theatre, dining and dancing, the outdoors, seeks single female, single mom's welcome, medium height and build, strong Jewish values. **AD#1584**

TIRED OF BEING ALONE?
Widowed male, 54 yrs, 5' 7", very fit, handsome, 5' 7", attorney, kabalist, cultured, scholar, author, poet, world, explorer, public speaker, financial whiz, seeks female, to be my soulmate, for everlasting relationship **AD#1592**

CARING RELATIONSHIP
Professional male, 67 yrs, active, easy going, enjoys the outdoors, fishing, gardening, cooking, classical, music and reading, seeks attractive, slim female, who's down to earth, unpretentious, non smoker, with similar interests, for reciprocal caring relationship **AD#1404**

LOVE TO TRAVEL
Young, 60 year old male, educated, semi-retiree, healthy, active and secure, seeks slender female, for permanent relationship, who has no commitment, that would interfere with winters in the sun or European adventures. **AD#1380**

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tic interests, in terms of films and music, enjoys exercise and loves dogs **AD#1489**

SOULMATE SEARCHING
Separated Jewish female, 49 yrs, petite, 5' 2", blue eyes, auburn hair, enjoys travelling, bridge, the theatre, long walks, good conversation, seeks male with similar interests and qualities. **AD#1587**

HONEST A MUST
Single female, 42 yrs, 5' 4", (Shomer Shabbist), blue eyes, brown hair, voluptuous, sensual, good natured, intelligent, fun loving, enjoys travel, the theatre, long walks, long walks, boating Seeks male, emotionally and financially stable, over 5' 9", for possible long term relationship **AD#1136**

WINTER GETAWAYS
European senior lady, flexible, compassionate, and fit, seeks similar male, to share winter vacations, preferably in Israel **AD#1610**

MUST LOVE KIDS
Fun loving Jewish mother of 2, 34 yrs, traditional but not religious, tall, attractive, rubenesque, good cook and friend, seeks male, fun, compassionate, romantic, and must love kids, to start life over again **AD#1340**

KIDS R NOT US!
Single female, 37 yrs, independent, slim, attractive, ambitious, funny, articulate, ethically and professionally driven, seeks male, humanitarian, avid reader, like minded, with no particular urge to multiply **AD#1026**

FRIENDS 1ST
Widow Jewish female, 55 yrs, 5' 4", enjoys life to the fullest, seeks male,

OLD FASHIONED VALUES
Single male, 47 yrs, conservative looking, good sense of humour, enjoys dancing, old movies, country drives, seeks female, late 40's, to early 50's, does not have to be slim, single mom's okay, very down to earth **AD#1327**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, 5' 8", husky build enjoys the theatre, movies, dining and dancing, travel, music, long walks, good conversation, seeks female, 28-39 yrs, single mom's okay too! with similar qualities **AD#1567**

FRIENDSHIP FIRST
Handsome professionally employed male, 46 yrs, university educated, ambitious, romantic, affectionate with cute smile, enjoys music, concerts, dancing, movies, sporting events, scenic drives, walks, nice parks, seeking attractive young lady, 32-42 yrs, for casual dating leading to lasting relationship. **AD#1012**

LET'S GET TOGETHER
Single male, seeks female, down to earth, easy going, for possible long term relationship **AD#1462**

NO STRINGS
Single male, late 50's, physician, enjoys music, reading, working out, seeks female, 30-40 yrs, attractive, quiet, cultured, for long term mutually satisfying relationship with no strings attached **AD#1005**

CANDLE LIGHT AND WINE
Single male, professional, employed, enjoys sports, dining and dancing, fine wine, seeks female, intelligent, outgoing for loving relationship. **AD#1162**

LET'S TALK
Single male, 34 yrs, not shy, loves exercise and conversations, seeks female with similar qualities. **AD#1334**

58-60 yrs, fun to be with positive secure with traditional values **AD#1400**

LOVES LIFE
Single female, 42 yrs, warm, sensual, red-head, enjoys healthy life style, long walks, cuddling by the fire, hiking, cross country skiing, seeks male, non smoker, university educated, good sense of humour, intelligent, enjoys the outdoors **AD#1458**

SEEKING SOULMATE
Single Jewish female, 50 yrs, free spirited, wide variety of interests, seeks male, good sense of humour, enjoys life and self confident **AD#1456**

PET LOVER
Single Jewish female, slim, attractive, 5' 1", brown hair, brown eyes, friendly, outgoing, university educated, professionally, employed, enjoys movies, the theatre, travel, spending time with her dog, seeks male, Jewish, single, 35-41 yrs, with similar interests and qualities **AD#1183**

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MUST WANT FAMILY
Divorced Jewish male, 53 yrs, good brain, good heart, good looking, former, real estate broker, now writing a book, have no children, but would like to, seeking female who can and wants to start her own family, the old fashioned way **AD#1673**

FOREVER YOUNG
Single male, 6' , handsome, energetic, easy going, athletic, enjoys dining and dancing, athletic events, seeks female, single or single Mom's, slender, attractive, 38-52 yrs, 5' 4" or taller for possible relationship **AD#1164**

COMPANION FOR LIFE
Single male, happy, very fit, caring, successful professional male, enjoy travel, and all the arts, seeking an attractive, 40'ish, female, who has done her homework, emotionally and physically for a life time companion. **AD#1517**

READY AND WAITING
Divorced male, Jewish, Toronto born, no children, generous, speaks 2 languages, writer, seeks female, young with similar interests, and qualities, who is ready to start a family. **AD#1266**

LET'S TALK
Single Jewish male, educated professional, tall, witty, smart, loves the arts, theatre, movies, music, dining, dancing, and many other thing, seeking Jewish female, children and pet are okay. **AD#1011**

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Boxer was armed forces welterweight champion

By PAUL LUNGEN
Staff Reporter

TORONTO — Albert "Al" Roher was always a fighter, from his early days on the mean streets of Toronto to his exploits as golden gloves champion of the Canadian Army, even to the end of his days when he battled a variety of illnesses that would have claimed a lesser man much earlier.

Albert "Al" Roher

In the end, Roher's fighting spirit couldn't sustain him. He died recently after a lengthy illness at age 82.

Perhaps not as well known as his contemporaries, Norman "Baby" Yak and Sammy Luftspring, he was nevertheless cut from the same cloth and, like them, was a boxing champion.

Roher experienced a hard scrabble youth in Depression-era Toronto, selling papers downtown, enduring anti-Semitic taunts from local toughs and developing a devastating punch in response. A rock-hard fighter who backed down from no one, Roher became welterweight champion of the Canadian Army from 1941 to '42 and captained the Canadian team that defeated Allied fighters in wartime boxing competitions. While in England, Roher won a non-title fight versus the British welterweight champ in the 10th round.

His friends recall him being received in Buckingham Palace in recognition of his pugilistic skills.

Roher's career and life experiences hark back to a day much different than that experienced by today's well-fed and pampered Canadians.

Life was hard and Roher thought nothing of fighting two or three times a day. Even after his boxing career ended, he took care of business, first as a doorman at the Metropole Hotel and later at his own restaurant and tavern, the Diplomat, at Dufferin and Wilson.

"He was a street kid who grew up downtown," recalled his daughter, Ruthie.

Always a good fighter, Roher was among the hundreds of Jewish kids who fought a pitched battle against the Swastika gang at the Christie Pits riot of 1933.

Roher was in plenty of fights, not all of them sanctioned boxing events. When he was working at the Metropole, one "guest" commented that "the Jew bastard never served" in the army.

"He was there 4½ years and hospitalized," said his son, Steve. "I think he broke the guy's jaw, he was so angry."

Prior to his military career, Roher followed his good friend and former Canadian welterweight champion, Sammy Luftspring, who also died recently, to New York to train with boxing's best fighters. In 1940, he returned to Toronto and decided to join the armed forces.

He and a friend took a streetcar to a downtown armory where they were faced with large lineups at the air force and navy tables. They chose instead the shortest line and Roher became a member of the 48th Scottish Highlanders.

Al Roher (left) dukes it out with an opponent.

The unit was not exactly a haven from anti-Semitism. "No one called him 'dirty Jew' especially after he knocked out a lippy anti-Semitic soldier and rendered him senseless for three-quarters of an hour," *The CJN* reported in a July 1979 story.

Roher told *The CJN* at the time that relations were better after that. "Mostly, I was respected because I soldiered the same as anyone else. I never dogged it."

Roher saw action in Sicily in 1943 and was wounded in the leg, an injury that never healed completely.

After the war he returned to Canada and considered a professional boxing career, but that idea was nixed by his wife, Helen, whom he had married shortly before going overseas.

"It was the only regret he had, that he didn't compete as a professional," Steve said. "He was a power puncher. He had power in both hands. He used short punches. He was actual dynamite. I've seen my dad in action. The boxer I'd compare him to is Joe Frazier."

Back in civilian life, Roher mixed with an eclectic and colourful crowd, guys who sported such nicknames as "The Brain," "Papa Lulu," "Hushy" and "Panko."

On one occasion at the Metropole, a simmering feud between a wrestler and a top-ranked boxer – the great white hope of the day – threatened to turn into a brawl in the hotel lobby. When he told the two troublemakers to take it outside, "the boxer went to throw a punch and dad blocked him and threw one back and knocked him out. 'Timber, there goes the great white hope'," one observer said.

While the public knew about his tough side, to his friends and family, Roher was a warm, gentle, considerate and loving man. Steve recalls that around Christmas, his father would have the chef at the Diplomat prepare turkey dinners that they would deliver by car.

"Dad told me these are proud people but we'll never tell anyone who we give these dinners to," he recalled.

"He was a wonderful family man. He loved his wife dearly," said Sol Freeman, a longtime friend. "I knew him as a standup guy, respected among the general population. He stood up for what he thought was right."

Tough on the outside, "he was the sweetest man. He was good to his children and he had millions of friends," Steve said.

Roher was a member of the General Wingate Branch of the Royal Canadian Legion and was saluted by an honour guard before being laid to rest.

He is survived by his wife Helen, children Joel and Judy Roher of Florida, Steve and Jane Roher of Vancouver, daughter Ruthie, Sam and Linda Roher, his brother Nathan and sisters Ruth, Rose and Bessie.

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...orah-ed with Trudeau

...ill you scream if you read yet another ...ty reminiscence about some personal ...counter with Pierre Elliott Trudeau? Too ...d.

I never really met Trudeau one-on-one. ...photographed him once ...lose up with a long lens, resulting in cheek-bones and eyes even more pronounced than nature had made them.

As I was saying...

By RON CSILLAG

But I partied with him once. Me, and about 100 other people, and some grubby, freeloading press types.

It was 1981 or '82. I was young, thinner and working about 80 hours a week at a local weekly newspaper in Montreal. The rumour was that the PM was coming to a suburban Cote St. Luc synagogue to help the mayor get re-elected. (The municipality was in his riding). This was supposed to be hush-hush but a visit from the prime minister, especially Trudeau, couldn't be kept secret for too long.

I informed the only other reporter at the paper, and we set out – cameras, tape recorders and note pads on guard – on a bleak, cold November night, staking out the mayor's house. An hour or so after we pulled up outside the cordon, he emerged, unmistakable in a hat pulled down rakishly over one eye and in a trench coat that was pure Humphrey Bogart. If nothing else, Pierre Trudeau was cool. Not affectedly cool. Cool for real.

Off we careened, in advance of the motorcade, to the Beth Zion synagogue, where we were joined by a few other media hounds who had also twigged to Trudeau's visit. We sat ourselves down at one of several tables that had been set up for a party, and immediately incurred the wrath of an overworked press spokeswoman, who almost became hoarse telling us to get the you-know-what out.

But we stayed put, a bit jumpy that very large RCMP guards would soon take matters into their own hands. For some reason, they didn't. We nervously sipped our drinks, and waited.

When Pierre Trudeau walked into the room, so did a rush of energy. The beautiful young blonde perched on his arm – almost a head taller than he was – didn't hurt either. Applause and cheers filled the room.

By this time, the press woman wasn't kidding. We *must* leave. We just *must*. This was *not* open to the media!

Suddenly, my colleague tugged my sleeve. "Let's go ask Trudeau if we can stay," he said.

"Are you nuts?" I responded. "You can't just walk up to the prime minister of Canada and ask to stay at a private party." Boy, was I defeatist.

"C'mon," he urged.

And away we went, sauntering right up to the man, whose every word was being hung on by the rapturous women at his table. In those days, protection of the prime minister was minimal; a senior RCMP officer once told me that it was Brian Mulroney who doubled his protection after an incident in which his wife's hair was mussed by a protest placard. But I digress...

"Prime Minister," my colleague pronounced without a shred of hesitation, "your press people are telling us to leave, and we want to stay and party."

Bingo. He said the right word. Party.

Trudeau didn't blink, and even delivered one of his patented shrugs.

"Well," he intoned dryly, "If you just want to party, I suppose you can stay."

His media people had been watching the exchange. As we walked away triumphant, we felt their dagger stares.

And we stayed, and danced the horah with Pierre Trudeau until the wee hours. He never broke a sweat, never missed a step.

When I heard he had died, I felt old for the first time in my life.

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1 cup unsalted butter	1 1/2 cups flour	1/4 tsp cardamon
3/4 cup granulated sugar	1/2 tsp salt	3 cups rolled oats
3/4 cup brown sugar	1 tsp baking soda	1 cup dried cranberries
2 eggs	1 tsp cinnamon	
1 tsp pure vanilla extract	1/2 tsp nutmeg	

Preheat oven to 350°F. Cream butter and sugars until fluffy. Add eggs and vanilla. Combine dry ingredients. Add to butter mixture and stir until well blended. Add dried cranberries. Drop by tspful onto parchment covered baking sheet. Bake 10-12 mins. or until lightly golden. Cool. Yield: 5 dozen.

About Seniors

Dr. Mark says...

Is aging a disease, or is it simply a normal stage of life? And what does chronological age tell us?

For a population, it tells us a great deal, but for the individual, it tells us much less indeed. This is because as a group, the elderly are biologically very heterogeneous, much more so than their younger cohorts. We express our intuitive understanding of this fact when we say that someone "looks much younger (or older) than her stated age." Would one so commonly express such a notion for the typical 30-year-old?

Kidney function can serve as an example. Considered as a group, the mean function of a human kidney (either right or left) decreases as we age. Yet, as studies have shown, although the functioning of some organs declines with age, some will maintain the same level into old age. Others will even show some improvement with time.

Despite individual exceptions, however, organ systems show some deterioration with age. These declines result in a gradual loss of physiological reserve, so that in the end, the total organism loses its ability to cope with biological stress. For example, infection with the same influenza strain that might make a typical 30-year-old take to bed for 72 hours can very possibly kill a nonagenarian.

But what about disease? It also kills, but is it synonymous with age? The answer to this age-old (and still not adequately answered) question is both yes and no.

No, because many diseases affect younger persons preferentially (e.g. infectious mononucleosis). No, because in the very elderly, it is often impossible, even after autopsy, to determine any obvious cause of death.

Yes, because certain diseases do become more common as we age. For instance, it seems that if dogs or men could live long enough, they would all develop an enlarged prostate. Other maladies, such as osteoporosis or heart disease, are commonly found among or are entirely restricted to "golden agers." At the same time, the good news is that mortality figures for the common 21st-century killers such as cancer and cardiovascular disease continue to decrease at all ages, and especially in the very elderly!

Despite all this, even as a geratrician I am still not always certain of the difference between disease and age. As we face the growing geriatric imperative, one of the challenges of modern medicine will be to try to explicate this difference. Whatever the outcome, as for my patients,

Mark Clarfield is the chief of academic affairs at the Sarah Herzog Hospital in Jerusalem and a staff geriatrician of the Division of Geriatric Medicine, Sir Mortimer B. Davis – Jewish General Hospital, McGill University, Montreal.

The Canadian Jewish news

CROSSWORD PUZZLE

"Notable Names"

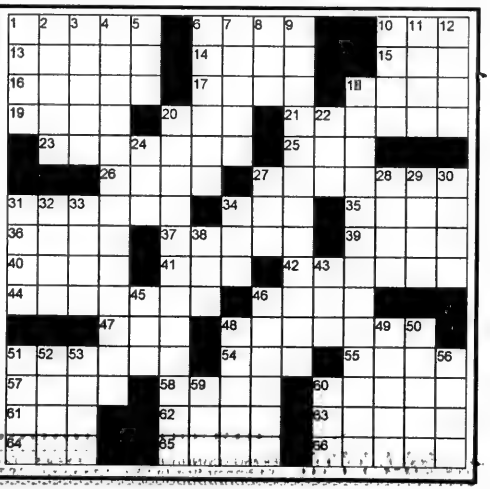
By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

1 Acts like a yenta
6 Run fast
10 "Alice" waitress
13 Tin Pan ___
14 Director Kazan
15 Bagel topping
16 Ex-Justice nominee Zoe
17 Jury member
18 Bris recipient
19 Final word
20 Supporting
21 Controversial Bitburg visitor
23 *Portnoy's Complaint* addressee
25 Babi ___ (massacre site)
26 Wander about
27 React to "Mad About You"
31 Actor Martin of "The X-Files"
34 Gunk
35 Viking explorer
36 He's too good for you
37 "___ were saying..."
39 Star's transport
40 Tolstoy title word
41 One of Noah's sons
42 She's often in distress
44 Remove by ripping
46 Pale of Settlement city
47 Geller of magic
48 Knesset symbol
51 Pisan or Florentine
54 ___-wan Kenobi ("Star Wars" character)
55 Prefix of many juice names
57 *East River* author
58 It can open a lot of doors for you
60 Like some eyes
61 Author Rosten
62 Alleviate
63 November 1995 assassination victim
64 Superlative ending
65 Soap ingredients
66 Lacking practice

Down

1 Ali ___
2 Andean animal
3 Sigourney Weaver movie
4 Famed financier
5 Austral. city
6 Get rid of
7 Sound the alarm
8 You, to Einstein
9 Magnificent magician
10 Israel's is blue and white
11 Kinks song
12 Beasts of burden
18 Silent standout
20 Amusing actor
22 Water of Paris
24 Mauna ___, Hawaii
27 Dove sound
28 Actor Kristofferson
29 Tequila go-with
30 Environmental sci.a
31 Test once taken by Dershowitz
32 Broadway character Frank
33 One more than octo-
34 Gold's ___
38 Schlemiel
43 In time past
45 "...man ___ mouse?"
46 Holy Hasidim
48 Bullwinkle, e.g.
49 Arafat and Assad
50 "I've ___!"
51 Kafka work
52 Takes advantage of
53 Adam Smith, for instance
56 Manhattan, for short
59 Not yea
60 Comment in the cold



(Answers are on page 66.)

jewish Toronto

Special Edition

Toronto Stands Solidly Behind Israel

UJA FEDERATION and its affiliated organizations are vigorously reflecting the community's solidarity with Israel. The **Canada Israel Committee** condemned Canada's support for the recent United Nations resolution criticizing Israel's use of "excessive force."

At a briefing last week at the Lipa Green Building, Israel's Health Minister **Roni Milo** admitted to second thoughts about dealing with Yasser Arafat as a peace partner. "We are not sure at all that the Palestinians are going to fulfill this agreement," said Milo, referring to the recent Sharm-El Sheikh accord between Israel and the Palestinian Authority.

Milo also condemned the Palestinian Authority for "sacrificing children" in confrontations with Israel. "People cannot believe that children are being sent to be killed," he said. Milo came to Canada as a special envoy to update Prime Minister Chrétien and other Canadian political leaders about the crisis in Israel.

MP Joe Volpe (front left) who opposed the Canadian government' support of the United Nations resolution was among the rally participants.
Photo by: Big Dipper, Steve Epstein

To keep the Jewish community informed about Israel's struggle, a series of special events, briefings and initiatives were also arranged, starting with the **emergency Israel Solidarity Rally** attended by 4000 people on October 11.

Israel's Health Minister Roni Milo

Another UJA FEDERATION initiative was an **Israel Support-a-thon** which gave donors to **Campaign 2001- The Campaign For Our Children** – the unique opportunity to place a five-minute personal solidarity call to family or friends in Israel last week. For those without someone to call, UJA FEDERATION provided names of individuals in Toronto's **Partnership 2000** region of Eilat-Elot and elsewhere.

For information updates and links to major Israeli media reports, visit the UJA FEDERATION website at **www.jewishtoronto.net**.

Ringing Up Support

UJA FEDERATION leaders are urging community members to support **Campaign 2001 - The Campaign For Our Children** - as an expression of solidarity with Israel. "A gift to UJA FEDERATION is the way to make a powerful Jewish statement at a time in Israel's history when Jewish unity is so urgently required," said **Judy Engel**, who is Campaign Vice-Chair together with **Harry Krakowsky**.

Peter Ekstein, who along with **Debbie Kimel** and **Carole Sterling** are Telethon Chairs, is confident "response to the next telethon week, **October 29 - November 2**, will reflect our community's concern for and commitment to Israel." UJA FEDERATION, as a member of the worldwide Federation network, funds the Jewish Agency which is rescuing over 4000 Jews a month from the former Soviet Union to start new lives in Israel. In addition, UJA FEDERATION, through ourpartner organization UIA Federations Canada,

Judy Engel

Harry Krakowsky

supports dozens of projects to help Israelis cope with the current emergency.

Telethon canvassers are set to call more than 9000 people who have not yet responded to the Campaign. With $29 million already raised, including $3 million in new gifts, the Campaign has reached nearly two-thirds of its overall $45 million goal.

For more information on upcoming telethons or to volunteer for a telethon shift, call **Clare Adam** at **416-635- 2883 ext. 184**.

A Community Guide To Positive Action

With hearts and minds turned to Israel, Jews from across our community are seeking ways to communicate with politicians and the media.

The following list of media and Members of Parliament, prepared by **Canadian Jewish Congress, Ontario Region**, may be helpful in effectively directing your views.

- **Toronto Star - editorial@thestar.ca**
  Editorial Page Editor: Carol Goar - 416-869-4947
  Bureau of Accuracy : 416-869-4949
  Foreign Editor: Jim Atkins - 416-849-4870
- **Toronto Sun - editor@sunpub.com**
  Editor: Lorrie Goldstein - 416-947-2211
  Foreign Affairs: Eric Margolis - 416-947-2211
- **National Post - queries@nationalpost.com**
  Editorial Page Editor: Ruth Ann McKinnon- 416-383-2454
  Foreign Editor: Kelly McParland - 416-383-2444
- **Globe & Mail - letters@globeandmail.ca**
  Editorial Page Editor: Patrick Martin - 416-585-5293
  Foreign Editor: Andrew Fagan - 416-585-5151
- **Prime Minister Jean Chrétien's Office**
  Phone: 613-992-4211 Fax: 613-941-6900
- **Minister of Foreign Affairs John Manley's Office**
  Phone: 613-995-0153 Fax: 613-947-4422
- **Members of Parliament** - The following is a partial list of MPs in the Greater Toronto Area:
- **Elinor Caplan** - Thornhill - 613-992-0253
- **Maurizio Bevilacqua** - Vaughan, King, Aurora 613-996-4971
- **Jim Peterson** - Willowdale - 613-992-4964
- **Joe Volpe** - Eglinton-Lawrence - 613-992-6361
- **David Collennette** - Don Valley East - 613-995-4988
- **Art Eggleton** - York Centre - 613-941-6339
- **John Godfrey** - Don Valley West - 613-992-2855
- **Bill Graham** - Toronto Centre-Rosedale - 613-992-5234
- **Tony Ianno** - Trinity-Spadina - 613-992-2352
- **Jim Jones** - Markham - 613-996-3374
- **Karen Kraft-Sloan** - York North - 613-996-7752
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The Canadian Jewish news

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This Week

National

Travel to Israel down, IGTO says. *Page 5*

Jewish candidates on campaign trail for municipal offices. *Page 8*

Winter Fashion

Fashion show benefits ovarian cancer clinic. *Page 43*

Arts & Travel

Nurse at Sick Kids resurrects Elie Wiesel play. *Page 52*

Business Profile

President pilots Palm into friendly Canadian waters. *Page 56*

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Through a distorted lens

Media coverage of Mideast events

By PAUL LUNGEN
Staff Reporter

TORONTO — When Israeli Health Minister Roni Milo visited Canada recently, he acknowledged part of his mission was to balance media coverage of the current hostilities by presenting the Israeli case to the Canadian public.

Israelis, he contended, believe they are getting a raw deal from the international media. Their reportage distorted the reality of the events and failed to examine the Palestinian motives for igniting the violence.

A dynamic speaker and a master of the television-friendly sound bite, Milo forcefully presented the Israeli point of view of the current situation.

Backgrounder

For seasoned observers of the Middle Eastern scene, Milo articulated what they see as the media's penchant for siding with the underdog in Middle East conflict situations.

Jewish media watchers contacted by *The CJN* believe the visuals of the conflict, in which enraged young Palestinians attack well-armed Israeli soldiers, lends itself to superficial treatment, with the media favoring the underdog Palestinians. Furthermore, they say, the day's news as presented on television often resembles the final score of a sports match, but with a body count taking the place of goals for and against.

From Rubin Friedman's vantage point as national communications director of Canadian Jewish Congress, "the [Canadian] print media has been much better than the electronic. The electronic media is dominated by the need to present dramatic images."

The print media, with some exceptions, has been far better at presenting a "more balanced" description of events. In particular, Op-Ed pieces have tended to go into more detail and given a context for current hostilities, he said.

Continued on page 28

Floods soak Tel Aviv

Torrents of rain fell on Israel last week. In South Tel Aviv (see accompanying photos) flooding was so heavy that residents had to be rescued by small boats. One youngster from Jaffa was reported swept away to his death. Despite the hardship, one salutary effect of the flooding was to have put a damper on the violence initiated by the Tanzim militia of the PLO, in low lying regions of the West Bank. *[Israel and Israel Sun photo]*

Greater Toronto Area

Shabbat: Noach
Candlelighting: 4:46
Havdallah: 5:51

Syria will pay for Hezbollah attacks: IDF — please see page 37

The News in Brief

CANADA

CJC Blasts MPP

TORONTO — The Ontario region of Canadian Jewish Congress has blasted NDP MPP Peter Kormos for attending a recent pro-Palestinian rally at which comparisons between Nazism and Israel were prevalent. "We must ask whether you feel it appropriate to involve yourself in a protest where such outrageous and hateful claims [were] featured," CJC Ontario region chair Keith Landy recently wrote to Kormos. Congress has requested a reply.

Rally for Israel

ST. CATHARINES — Over 100 members of this city's Jewish community last week gathered for a rally of support for Israel. "Show your support strongly, in any way possible," urged Zehavit Ben Hillel, Israel's vice-consul in Toronto. Also addressing the rally, held at Congregation B'nai Israel, was Bernie Farber of Canadian Jewish Congress, who said Canadian Jews feel "abandoned" by the federal government's support for a United Nations resolution that condemned Israel.

Combatting Racism

TORONTO — Nominations are open for the Canadian Race Relations Foundation's Award of Excellence, which recognizes public, private or voluntary organizations whose efforts represent excellence and innovation in combatting racism in Canada. Award winners and the top 25 nominees will be invited to an awards gala and symposium in Vancouver next March. For details, call 416-952-5019 or toll-free at 1-888-240-4936.

ISRAEL

'Tech Warfare'

JERUSALEM — Hezbollah is accusing Israelis and Americans of deliberately causing its Web site to crash by bombarding it with hits. The group's Webmaster said he has the names of more than 8,500 servers, mainly in Israel and the United States, that have been hitting his site regularly. "This is Israeli technological warfare," he said.

WORLD

Soldiers to Israel

NEW YORK — Thirty-six U.S. Jewish soldiers and military personnel under the age of 27 will go on a free 10-day trip to Israel this December on a project called Operation Birthright Israel. While Birthright Israel has sent more than 10,000 Jewish young adults to Israel in the past year, this will be the first trip organized specifically for Jews in the U.S. military.

Jews Get Hearing

PRAGUE — Germany has granted a hearing to Slovakia's Jewish community, which is trying to reclaim millions of dollars the wartime Slovak government allegedly stole to pay the Nazis to deport tens of thousands of Jews to concentration camps. The Slovakian Jewish community will make its case in a Berlin court next spring. The group claims up to $3.9 million was paid to Germany by the Nazi-puppet Slovak state. In 1942, 57,800 Slovak Jews were deported to concentration camps. All but a handful were murdered.

Flatow Scholarship

RIVER EDGE, N.J. — Scholarship applications are now available for the 2001-2002 academic year for those planning to spend a year studying in Israel. The Alisa Flatow Memorial Scholarship Fund was established by the family of the late Alisa Flatow, a New Jersey native who was killed in a terrorist attack in Kfar Darom, Israel, in 1995. She was spending the year studying Judaism in Israel. Applications are available only from the group's Web site at www.alisafund.org. The deadline is Feb. 12, 2001.

Evening of Prayer

NEW YORK — L'mann B'nos Yisrael International is urging synagogues worldwide to take part in a community Tehillim Tfillah evening on Nov. 8, which corresponds to the anniversary of Rachel's death. The New York-based, volunteer organization, which is dedicated to helping the plight of agunot, will also arrange to have the names of agunot, women trying to get pregnant, those who are ill, and those looking for a match, read at Rachel's tomb. For information or to have a name added to the list, call 718-338-0833 or fax 212-727-9526, attention Kever Rochel Program.

Bomb Blast

JOHANNESBURG — A bomb that exploded outside the offices of a South African opposition party may be related to the crisis in the Middle East. The party's Jewish leader, Tony Leon, had blasted the governing African National Congress for siding with Palestinians.

Doug Christie Backs Stockwell Day

CALGARY — With friends like this, Canadian Alliance leader Stockwell Day doesn't need enemies.

The *Calgary Sun* said some will call it a kiss of death.

But that hasn't stopped Doug Christie from publicly endorsing Day.

Christie, the self-styled defender of free speech and lawyer to Holocaust deniers Jim Keegstra, Ernst Zundel and Malcolm Ross, said last week that Day is the best choice for prime minister.

"We'll support the Alliance" he told the *Sun*. "There is no other alternative for western Canadians."

Christie is planning to host an election rally in an Edmonton auditorium on Nov. 18, 20 years after the separatist Western Canada Concept, which Christie helped found, packed the same venue. It's not known whether Day has been invited.

"Stockwell is a guy who's got every conceivable advantage," Christie was quoted as saying. "Stockwell's got charm, intelligence, wit, he's bilingual. The only thing he's not is bisexual.

"Given time, Stockwell could become an invincible force. The majority of people agree with his values, his morals, and he hasn't kicked people out of the party."

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Support for Israel emerging as election issue

By RON CSILLAG
Staff Reporter

Jean Chrétien's Liberals have felt the wrath of Canadian Jewry.

The government has responded by reaching out to Jews, trying to dampen their anger and soothe feelings of betrayal.

Election 2000
Analysis

But will it be enough?

Will the government's efforts at spin control following its support of the Oct. 7 resolution at the United Nations that condemned Israel be sufficient to limit a potential backlash against Liberal candidates in ridings with large Jewish populations? Will such Liberal stalwarts as Elinor Caplan, Jim Peterson and Art Eggleton be in trouble come Nov. 27?

Not in recent memory has the Jewish community been so incensed at the government as with Canada's support for the motion before the UN Security Council that slammed Israel for "excessive use of force" in its clashes with Palestinians.

Three backbench Liberal MPs, Joe Volpe, Carolyn Bennett and Montreal's Irwin Cotler, even broke with their party to denounce Canada's vote.

Ottawa has endorsed anti-Israel resolutions before at the UN, but its support for this motion came at a time of particularly high passions.

In rallies across the country, full-throttled support for Israel has been sounded, just as Canada has been resoundingly booed for its stance – by the very people who have traditionally formed a bulwark of Liberal votes.

Suddenly, Canada's hitherto balanced role in the Middle East has become a federal election issue. And candidates are taking notice.

For example, no sooner had the new foreign minister, John Manley, been sworn in, than he flew to Toronto on the first morning of the campaign for a meeting at Caplan's riding office with about 30 Jewish communal leaders.

(Last Thursday, Manley defended Canada's UN vote, saying it does not change Ottawa's policy of trying to get both sides back to the negotiating table. A "fundamental cornerstone" of that policy, Manley added, is the right of Israel to exist "behind secure borders.")

Joining Manley and Caplan were Eggleton and Willowdale MP Peterson, a secretary of state. That's four cabinet ministers getting an earful, with words like "betrayal" and "pain," from Canadian Jewish Congress president Moshe Ronen, Prof. Irving Abella, several rabbis, and representatives from B'nai Brith Canada. They were joined by high-profile Jewish Liberals Hershel Ezrin, Les Scheininger and former Toronto MP Barry Campbell.

The atmosphere in the room "was so tense, you could have cut it with a knife," remarked one participant. Caplan was left clearly shaken by the meeting, and in a comment to *The CJN*, attempted to deflect criticism of the government by saying the vote "reflected the growing irrelevance of the United Nations." All three Toronto-area Grits said they received many angry calls from constituents.

This was after Chrétien himself, in an Oct. 17 meeting with the leaders of Canada's main Jewish organizations, appointed his chief foreign policy adviser as a direct liaison with the Jewish community in an effort to head off future problems (*CJN*, Oct. 26). Jewish leaders agree the prime minister was out of the loop when the UN vote was taken, but generally, have cut him little slack.

And last week in Vancouver, more attempts to placate Jewish voters: Chrétien revealed that he has been asked to engage in talks with the leaders of Israel, the Palestinian Authority and several Arab nations. He said Canada "is urging everyone to get back to the negotiating table. It is the only solution. Otherwise, they will have violence for a long time. We are trying to play a role."

Chrétien ducked a question on whether Canada's UN

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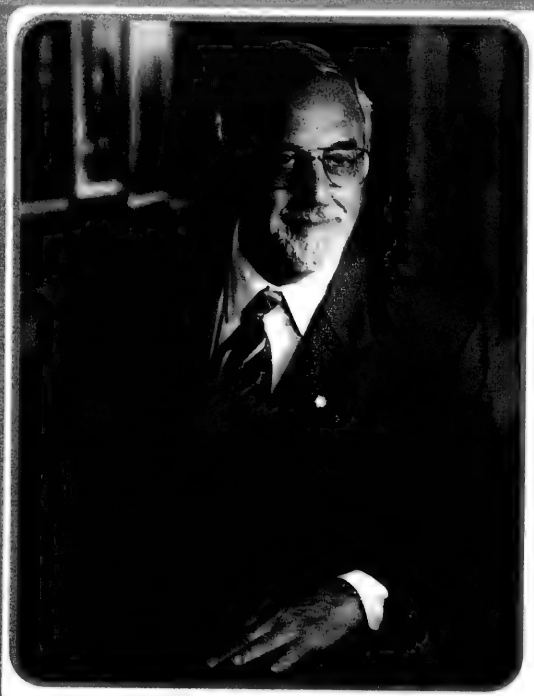

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Greater Toronto Area

The dominant stories

From the editor's desk

Most Jewish Canadians should be fully engaged in the current of important events unfolding all around us these days. Only someone stuck in self-denying or self-absorbed, existential slumber could be indifferent to the news, and in particular to the two stories dominating headlines.

- A federal election campaign is in full swing across Canada, with politicians from all five parties competing for the "affections" of Canadian voters.
- A renewed Palestinian campaign of mayhem and murder is in full swing across the West Bank, Gaza and in parts of Israel with the leaders of the Palestinian Authority competing for the "affections" of the western television viewer.

The obligation and the promise of *The CJN* is to provide the best possible coverage of these events within the scope of our resources, in addition of course to our regular coverage of the news that reflects the rich, diverse life of the Canadian Jewish community. But because our space is limited, our coverage too must necessarily be limited.

For this reason I want to set out for *CJN* readers our intentions regarding coverage of these major stories.

* * *

Including this one, there will be four issues of *The CJN* prior to the election on Nov. 27.

In today's *CJN*, staff reporter Ron Csillag provides an introductory, "wrap-around," a general analysis of the key issues, candidates and ridings of special interest to the community.

In subsequent papers of Nov. 9, 16 and 23, *CJN* correspondents from across the country will provide profiles of the ridings in which there are significant Jewish demographic interests.

We are also trying to obtain interviews with the leaders of the parties.

It is our unwavering commitment to provide our readers the best information we can, albeit in unavoidably condensed form, concerning the men and women vying for their votes.

* * *

Israel's current struggle is nothing less than a struggle for its right to exist as a Jewish state in the Muslim Middle East. This characterization is not an exaggeration, nor is it overly dramatic. It springs directly from Yasser Arafat's abject refusals to acknowledge any legitimacy in Israel's right of sovereignty to the Kotel or to abate the violence and the torrent of hatred he unleashed towards Israelis and Jews.

Nothing, absolutely nothing, is more important to *The CJN* than Israel's right to exist as a Jewish state in the Muslim Middle East. Our coverage will reflect this.

We will publish news from our diverse sources that is as up-to-date as possible given our weekly publication schedule. We will also publish important analyses and commentaries generally unavailable to our readers from the general press.

Thus, I draw readers' attention to an editorial written by Amotz Asa-El in the Oct. 20 issue of the *International Jerusalem Post*. The editorial forcefully yet poignantly expresses the anguish and the determination that Israelis now feel about the peace process so demonically sabotaged by Yasser Arafat.

I reproduce excerpts of his editorial:

"Those of us who, by and large, supported the Oslo process through thick and thin, do not regret having done so. We would never have forgiven ourselves for having failed to exhaustively explore the opportunity that has now proven a charade. Yet now, that its collapse is as unequivocal as the ransacking of Joseph's Tomb, it is time to brace for war.

"A genuine peace negotiator cannot set the region ablaze…; he certainly cannot claim Judaism's holiest site isn't where the whole damn world knows it is – including by the way, the Pope and the Dalai Lama, who recently prayed there…

"In hindsight, we can say that this last-ditch performance of [Arafat's] was but the culmination of a dismal seven-year record…

"Arafat spoke to his people emphatically about suicide bombers; he taught hatred, bigotry and anti-Semitism to schoolchildren; he had his press, radio and TV incite against his ostensible peace partner; and he actively deflected Western efforts to invest in his realms, thereby preventing the creation of serious employment opportunities…

"This, coupled with Arafat's infamous record on human rights and freedom of speech, makes one wonder how a Western world… silently accepts it…

"Full peace means exposure to that intoxicating air of freedom, justice and mobility with which Israel, like the rest of the West, is laden. And that more than anything else makes us threatening to the Arab regimes… And that is also why a dictator like Arafat can't afford to strike a deal with us, a deal that would include a clause about ending the conflict…

"And that is also why we now realize that the time has come to fight…

"We Jews didn't build this country in order to be slaughtered in it, and when it comes down to that, the last thing we should care about is the enlightened world's cynical reprimands."

Asa-El is a moderate. But he is outraged. Once again, he faces imminent physical threat to his country, unbridled hatred from the enemy, and the déjà-vu hypocrisy from most of the West.

It falls to us to ensure that Asa-El and his countrymen will never have to face this iniquitous trio alone.

—MBD

SEE JN

PRAYERS IN GILO: A Border Policeman was helped in his recitation of prayers in the Jerusalem neighborhood of Gilo last week. Shots have been fired off and on from Bet Jala into Gilo. Israeli forces have retaliated with helicopter gunships firing rockets at the positions from where the gunfire originated.

[RNS/Reuters photo]

Travel to Israel down 30 percent in October

By PAUL LUNGEN
Staff Reporter

TORONTO — Canadians are cancelling or postponing their trips to Israel in large numbers, putting the brakes on what was shaping up to be a record year for Canadian tourism to the Jewish state.

Crisis in Israel

El Al Israel Airlines, the Israel Government Tourism Office and a major tour operator are reporting that 30 percent of travellers have cancelled trips to Israel scheduled for October. They attribute the cancellations to the dramatic media coverage of the violence in the West Bank towns of Ramallah, Nablus and on the outskirts of Jerusalem – areas where few of their Canadian travellers visit.

Further putting a damper on Canadian travel is a "travel information report" issued by the Department of Foreign Affairs. It suggests "Canadians should not travel to east Jerusalem, (including the Old City), the West Bank and Gaza" and it states that "the risk of violence in other areas remains high."

El Al has responded to the October drop off with a move designed to nip in the bud any carry-over to November. Beginning on Nov. 1 and running to the end of the year, the airline has reduced its return fare to Israel to $999 from $1,327 – a 25 percent reduction. Travellers may also find bargains at Israeli hotels, which are also reducing their room rates in the wake of 33 percent vacancy figures.

In addition to the monetary impact the cancellations have had on the Israeli hospitality industry, Israeli society as a whole has suffered as well, said Taali Lester-Tollman, marketing and public relations manager for the Israel Government Tourism Office in Toronto.

"People in Israel are feeling isolated because Jews are not coming. I think they feel isolated in that the conception of Israel is a negative one. The economy was booming and tourism was booming with record years. Now they feel the void. It's heart-wrenching, right on the brink of peace."

Rami Fisher, general manager of El Al's Canadian operations, agrees the Israeli public is down in the dumps over recent developments. "The atmosphere is different, people are feeling depressed," he said.

Nevertheless, life is fairly normal in most of the country. "You can still walk in the country and everything is functioning normally. There is no reason not to go. But I understand. People are scared based on what they see on TV."

> *'People are scared based on what they see on TV'*

Ehud Telem, president and owner of Peerless Travel, said he has continued to send tour groups to Israel, though "we've had a few cancellations of church groups and individuals" heading to Israel to celebrate the Feast of Tabernacles (Sukkot). "The majority have postponed their trips, they didn't cancel them.

"We tried to convince people it's safe, even though the media is putting things out of proportion. There is no doubt there are clashes in the West Bank and Gaza. They're not anywhere in Israel. Israel had one bad day when the Israeli Arabs were enticed by people from the West Bank to protest in a violent way. That's over."

Telem, who expects to book about 10,000 visitors to Israel this year, maintained "there's no security problem travelling anywhere in Israel," including towns with large Arab populations.

"The Western Wall, the Old City are safe and secure. It's perfectly safe for travel," he said.

Some Jewish groups are expressing their solidarity with Israel by dispatching missions to the Jewish state. A group of leaders from mainstream Jewish organizations was scheduled to leave for Israel last Sunday while a mission that brought together members of three synagogues was also set for the same day.

However, the *Jerusalem Post* reported last week that four of 20 Jewish community missions from the United States to Israel were cancelled and other groups were wavering as the deadline for a decision to travel approached.

Telem, the tour operator, said he has booked about 25 groups on trips to Israel scheduled to depart before the end of the year. A number of Jewish groups are travelling on bar or bat mitzvah tours while Christian groups are planning visits to the Holy Land for Christmas. Those groups have not cancelled.

Telem said that up to the recent outbreak of violence, Peerless had experienced a record year – 15 percent greater traffic than 1999 – and had expected to book even more visitors in 2001.

Fisher said El Al had been experiencing a very good year prior to the disturbances. Even with the October cancellations, "we have already exceeded our expectations for 2000," he said.

Prior to the outbreak of violence, prospects for October were so good, Fisher had persuaded head office to replace 200-passenger 767s with 427-seat 747s. Now it appears the larger planes will be flying from Toronto only three-quarters full, he said.

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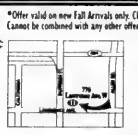

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Greater Toronto Area

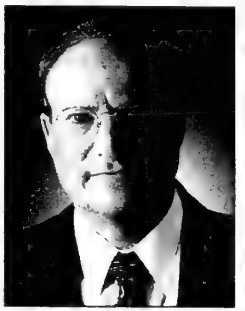
Palestinian violence said counterproductive

By SHELDON KIRSHNER
Staff Reporter

Crisis in Israel

TORONTO – The Palestinians are using violence to extract still more concessions from Israel, but their tactic won't work, says an Israeli academic, commenting on the fighting that has convulsed the West Bank and the Gaza Strip since late September.

Yoram Peri – a professor of political sociology and communications at the Hebrew University – believes that Palestinian Authority Chairman Yasser Arafat seeks a peace agreement with Israel, but has decided he can get a better deal by means of pressure.



Yoram Peri

"His strategy won't succeed," said Peri, currently a visiting professor at the American University in Washington, D.C. and president of the New Israel Fund. "Israel won't yield to violence."

Suggesting that Arafat had erred in unleashing the current wave of unrest, Peri said he could have wrung more concessions out of Israel had he not broken off talks with Prime Minister Ehud Barak.

"Had negotiations continued, Barak might have given the Palestinians a greater presence in the Old City in Jerusalem and some form of control over the Temple Mount."

Arafat, he explained, is holding out for a greater chunk of the West Bank and east Jerusalem, for better terms on the right of return of Palestinian refugees, and for sovereignty over the Temple Mount.

In addition to these goals, he hopes to minimize the dominant role of the United States in Arab-Israeli peacemaking and to bring the United Nations and the European Union – which are less sympathetic to Israel – into the equation.

The low-intensity war the Palestinians have launched against Israel makes the attainment of peace in the near future all the harder.

But the peace process has not died, said Peri, author of *Between Battles and Ballots: Israel Military in Politics.*

Although Israel and the Palestinians no longer trust each other, he is optimistic that they will eventually resume discussions.

"Life is a dynamic thing, and things change." Beyond that, he observed, neither side can tolerate an indefinite round of violence. In the meantime, Peri warned, the situation may deteriorate yet more.

Barak, in his view, was right to call a "time out" to negotiations, since it is a formal expression of the existing facts on the ground.

However, Peri voiced skepticism about Barak's "unilateral separation" plan to disentangle Israelis from Palestinians.

"Technically, it can't work. It is more wishful thinking than a real option," as Israelis and Palestinians live in such close proximity, he said.

Turning to the recent violence among Israeli Arabs, Peri ascribed it to the discrimination they encounter in all walks of life.

Disagreeing with the notion that they constitute a fifth column, he said that they have generally shown loyalty to the state through several wars.

Israeli Arabs seek integration and equality, and the vast majority have no desire to become citizens of a Palestinian state, he noted.

Peri said that the New Israel Fund is now trying to rebuild bridges between Jews and Arabs.

Peri, whose latest book is titled *The Assassination of Yitzhak Rabin*, said that Rabin's murder five years ago this month underscored the streak of violence in Israeli society.

"At least 10 percent of Israel's population is willing to use violence against the Israeli government to further their aims."

He would not be surprised if a Jewish radical opposed to territorial compromise tries to assassinate Barak.

Peri said that democratic values in Israel have been undermined by Israel's occupation of the territories. "The longer the Arab-Israeli conflict is unresolved, the more damage it will cause to Israel's psyche."

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Americans for Peace Now founder slams Arafat

Blames PLO leader for current upheaval in Middle East

By SHELDON KIRSHNER
Staff Reporter

TORONTO — The founder and political director of Americans for Peace Now blames Yasser Arafat for the current upheaval in the Middle East.

Crisis in Israel

"Arafat created this crisis," said Mark Rosenblum in a talk last week at the Kolel building.

Blasting Arafat for having missed a golden opportunity to make a "historic compromise for peace" with Israel, Rosenblum said Ehud Barak had offered the Palestinians unprecedented concessions at last July's Camp David summit.

The two sides, he added, came "within a hair's breadth" of ending their 100-year conflict.

Arafat, Rosenblum observed, was unable to meet Barak halfway, and thus Israel is not responsible for the ensuing mayhem and chaos.

"Israel is hurting and is under siege," he said. "Israel feels as if the clock has been turned back."

Speculating as to why Arafat unleashed the current wave of violence, he listed three reasons.

- Arafat, having been blamed by President Bill Clinton for the collapse of the Camp David summit, sought to internationalize the Arab-Israeli dispute.
- Thinking that the politically besieged Barak was desperate for an accord, Arafat decided to squeeze yet more concessions out of him.
- Arafat feared that he was increasingly being seen by younger Palestinians as captive to Israeli demands.

Criticizing Likud leader Ariel Sharon for his provocative visit to the Temple Mount, Rosenblum said that Israeli police should have used non-lethal means rather than live ammunition and rubber bullets to suppress the subsequent Palestinian demonstrations.

Rosenblum predicted that Israel and the Palestinian Authority will eventually resume bilateral talks. But he warned the Palestinians that they will not achieve statehood by means of violence. "They can only get this state through negotiations with Israel."

He said that Israel cannot return to the negotiating table unless there is a renewal of security co-operation between Israel and the Palestinians.

Striking an emotional note, Rosenblum said, "I stand with Israel and the Jewish people at this moment."

In a reference to the deaths of 13 Israeli Arabs in recent rioting, Rosenblum said they seek "first-class citizenship and equality."

But for now, he lamented, a "brutal divide" separates Jews and Arabs in Israel.

SUPPORT-A-THON: The Kaman family at the UJA FEDERATION Israel Support-a-thon, October 20, during which community members joined together to place solidarity calls with friends and family in Israel. From left: Cheryl Fine, Norm Kaman, Brenda Kaman.

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"In Berlin...fire engines stood by to protect the nearby main post office while the Oranienburgstrasse synagogue burned." Photo – *Kristallnacht: the Nazi night of terror* by Anthony Read and David Fisher. Published by Random House.

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Greater Toronto Area

Jewish candidates on campaign trail for municipal offices

By RON CSILLAG
Staff Reporter

TORONTO — There are Jewish candidates aplenty in the Nov. 13 municipal elections, beginning with incumbent mayoral hopeful Mel Lastman, who is going into the vote riding an unprecedented wave of popularity.

Toronto's Yiddish-spouting favourite son is seeking a second term as mayor, armed with an 84 percent approval rating and a $1 million war chest. Bolstering his seeming invincibility – apart from an infectious enthusiasm for the city and an uncanny ability to grab headlines – is a slate of 26 mostly anonymous candidates opposing him (making waves of late has been mayoral candidate Tooker Gomberg, a Jewish environmental activist).

Lastman, 67, is bucking the rumours of three years ago that he would serve just one term as the first mega-mayor. With amalgamation now a dim memory, he has set his sights on several grand plans and prickly issues: securing the 2008 Olympic Games, the massive waterfront development project, the on-going battle over Toronto's garbage, more affordable housing – all while grappling with a $1.2 billion debt and rumours of a property tax increase.

There are no burning Jewish issues on the municipal scene, save possibly for subsidized housing.

Jewish Family & Child Service (JF&CS) is constantly getting calls for help with affordable housing, says executive director Gordon Wolfe.

"Waiting lists are getting longer, rents are going up and apartments are hard to find," Wolfe says. "It's an issue for the Jewish community."

He said Toronto has done very little in this area for the past few years.

Earlier this year, the provincial government established a new ward structure for the City of Toronto, slicing the number of councillors from 57 to 44. The new, larger wards are based on the 22 federal and provincial ridings in the city.

Because of the rejigging of boundaries, some races will see two incumbents pitted against each other.

In one of those, Milton Berger, who has represented Ward 9 since 1997 and was a North York council fixture for years, is facing off against Ward 22 councillor Anne Johnston in the new Ward 16 (Eglinton-Lawrence).

Mike Feldman, also a former North York councillor and Ward 8 representative for the past three years, as well as a well-known figure in Jewish circles, is seeking re-election in Ward 10 (York Centre).

Howard Moscoe, who has also represented Ward 8 on city council, is running in Ward 15 (also called Eglinton-Lawrence), where he's facing three opponents.

Norm Gardner, long a visible presence on the Jewish and municipal scenes, will not seek re-election. Gardner, who has occupied the Ward 10 seat since 1997 and has served as chair of the police services board, is rumoured to be weighing an offer to represent the province on the board.

Rosie Schwartz is making an effort to unseat incumbent Olivia Chow in Ward 20 (Trinity-Spadina), while newcomer Youval Zilberberg is running against incumbent John Filion and one-time North York political figure Ron Summers in the new Ward 23 (Willowdale). David Shiner is seeking re-election in Ward 24 (also called Willowdale).

In a letter to area residents, Rabbi Gunther Plaut recently endorsed Joe Mihevc in the new Ward 21. Mihevc, a theologian with a background in Holocaust education, is an incumbent who is running against another incumbent, Rob Davis. Both represented the old Ward 28.

In races for trustee on the Toronto District School Board, Sheine Mankovsky is seeking re-election in Ward 5 (York Centre); Shelly Laskin is running again in Ward 11 (St. Paul's); while incumbent Gerri Gershon is running in Ward 13 (Don Valley West).

In York Region, a spirited race is taking place in Vaughan's Ward 5, where former councillor Bernie Green, who held the seat for nine years, is attempting a comeback against Susan Kadis, who defeated Green in 1997. The ward is home to dozens of Jewish schools, synagogues and institutions, and has the highest concentration of Jewish voters in the region.

Next door in Ward 4, Coun. Mario Racco has been acclaimed.

In Markham, Howard Shore, currently vice-chair of the York Region District School Board, is seeking a council seat in Ward 1.

Erin Shapero, a young local community activist, is running for council in Markham's Ward 2.

In Richmond Hill, longtime Ward 3 councillor David Cohen should have little trouble keeping his seat.

One race to watch for a seat on the York Region public school board is in Vaughan's Area 2, where Alan Shefman, a community activist and former director of B'nai Brith Canada's League for Human Rights, is vying to fill the vacancy left by the departing Harvey Nightingale. Shefman is running against Simon Strelchnik, a student.

Running to fill the trustee spot left vacant by Shore in Markham's Area 1 is Stan Korolnek, a retired teacher.

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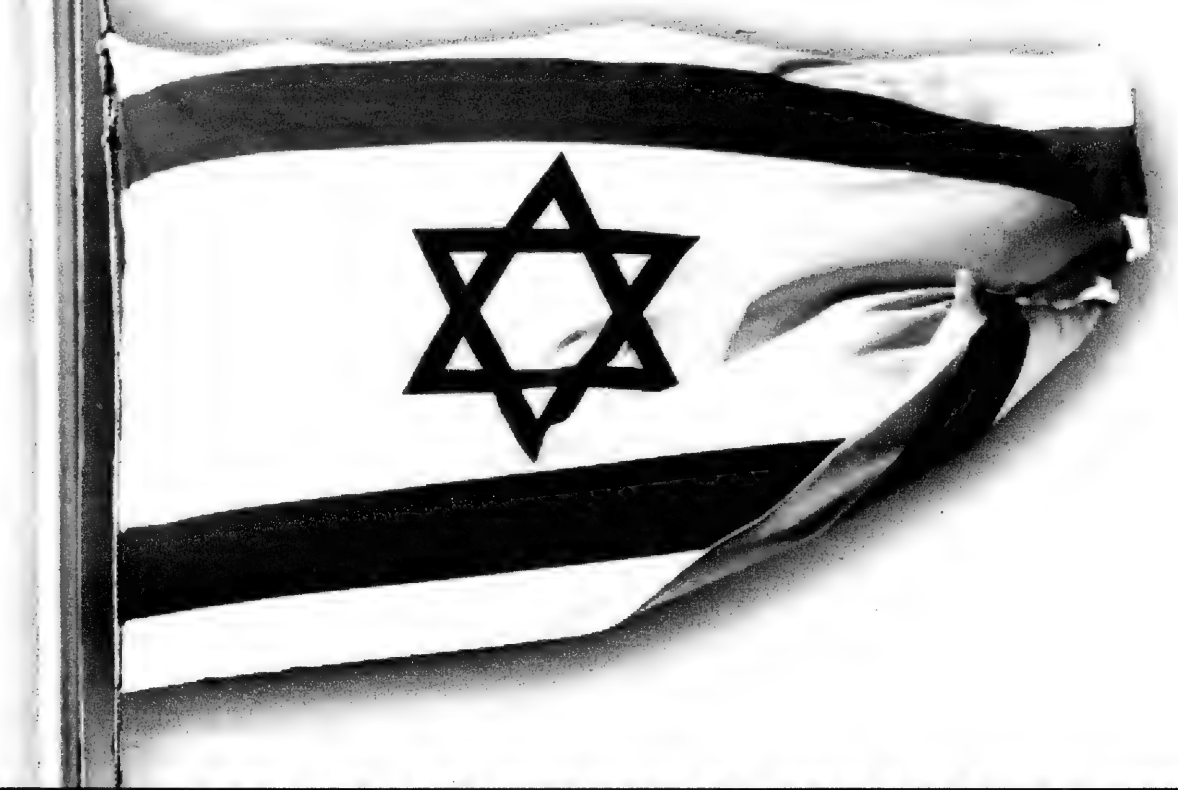

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'By our moral and spiritual strength'

The fifth anniversary of the killing of Yitzhak Rabin falls on Nov. 4. As a people, we have still not recovered fully from that nightmarish trauma. Many of the questions we asked of ourselves then remain unanswered.

The following is excerpted from the Thursday Nov. 9 1995 editorial in *The CJN*.

"Rabin was a Jerusalemite, born on March 1, 1922. Like many of his generation, he was born into a turbulent Jewish Palestine in the first half of this fateful century; his childhood passed quickly into adulthood. By the age of 19, he was fighting in the Haganah and by 25, he was the deputy commander of the Palmach. He fought in too many wars; led thousands of men into battle, buried many friends and the children of friends, and wept countless times at their graveside. His entire adult life was spent in service to his people. To us and to the Land of Israel he gave of his soul, deeply and totally. How bitter the irony that it was one of us, his own people, who took away his life…

"There is no doubt Rabin was reluctant to touch, let alone, shake the hand that was extended towards him two years ago on the front lawn of the White House in Washington. But just as experienced generals know instinctively when the pre-battle tension must be broken with the command to start engines, or when the battle must be joined despite the bone-wearying fatigue of their soldiers…Rabin knew instinctively, deep in his heart, he had to respond, to seize the initiative, to grasp the hand reaching toward him…He knew the battle had changed. His people, so courageous in war, must now test their courage in peace.

"Two weeks after the Six Day War, in a speech on Mount Scopus accepting the nation's gratitude to the IDF, Chief of Staff Rabin spoke of the spiritual and moral dimension of the IDF and of the nation from which it sprang. He described the Jewish people as 'a people which rises above itself in times of crisis and prevails over all enemies in the hour of trial by its moral and spiritual strength.'"

Still struggling to truly understand what we lost on that horrible Saturday night, five years ago, we are now faced with the new trauma that the peace process may be a delusion. In bitter fact, there may be no Palestinian leader wishing or able to make peace with the Jewish state.

There is no denying, alas, we are now in a time of crisis and in an hour of trial. A peaceful resolution of the conflict with the Palestinians seems hardly possible under current conditions. We must therefore find inspiration in Rabin's words. We are "a people which rises above itself in times of crisis and prevails over all enemies in the hour of trial by its moral and spiritual strength."

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Editorials and Letters

Dry Bones
BARAK WAS ELECTED AS A GENERAL WHO COULD LEAD US INTO A TIME OF PEACE
...BUT NOW THE QUESTION SEEMS TO BE...
HAVE WE ELECTED A PEACE MAKER
WHO CAN LEAD US IN A TIME OF WAR?!

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Untenable political contradiction

Most Canadian Jews were angered by Foreign Minister Lloyd Axworthy's support for a UN Security Council resolution condemning Israel's use of force in the current conflict with the Palestinians. But we Canadian Jews are now seeing the ideological chickens coming home to roost. We can't have it both ways. We cannot provide uncritical support to those who propound the ideology of secular "human rights" multiculturalism while demanding of these same people that they then turn around and, to please us, support ethno-religious nationalism (that is, Zionism) in an ethnically-based state such as Israel. This is an untenable political contradiction.

Why should they make an exception for us Jews, in a way they don't and won't for other ethnic nationalists such as Sikhs, Tamils in Sri Lanka, Serbs and/or Albanians in the Balkans, ethnic Fijians, and so many others?

Let's face it: There is no way that today's liberal western political elites, wedded as they are to opposing nationalism, would have allowed a partition of Palestine and creation of a Jewish state in 1948. We would have ended up with a Bosnia or Cyprus-style Palestine, a fake state whose international face would have been Arab – since Palestinian Arabs were a majority – but containing de facto rival ethnic statelets that would have have had no standing in international law. What a mess that would have been! For all of its problems, at least Israel is a sovereign state.

Henry Srebrnik
Calgary, Alta.

* * *

Urges appropriate 'votes'

Not only should we, as a community, be answering the Liberal party's poor judgment in supporting the awful UN resolution by our vote in the upcoming election, but we should also, as a community, react to the one-sided portrayal of Israel in the print media such as the *Toronto Star.*

I cancelled my subscription to the *Toronto Star* 11 years ago. I have picked up the occasional copy recently and note that its anti-Israel bias continues.

As we demonstrate with the Liberal party, I encourage our community to similarly behave with the media and "vote" with our pocketbooks to cancel our subscriptions and cease advertising in newspapers that show very little compassion for our community.

Michael E. Kay
Toronto

* * *

Searching for families

The Canadian Broadcasting Corporation, in conjunction with Radio-Canada, is producing a 16-part series called *Canada: A People's History* that premieres on Oct. 22. The series uses personal testimonies to chronicle the lives of Canadians from all walks of life.

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Those interested in speaking to our production staff may contact us directly at 416-205-3152 (call collect for long distance), by fax at 416-205-3199, by e-mail at Roma_Andrusiak@cbc.ca, or by writing to CBC, The Canadian History Project, Box 500, Station A, Room 5A316, Toronto, Ont. M5W 1E6.

Roma Andrusiak
CBC, The Canadian History Project
Toronto

* * *

Pipeline an election trick

In my opinion Jean Chrétien's pipeline to the Jewish community *(CJN, Oct. 26)* is nothing but an election trick that tries to bring antagonized and frustrated Jewish voters back to the Liberal party.

The damage in the UN was already done and cannot be taken back. Too late did Chrétien and his political friends realize the political damage done to them on the home front.

Eugen Singer
Toronto

* * *

The $200 tax rebate

We applaud the action of Rabbi Michael Dolgin (*CJN*, Oct. 19), urging taxpayers to donate their $200 cheque from the provincial government to charity.

Jewish Family & Child Service serves children living in poverty, abused women and the homeless. We find it reprehensible that the provincial government sent out this money while the gap between rich and poor continues to widen and funding for essential social services is reduced.

A recent national survey by the Canadian Association of Food Banks found that almost 40 percent of food recipients – 256,400 – were under the age of 18, an 85 percent increase over 1989 survey figures.

We encourage members of our community to donate their $200 tax rebate to any social service agency that works to eradicate child poverty.

Dorothy Gelfand, President
CUPE Local 265
Susan Maldoff, President
Jewish Family & Child Service
Gordon Wolfe, Executive Director
Jewish Family & Child Service

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

'Enough of blood and tears'

Five years ago on the terrible Saturday evening of Nov. 4, Yitzhak Rabin was murdered in Tel Aviv, shot in the back by Yigal Amir, moments after the prime minister had spoken of his hope for peace.

Rabin as chief of staff.

It is imperative that we remember the yahrzeit of the assassinated prime minister (*Cheshvan 12*) to prevent, if possible, the occurrence of a Jew ever again raising his hand in hatred and blood against a fellow Jew.

It is imperative as well that we remember the assassinated prime minister's dream of peace that he had articulated so movingly and for which he was ultimately murdered by one of his own people.

How poignant and painfully ironic is the sense of loss both for the man and for his vision in the wake of current events in the Middle East.

The assassin took Rabin's life; the Palestinians are now murdering his dream.

MBD

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The following is an address made by Prime Minister Yitzhak Rabin on the occasion of the signing of the Israeli-Palestinian Declaration of Principles, Washington, D.C., Sept. 13, 1993.

President Clinton, Your Excellencies, Ladies and Gentlemen:

This signing of the Israeli-Palestinian Declaration of Principles, here today, is not so easy – neither for myself, as a soldier in Israel's wars, – nor for the people of Israel, – and not for the Jewish people in the Diaspora, who are watching us now with great hope, mixed with apprehension.

It is certainly not easy for the families of the victims of violence, terror and war, whose pain will never heal. For the many thousands who defended our lives with their own, and have even sacrificed their lives for our own – for them, this ceremony has come too late.

Today, on the eve of an opportunity for peace – and perhaps an end to violence and wars - we remember each and every one of them with everlasting love.

We have come from Jerusalem, the ancient and eternal capital of the Jewish people. We have come from an anguished and grieving land. We have come from a people, a home, a family, that has not known a single year – not a single month – in which mothers have not wept for their sons.

The memorable handshake on the White House lawn.

A spontaneous memorial on the spot where he was murdered.

We have come to try and put an end to the hostilities, so that our children and our children's children will no longer have to experience the painful cost of war, violence, and terror.

We have come to secure their lives, and to ease the sorrow and the painful memories of the past – to hope and pray for peace.

Let me say to you, the Palestinians: We are destined to live together, on the same soil in the same land. We, the soldiers who have returned from battle stained with blood, we who have seen our relatives and friends killed before our eyes, we who have attended their funerals and cannot look into the eyes of their parents, we who have come from a land where parents bury their children, we who have fought against you, the Palestinians – we say to you today in a loud and clear voice: Enough of blood and tears. Enough.

We have no desire for revenge. We harbour no hatred towards you. We, like you, are people who want to build a home, to plant a tree, to love, live side by side with you – in dignity, in empathy, as human beings, as free men. We are today giving peace a chance and again saying to you: Let us pray that a day will come when we will say, enough, farewell to arms.

We wish to turn over a new chapter in the sad book of our lives together – a chapter of mutual recognition, of good neighbourliness, of mutual respect, of understanding. We hope to embark on a new era in the history of the Middle East.

Today, here in Washington, at the White House, we will begin a new reckoning in relations between peoples, between parents tired of war, between children who will not know war.

President of the United States, ladies and gentlemen, Our inner strength, our higher moral values, have been derived for thousands of years from the Book of Books, in one of which, Ecclesiastes, we read:

To every thing there is a season, and a time to every purpose under heaven.
A time to be born, and a time to die;
A time to kill, and a time to heal;
A time to weep, and a time to laugh;
A time to love, and a time to hate;
A time for war, and a time for peace.

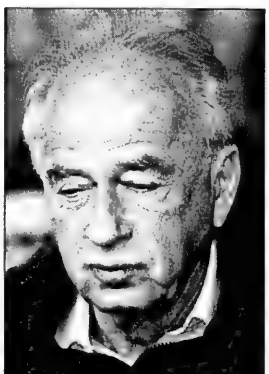
Ladies and gentlemen, the time for peace has come.

In two days, the Jewish people will celebrate the beginning of a new year. I believe, I hope, I pray that the New Year will bring a message of redemption for all peoples: a good year for you, for all of you. A good year for Israelis and Palestinians. A good year for all the peoples of the Middle East; for you, our American friends, who so want peace and are helping to achieve it; for presidents and members of previous administrations, especially for you, President Clinton, and your staff; for all citizens of the world: may peace come to all your homes.

In the Jewish tradition, it is customary to conclude our prayers with the word Amen. With your permission, men of peace, I shall conclude with words taken from the prayer recited by Jews daily, and I ask the entire audience to join me in saying Amen.

"May He who makes peace in His high heavens grant peace to us and to all Israel. *Amen*."

Rabin's final words, moments before he was shot.



In a reflective mood.

[Isranet and RNS/Reuters photos]

The Lieberman factor

This column is being written just over two weeks prior to the American elections. As the crucial American date comes closer, I am still being asked just what the Lieberman factor might be. Is it good for Gore and/or is it good for the Jews?

Rabbi Gunther Plaut in Toronto

As for Gore, the choice of Joe Lieberman has been beneficial in at least one respect: It has immunized him against the fallout from President Bill Clinton's peccadillos because the senator, though a Democrat, publicly chastised the president. Lieberman's Jewishness will undoubtedly attract many votes from his co-religionists that otherwise might have gone to the Republicans.

Of course, there is an anti-Semitic factor as well. There will be a portion of the population to whom a potential Jewish president is simply unacceptable. Between the anti-Semites on the one side and the Jews on the other, I see one cancelling the other.

A fair amount of criticism has surfaced about Lieberman's habit of involving God in his talks. Some say that this practice is contrary to American culture which draws a sharp line of separation between religion and state. But in many instances that line is clearly disregarded – the American coin proclaims the presence of the Almighty; chaplains of our major religions served in the armed forces, and Americans elected Jimmy Carter as president, a man who was (and remains) a Southern evangelical Christian.

All told, I do not believe that Lieberman's candidacy will make much of a difference when Americans cast their ballots. There is no question, however, that the Jewish community has gained additional confidence and felt its place in society affirmed by Gore's choice.

I am given to understand that many members of the Black community also feel affected by Lieberman's candidacy, in that it opens the door for all minorities to aspire to the country's highest office. But will Lieberman's candidacy lessen the gap between Black and White? I doubt it.

What appeals to me primarily is not only that Lieberman is a man of first-rate political credentials, but that he is a good Jew. He takes his religion seriously. Shabbat is a central experience for him and his wife, Hadassah. That very fact has made him attractive to many Christian fundamentalists, to whom their own Sabbath remains a vital experience.

Whatever the outcome, the senator's candidacy represents a new chapter for American Jews, and I would like to think that some of the effect will spill over into Canada as well.

Anti-Israel rhetoric flies at Dalhousie

The past few weeks have quite obviously been very stressful for many people in the Diaspora as well as in Israel. The Jewish communities across the world have been holding peaceful demonstrations to show their support for Israel and their displeasure with the violence that has been taking place on both sides. However, there is a feeling that this situation is more geopolitical than religious.

Darcie Richler in Halifax

In Halifax, we were honoured to have Vice-Consul Nina Ben-Ami of the Consulate General of Israel in Montreal to speak at our rally. In addition, we had a number of other guest speakers who represented different parts of the Halifax Jewish community. The evening was very informative, and most of us left feeling inspired by the various speakers and by the singing of *Hatikvah* at the end of the night.

What has been so upsetting to me lately, however, has been the hostility that I have felt on campus here at Dalhousie University. For more than a month, there have been several "anti-Israel" demonstrations held at the Student Union Building. The first few demonstrations consisted of a number of people protesting with signs outside and shouting. As one would imagine, their screams, as well as the content of their signs were quite horrible. Mentioning them in this article would simply lend credence to their fabrications.

After this had continued for a few weeks, things escalated. An anti-Israeli speaker spoke at Dalhousie University about "the real stuff" going on. In addition to spreading hatred and misconceptions, he was biased, and actively discouraged the Palestinians from engaging in any dialogue with the pro-Israel group on campus. Following that program, there was a Palestinian "exhibit" in the Student Union Building that spread similar propaganda and resentment, along with graphic pictures taken out of context.

The part that has alarmed me so much is that even though I know the truth, what about people who don't know what is going on in the Middle East? What are they going to think when they see all of this material on campus? The Jewish students are now trying to decide what route should be taken, but it has been agreed that we do not want to take the same path as the Palestinians. We feel outraged, but we also do not want to lower ourselves to handing out leaflets condemning them.

The reason we did not deal with this immediately was that we felt that in doing so, we would look defensive, rather than holding our stance of seeking anti-violence. We plan to do something that stresses anti-violence and peace rather than point fingers, as we acknowledge that no one on campus is going to benefit from further pugnacious behaviour.

We are all entitled to our feelings and different points of view; controversy is one of the best forms of edification. The Canadian Constitution guarantees us the right to speak our minds freely, and I am completely in agreement with this. However, freedom of speech can only extend so far, and when one person's speech turns to pure hatred, this is problematic. It is one thing to have a demonstration on campus against something that is obviously wrong. But it is another to spread damaging, hateful incitement to the public. What we have witnessed recently has been destructive and offensive. Especially in a university environment, where education is a number 1 priority, this type of behaviour alienates many people and is not conducive to a good learning environment.

When I left for university, I remember the feeling of excitement that I experienced as I hoped to become more independent, with more freedom and social diversity. This was what I had always thought university was all about. The idea of being around so many people with so many different points of view was something to look forward to, after growing up in a homogeneous environment.

What had never crossed my young and naïve mind was the possibility of such hostility on campus or the hatred and propaganda I am now experiencing. It is my hope that we can change this type of behaviour on campus for the sake of all people, and to allow freedom of speech to flourish without prejudice and malice.

Learning about the land

Oct. 23, the day this article was due, also marked the first day of classes for students. No, not for Canadians, but for students across the ocean, in a land now plagued by violence and conflict. On the fourth Monday in October, academic life begins at Hebrew University.

Bryan Borzykowski in Winnipeg

Hebrew U has always been a fascinating concept for me. Going to school while living life in Israel – how can it get any better than that? Many Winnipeggers have clued in to that fact as well. Every year, Winnipeg seems to send off a large number of students to the holy land, this year being no exception. Seven students from Winnipeg have taken the journey to Israel, ready to learn about the land and its history, and to meet some people along the way.

I have always wondered why Winnipeg students have shown such strong support by heading to Hebrew U. I think it stems from Winnipeg's strong commitment to Israel and Jewish culture. March of the Living always has a number of participants from this city, as do various Israel Experience trips that Winnipeg promotes. Students from Joseph Wolinsky Collegiate culminate their high school experience by venturing for six weeks to the land of milk and honey. For most people, all of these things lead to an enhanced appreciation for Israel. And what better way to show that appreciation than by living in your homeland for the year?

Shaun Bronstein, who went to Hebrew U last year, thinks that a big part of the Winnipeg students' desire to go to study in Israel, is fostered by the city's small community.

"I think that Winnipeg contributes the number of people it does because it's a tight community. When people go away for the year, everyone knows. When people come back, they spread the word. The experience is so amazing that they want to share the experience with others," he said.

I spoke to Brenda Gurvey, director of the Winnipeg chapter, of the Canadian Friends of the Hebrew University of Jerusalem, about why people go to Hebrew U. She said a lot of students go to experience the archeological richness of the land, or they go for the political science or religious aspects. I also agreed with her when she said that going to university in Israel is a "wonderful way to connect to your Jewish roots."

What about today, when there is so much turmoil in Israel? Are people worried about experiencing Israel now? The amazing thing about the land is that no, they are not really worried about spending the year Israel, even in the midst of violence. A lot of my friends are attending Hebrew U this year, and they say that although they were initially worried about the violence in Israel, they still feel safe in their new home.

I hear all about the amazing experiences that Hebrew U provides. From learning about Arab-Israel relations to talking to people around the world, this program is one of a kind and once in a lifetime. So, the big question I ask myself is why am I in Winnipeg when I could be in Israel?

Honestly, I have no idea. Maybe it has to do with the idea that I have to finish school as soon as possible and get a job and raise a family and all that stuff. Maybe I'm scared of a new, independent experience. Although I believe these thoughts to some extent, I don't think they would be determining factors in my not going to Israel. So I don't know what it is, why we don't all go to reap the benefits Israel provides.

Shaun Bronstein told me he feels that every Jewish student should go on this program. He said it was a life-changing adventure that could not be matched by anything else.

If I don't go, at least there are a lot of Winnipeggers who have clued in to the idea that Hebrew U is the place to be. I can take pride in the fact that the seven people who are in Israel now are going to come back and strengthen our community and share their experiences, and keep Winnipeg's strong record of sending students to the Jewish homeland.

The Kirshner File

Yugoslavian crisis galvanized law professor

The sudden fall from power of Yugoslavia's long-reigning strongman and indicted war criminal, Slobodan Milosevic, carried special weight for York University law professor Michael Mandel, who has a keen interest in Balkan affairs.

Sheldon Kirshner in Toronto

Last year, he and colleagues from England, Norway and Greece sent Carla Del Ponte, chief prosecutor of the International Criminal Tribunal of the former Yugoslavia – a United Nations agency – a hefty dossier laden with accusations.

In language brimming with indignation, they charged Western leaders, including Prime Minister Jean Chrétien and President Bill Clinton, with war crimes in connection with the 1999 aerial bombing of Serbia.

Accusing the North Atlantic Treaty Organization of having waged an unlawful war in which civilians were wantonly killed and property was wilfully destroyed, they requested a formal investigation into NATO's 78-day military campaign, purportedly launched to squelch Serbia's ethnic cleansing of Albanians in the rebellious Yugoslavian province of Kosovo.

Last June, Del Ponte rejected their jeremiad, but Mandel was hardly cowed or discouraged by this setback. "After the International Criminal Tribunal ruling, there is no place to go with the war crimes complaint," he conceded. "But I think we accomplished what we set out to do: to weaken the use of the tribunal to legitimize this illegal and expansionist war as something noble and legitimate.

"Since the evidence was powerful – NATO violated the Geneva Convention all over the place – we thought the tribunal would have to act or reveal itself as a fraud. We suspected that from the beginning, of course, because of the close relationship between Del Ponte's predecessor, Louise Arbour [now a Supreme Court of Canada judge], and the Americans."

Mandel, who describes Del Ponte's final report as "an amateur whitewash," draws solace from the fact that two internationally respected organizations, Human Rights Watch and Amnesty International, issued scathing reports condemning NATO.

And, now, he is writing a book on last year's war from the viewpoint of international law and whipping up support to abolish the tribunal altogether. "Most of the world thinks it's a hoax," said Mandel, who bristles at the use of law as an instrument of force.

When NATO launched its massive air war in a bid to stop Milosevic from crushing the Albanians in Kosovo, Mandel was in Italy as a visiting professor at the University of Bologna. Outraged by the mounting casualties, and convinced that NATO was in violation of international law since it had not consulted the UN Security Council, Mandel got to work. Among his collaborators were associates from York University's Osgoode Hall Law School.

"I was opposed to the war because I didn't believe NATO was in it for humanitarian reasons. NATO is essentially the United States. Eighty percent of the missions were flown by American pilots. I believed the Americans were exploiting and terribly aggravating a tragedy of their own creation. I believed that the whole disaster in Yugoslavia was due to the aggressive and greedy policies of the rich Western nations, especially the United States.

"I believed that if they were really interested in preventing bloodshed, they had plenty of opportunities. I believed this was a classic war of expansion for the United States, trying to reinvent a post- Cold War role for NATO and to free itself from any restraints imposed by the UN and, indeed, to overthrow its authority."

Western leaders, he claimed, committed crimes against humanity, damaging cities, towns and villages and wreaking havoc on religious, charitable, educational, artistic and scientific institutions.

As a Jew, Mandel was particularly incensed by the comparisons drawn between the plight of the Albanians in Kosovo and the fate of European Jews during the Holocaust.

"The killing of innocent civilians by soldiers and paramilitaries was a tragedy," he said of Serbia's campaign against the Albanians. "But any attempt to make a parallel with the Holocaust is nothing less than an outrage, a form of revisionism. The civilian death toll in Kosovo was 3,000, not six million."

NATO, he said, abused the legacy of the Holocaust to further its objectives.

Mandel, a 1972 graduate of Osgoode Hall Law School who finished first in his class and a teacher at York University since 1978, has never been one to shut his eyes to political and social injustices.

Since the 1970s, he has fought against police abuses and worked for nuclear disarmament and peace in the Middle East.

Surprisingly enough, his activities have neither affected his career nor resulted in lost friendships. "My career hasn't been limited in any way at all important to me," he observed. "I can't remember losing a friendship, but I know I've gained lots of friends. Being involved in political struggle over shared ideals is, in my experience, a great basis for lasting friendships."

Now 52, he was born in Toronto, the son of Max and Hilda Mandel, who immigrated to Canada from Poland around 1927. Apart from Michael, they had two children, Marilyn and Sharon.

Michael Mandel

Hailing from Opatow, a town whose Jewish population was virtually wiped out during the Holocaust, Max Mandel was a singer and radio personality in Toronto who hosted various versions of *The Jewish Hour* from the 1930s to the 1950s. Hilda, from Bialystok, sold dresses from the basement of her house and from a store on Bathurst Street. "She was my inspiration to work against social injustice," he said.

Mandel is clearly a man of the left. "I think Karl Marx had some brilliant insights that help us understand the inherent destructiveness of our economic system. The work of the Marxists in exposing the role of law as a reflection and protector of economic power has been a powerful influence on my intellectual work."

He added: "Marx stands in the great critical Jewish tradition. I think our imposed marginality, combined with our urbanism, internationalism and literacy, is what has accounted for our prodigious production of radicals, from Marx to Sigmund Freud."

Mandel, who occasionally attends the Narayever shul, an egalitarian Conservative synagogue in downtown Toronto, was a visiting professor of comparative constitutional law at the Hebrew University in 1998. "It was a great experience. My wife, Karen Golden, and I want to spend more time in Israel. We will be there for a few months in 2001."

While living in Jerusalem, he participated in Peace Now demonstrations and protests and followed the workings of Israel's Supreme Court.

A supporter of the Oslo peace process, he thinks that the concessions made by Prime Minister Ehud Barak in Camp David last July are a good basis for a lasting agreement between Israel and the Palestinians. "The alternatives are unacceptable. More war, more hatred. More death, for Palestinians and Jews alike."

He disagrees with the judicial activism of Israel's Supreme Court. "I generally don't like it. Usually, it's very conservative. And it's a symptom of a democratic deficit in society. People shouldn't have a few judges decide their important questions on the pretext of interpreting meaningless texts.

"The Israeli court under Barak is a unique exception in that its decisions have been universally progressive. But I still think this kind of elitist decision-making is dangerous, precarious and a bad sign of a deterioration in Israeli political life."

Mandel, the author of a book on the Charter of Rights and Freedom, dissents from the conventional view that it enhances democracy in Canada. "Quite the contrary. One thinks of the Ernst Zundel verdict. Freedom of expression, according to our current chief justice who wrote it, includes the right to tell deliberate Nazi lies."

He agrees with a recent Canadian Bar Association report that racism is rife in Canada's legal profession. "Racism is the symptom, not the cause. Social inequality hits certain ethnic groups harder than others. It always will."

Mandel, the father of three children from a previous marriage, Max, Giulia and Lucy, once entertained ambitions of being an opera singer. He set that dream aside when he studied law, yet singing remains one of his passions. He has been a featured soloist with the Jewish Folk Choir and has appeared at Friends of Yiddish summer concerts. In Italy, he frequently presented Jewish music concerts for various Jewish communities.

For Mandel, singing is ultimately a refuge from the harsh realities of life. "As singers know, singing doesn't relax; it thrills."

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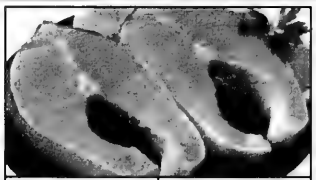

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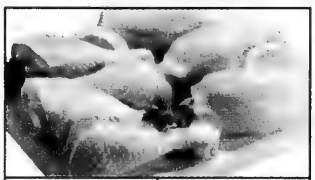

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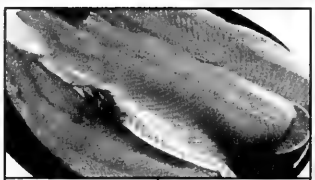

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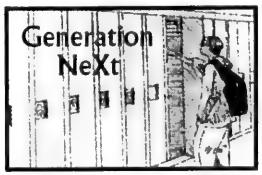

This is a new monthly column written by a high school student.

The Jewish spark

By GILA ASHTOR

We are small, but we are many.
We are young, but we unite.
To the candle of continuity
You are the flame, and we're the light.

I want to start off on the right foot so I am going to be honest with you. I'm not good at science or biology or chemistry or physics.

In fact, for four years now, I have been approaching every teacher in the Community Hebrew Academy of Toronto's science department with the same question, hoping that perhaps science could answer what logic could not.

In the spirit of a 17-year-old member of Toronto's Jewish community, I have always wondered how a history that resonates with the world's cruelest persecutions, pogroms and exiles, has not extinguished the light of the Jews. And the reason I chose my high school science department is because if the Jewish people can be compared to light, then perhaps physics could explain our enigma.

Needless to say that science had no answers, only that I am part of this miracle, and that you who read this are the rest.

Everyone knows that the two elements that magnify a candle's beauty are the flame it produces and the light it exudes. What we already know is that without the flame there is no light. What I only recently discovered is the second condition for our success: that without the light to illuminate the world, there is no flame to flicker.

Our parents and grandparents are the flame of this Jewish equation. They are the builders, pioneers, makers of our lifestyle. Together they have struggled to build our schools, establish our synagogues, design our institutions. Carefully, these architects of our community have infused our lives with a strong sense of Jewish identity and pride, and have paved the way for our social, cultural, and religious freedom.

But two conditions are needed for energy to spread, and whether it is through being students at a Jewish day school, members of Jewish youth movements, counsellors at Jewish camps, or just teenagers who follow the modern achievements of Jews around the world, it is we who transmit the radiance of the candle they ignite and carry the torch of their past towards the future.

Yes, we have been spared the horrors of witnessing the Holocaust, but by spending "teenager time" on the March of the Living, we are trying our best to honour the past of our predecessors.

Yes, we have never petitioned for our places in universities, but joining Jewish organizations at York University, or volunteering for NCSY, UJA or the JNF, is saying, as loudly as we can, that all the founders, makers, creators and supporters of the Jewish community have given us so much for so long, and that now we are ready to give some back.

For the next while, I shall try my best to depict the way my peers, youth members of the Jewish community, affect the future of Jewry; and by establishing information networks throughout schools and organizations, I hope to compile my columns in ways that represent each issue with justice and flavour.

After all, what I learned the hard way is what you don't need physics to understand: that to the candle of Jewish continuity, you are all the flame, and we youth are the light.

Anyone who wishes to help me in the undertaking of this exciting task, either by interview, with an opinion, or with ideas, please contact me by e-mail: isgila@home.com

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A Psychological & Political Analysis
Wed. Nov. 22, 2000, at 8 p.m.
Dr. Norman Doidge

Dr. Norman Doidge is a political commentator for the *National Post*, an award-winning author, research psychiatrist and head of long-term psychology for the Department of Psychiatry, University of Toronto.

The Internal Political & Social Implications
Tue. Dec. 5, 2000, at 8 p.m.
Shira Herzog

The co-host of *Israel Today*, a weekly television program, Shira Herzog is Vice-President of the Kahanoff Foundation, a private organization active in Canada and Israel, and a regular columnist for the *Canadian Jewish News*.

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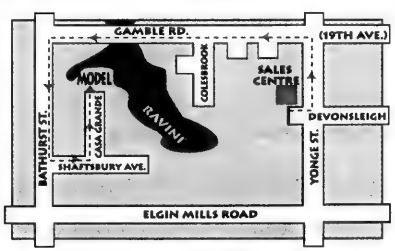

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Lipstadt 'grateful' to have tangled with Irving

By RON CSILLAG
Staff Reporter

TORONTO — It had to happen sooner or later: A legitimate historian is sued by a Holocaust denier for impugning the latter's "good name."

Deborah Lipstadt says she's glad she was able to respond.

The Emory University professor of Jewish and Holocaust studies, told over 1,000 people at Adath Israel Congregation last Saturday night at the kick-off to Holocaust Education Week: "I stood up for victims and survivors and those who cannot stand up for themselves. Someone had to do it, and I'm profoundly grateful that I was the one."

Holocaust Education Week

In a case that made headlines around the world, Lipstadt, author of the 1994 work, *Denying the Holocaust: The Growing Assault on Truth and Memory*, was sued for libel by notorious British pseudo-historian David Irving, who alleged Lipstadt had damaged his reputation by referring to him in her book as among "the most dangerous" Holocaust deniers in the world.

Last April, a British court not only vindicated Lipstadt and established the Holocaust as fact, but was critical of Irving, saying he had persistently and deliberately misrepresented and manipulated historical truths, and is an active and pernicious Holocaust denier.

It may sound like a complete and satisfying victory, but it was hard-fought and difficult.

For 10 weeks, Lipstadt and her lawyers had to listen to Irving's "painful and horrible" rantings about how Adolf Hitler never knew about the Holocaust, how the gas chambers were erected for the amusement of tourists, how "only" a few thousand Jews perished at Auschwitz, and how Lipstadt was leading an international Jewish conspiracy out to get Irving.

In an informal, anecdotal talk, Lipstadt said it was difficult for her to keep quiet in the face of that vitriol.

She did not testify "because I didn't want to engage [Irving] in debate. By ignoring him, we wanted the judge to think this was all garbage."

Unlike libel in the United States, the onus in Britain is up to the defendant. Lipstadt had to prove her allegations were true.

So her lawyers shifted the emphasis to Irving.

"We decided to put Irving on trial, to focus the spotlight on his work. We dissected his work on the Holocaust, and proved it was false – what one expert called 'a tissue of lies.' We made him defend what he wrote."

One example of Irving's mind-set, Lipstadt noted, was that when he re-published his 1977 book *Hitler's War*, he omitted all mention of the Holocaust. When someone asked why, he reportedly responded, "When something didn't happen, you don't dignify it even with a footnote."

Neither did survivors testify. "We didn't feel it was ethical for a survivor to have to confront this man."

However, she said, the "most emotional" part of the trial was survivors' testimony, submitted as evidence, testimony that was gathered in the immediate post-war period.

She also decided to keep the trial out of the press as much as possible "because a person like David Irving lives and breathes publicity."

Irving was kicked out of Canada permanently in 1992 when he defied an immigration ruling that sought to keep him out of the country for some speaking engagements. He's also banned from Germany, Australia and other countries.

Lipstadt's trial cost about $3.5 million (US), with $2 million of that shouldered by her publisher. Irving was ordered to pay

Deborah Lipstadt

150,000 British pounds to the publisher, Penguin U.K., and Lipstadt has applied to the court to seek payment of her costs from him. If that's successful, many believe Irving would be bankrupted.

Lipstadt has been hailed a hero, but it's an epithet she discourages.

"I'm not a humble person," she said to chuckles, "but I don't see myself as a hero. A hero is someone who has a choice, and chooses to act heroically. This had to be fought."

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גידי קורן וחברים

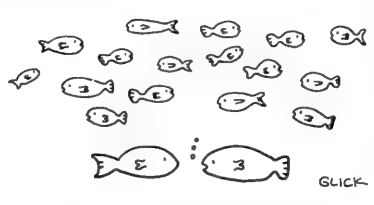
נמר בא העירה-יורם פירוצקי

העיר אוקוויל צהלה ושמחה, וזה בלי קשר לאחשוורוש וחבריו. פשוט הגיע לעיר נמר ולא של נייר, אלא נמר אמריקני יפה תואר שעל ראשו כובע מצחייה של נייק, מחבט גולף בידו ונשא כלים לציד. ולמי שלא ניחש עדיין, מדובר כמובן ב Tiger Wood, שבלי חברבורות מצליח לטרוף ללא רחמים יריבים מכל קצוות תבל. אז מה הפלא שאוקוויל תגנה כשאליפות קנדה הפתוחה נערכה במועדון הגולף של העיירה. לכבוד הארוע שיידרות של מכוניות, בעקר ממוצא אירופאי מיוחס זרמו לעיירה הקטנה. מאחר שאבות הישוב ראו את הנולד, תמרורי אין חניה עם אזים בגרידה צצו בכל רחוב נידח. כך הפכו חניות בבתים פרטיים, כנסיות ואפילו בתי ספר ציבוריים למכרות דולרים. כנסייה אחת ברת מזל שממוקמת בטווח חצי סיגריה משער הכניסה גבתה 30 דולר. אך כל זה כאין וכאפס לעומת מֶטֶר המזומנים שירד על מועדון הגולף. בארבעת ימי התחרות נמכרו כל שלושים וחמישה אלף הכרטיסים היוקרים, וזה כמובן בזכות הנמר שהפך כבר מזמן לאליל ההמונים. וכל זה למרות שכל מה שהוא יודע לעשות מתבטא בחבטות אמנותיות על כדור קטן ומסכן. וכך בזכות הנמר אנו לומדים פעם נוספת מה באמת חשוב בחיים.

תמונה שווה אלף מלים

בתחילת אוקטובר פרסם הניו יורק טיימס תמונה של שוטר ישראלי עם אֶלה שלופה בידו ופניו מעידים שהוא צועק, ולפניו עומד צעיר שחרחר שדם זב מראשו. כותרת התמונה מסבירה ששוטר ישראלי וצעיר ערבי פצוע מיצגים את מה שקורה בישראל. לא עוברות כמה שעות ומסתבר שהצעיר הפצוע הוא סטודנט יהודי מניו יורק שנשלף על ידי אספסוף ערבי ממכונית ואחר כך ניסו להרוג אותו, ואילולא השוטר הישראלי, כנראה שהיו מצליחים במשימתם. סיפור התמונה הזו ופירושה המוטעה הם הדגמה מוחשית לחוסר החבנה הבסיסי למה שקורה שם: ערפאת התחיל במהומות כדי להשיג יותר במשא ומתן, וזאת למרות שברק הציע לו יותר ממה שהקונסנזוס הישראלי התכונן לתת. וכדרכם של מעשי איבה, הם מתפשטים, וכתגובה על חילול קבר יוסף הקדוש בשכם, ניסו תושבי טבריה לפגוע במסגד בעיר. ואז אידע הליקי המחריד בראמללה, ועושה רושם שהשלום יצטרך לחכות כמה שנים טובות. זוהי מלחמה שותנהל לעיני מצלמות הטלביזיה שידאו ילדים פלשתינאים מתים שהאמהות שלהן עודדו אותם, או לפחות לא מנעו מהם לזרוק אבנים. זו מלחמה שישראל תצטרך להלחם בראש שקול, בקור רוח, ובשום אופן לא על ידי חמומי מוח. אפשר להגיד על ברק מה שרוצים, אבל אי אפשר להגיד שהוא לא נתן צ'אנס לשלום, גם עם הפלשתינאים וגם עם סוריה.

SHMOOZIN



"But how will I know which one is my basherte?"

STARLIGHT, STAR BRIGHT: The Earl Bales senior woodworking shop created some of the horses to be hand-painted by local celebrities and auctioned at Starlight Gala 2000. The Nov. 18 event is a fund-raiser for the Starlight Children's Foundation Canada, an organization that grants wishes to seriously ill children. From left, Sol Goldberg, Phil Kommitt and Jim Spergel put finishing touches on one of the horses. [Elaine Ross photo]

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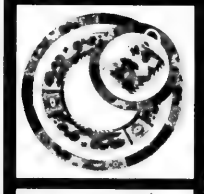

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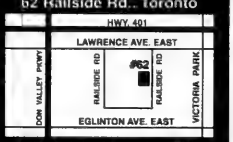

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All about prayer

Books
Bernard Baskin

***A Guide to Jewish Prayer*, by Rabbi Adin Steinsaltz, Random House, $42.50**

The author of this comprehensive guide compares the siddur to a garland of flowers because it intertwines all the strands of Judaism and encompasses the many fields of Jewish creativity. It contains, he points out, exalted poetry as well as matters of ritual procedure, prayers that deal with the most intimate details of individual needs and problems, supplications reflecting the sorrows and aspirations of the nation, and prayers that touch upon the entire cosmos.

A Guide to Jewish Prayer contains a wealth of information. In which direction, for example, should the synagogue face? Certainly, toward the east. However, states the author, "This eastward orientation was only a general direction, not adhered to everywhere, since it was not always possible to construct the building to face the precise direction."

Then this surprise: "In fact, however, to the extent that there is, in the Jewish world-view, one particular direction that has an element of sanctity to it, it is not the eastward direction but the westward. It was in this direction that the Tabernacle in the desert faced, as did the Temple."

To achieve "kavanah," or concentration in prayer, it is necessary to shut out all distractions. The Sages have always warned against conversation in the synagogue even if the subject is neither trivial nor prohibited.

By the same token, it is improper to bring small children to the synagogue if they have not yet learned how to behave properly. "However important it may be, educationally, for children to visit the synagogue and to feel a sense of identification with it, care must be taken that this be done in such a way as to inculcate a proper attitude of respect."

If one hates another person in the congregation, for whatever reason, he ought to pray in a different synagogue. The author writes that "the women's gallery is built as a separate section of the synagogue, in order to reduce any admixture of emotions and sensitivities of another kind in the duration of the prayer. Obviously, partitions, as such, cannot prevent a person from thinking about anything, but they can at least minimize those thoughts that are stimulated by sight."

The head covering as a mandatory custom for men is fairly recent. It seems that formerly, Jewish men did not cover their heads at all times. However, the custom of wearing a head covering has spread throughout the Jewish world and has been accepted as normative in our times. It has even become a kind of symbol for religious observance.

This work includes chapters on prayer – daily, Sabbath and holidays – the yearly cycle of synagogue Bible readings, the history and architecture of the synagogue, the role of the rabbi and cantor, and the place of music in the service. It also includes a glossary, a bibliography and biographical sketches of the rabbis who were instrumental in creating and ordering the prayers through the ages.

Everyone can learn from this detailed and authoritative study by a renowned scholar. But as an exponent of traditional Judaism, Rabbi Steinsaltz has nothing to say about prayer as practised by other approaches to Judaism, or about new and experimental forms of worship.

Rescuing orphans from Ukraine

Roots & Remembrance

By ZE'EV GLICENSTEIN

In the summer of 1920, Elie Heifetz, a Jewish professor from Ukraine, came to North America with documented reports that war and pogroms had left an army of 137,000 homeless Jewish orphans in Ukraine. Heifetz found the doors firmly closed against this class of refugee in the United States – but not in Canada.

Mrs. Lillian Freiman of Ottawa, a tireless figure in welfare and charitable work, took up the cause of these destitute children. She, along with the newly formed Canadian Jewish Congress and others, sent a stirring message to all Canadian rabbis and presidents of congregations just before Rosh Hashanah, describing the children's plight and seeking would-be adoptive parents.

Encouraged by the strong response, the group forwarded a request to the federal Department of Immigration and Colonization for permission to bring in 1,000 orphans. The department responded with permission to admit 200. Thus began a heroic rescue mission that Arthur D. Hart, writing in his 1926 book *The Jew in Canada*, describes as "one of the romances of Canadian Jewish life."

Rousing meetings were held in Jewish communities from coast to coast, stirring messages read from every synagogue pulpit. An urgent national conference was convened on the issue at the Chateau Laurier Hotel in Ottawa in October 1920.

In November, Mrs. Freiman and Miss Ida Seigler visited Jewish communities from Halifax to Vancouver. Funds were raised in every quarter. Adoption offers poured in by the hundreds, of which 228 were approved. In February 1921, members of the newly chartered Jewish War Orphans Committee of Canada sailed for Europe.

Reaching Warsaw, the rescue team was not prepared for what they encountered. "The Jews in Ukrainia have been in Hell," one worker wrote. "Young girls come here with the most heartrending stories. I am made sad from morning until night."

In Rovno, they found "children of perhaps four or five with features of aged persons, eyes sunken, cheeks nothing but skin and bone, bodies almost mere skeletons." The committee's Dr. Leavitt examined more than 1,000 children and found only 46 who met the health standards that Canada set for immigrants.

As medics examined thousands of children, workers sought Jewish civic records, eager to collect family information in order to keep siblings together. Finding many records destroyed, they visited old residents who had known the parents of the orphans in towns in the Zwihil, Chudnow, Zhitomar and Felstin districts.

Meanwhile, officials and would-be parents in Canada were growing impatient. The committee received a cable requesting that they reduce the number of children to 150, and return with some of them soon. But there were hurdles and complications to overcome. Where could they be housed en route? And how could they travel across international lines without official documents?

Telegrams flew back and forth concerning itinerary, clothing, food and travel arrangements. The first party of 51 boys and girls was taken to Vienna, and then to Antwerp, where they waited for official documentation to arrive from Ottawa. Eventually, another 95 orphans joined them.

The group left Europe on a steamship specially equipped with a kosher kitchen, and reached Quebec City on Aug. 20, 1921. The next day, they were disbursed to welcoming homes across the country. Hart reports that 34 were united with relatives, that many did exceptionally well at school, and that all were "giving promise of becoming good citizens… in an environment which will enable them to live the true Jewish life."

How did these 146 children ultimately fare in Canada? They or their family members are invited to write to me with their stories, c/o Roots & Remembrance, at *The CJN*.

Jewish Life

Kosher vegetarian alternatives

By MARK MIETKIEWICZ

In my last column, we began our look at Jewish vegetarianism and the places where you can find information on the World Wide Web. From gefilte fish to kreplach to chicken soup, meat and fish have become central to the Jewish palate. So finding vegetarian replacements that maintain links with our tradition can be a bit of a challenge.

The single-best kosher vegetarian recipe site that I came across draws its suggestions from the Jewish cuisine newsgroup **[http://www.cyberkitchen.com/rfcj/category.cgi?category=VEGETARIAN]**.

There are over 150 recipes here and there's an added bonus. The site starts with some biblical and talmudic sayings about vegetarianism, and even quotes Isaac Bashevis Singer who, when asked if he was a vegetarian for health reasons, answered: "Yes, for the chicken's health."

The Kosher Kitchen Vegetarian Cuisine Web site is also worth a visit **[http://www.screamingmeemies.com/kosher/]**. There's quite an eclectic assortment of recipes here.

Beit HaChatulim describes itself as a Jewish Vegetarian Homeschool **[http://www.geocities.com/Heartland/Hills/1259/]**. Not only will you find out their philosophy about homeschooling but you can pick up some tips on preparing Garlicky "Cream" of Celery Soup, Pumpkin Biscuits and Corn Bread... I particularly like the recipe titled "Not-Chicken Soup." You can find a large selection of Jewish vegetarian books along with some excerpts at **[http://www.micahbooks.com/jewishvegbooks.html]** and yet more Jewish recipes at **[http://www. geocities.com/Heart land/Hills/1259/bhfood.htm]**.

One of the biggest challenges facing kosher vegetarians is Passover. As they point out at Beit HaChatulim, once you rule out meat, fish, beans, rice, corn, and peas and anything chametz, putting together a vegetarian meal is difficult, but not impossible **[http://www.geocities.com/Heartland/Hills/1259/vegypass.htm]**. The about.com site has some suggestions for meatless seders that can be enjoyed yearround such as Cauliflower Fritters and Broccoli Knishes **[http://www.vegetarian.about.com/food/vegetarian/library/weekly/aa041000a.htm]**.

And over at Vegetarian Fatfree Passover Recipes, you'll find Seven-Vegetable Stew, Cabbage Soufflé Pudding and Strawberry-Rhubarb Compote **[http://www.sunvalleyfinefoods.com/Jewish1.htm]**.

There are many more general vegetarian recipes out there on the Internet. Yahoo's index is found at **[http://dir.yahoo.com/Society_and_Culture/Food_and_Drink/Cooking/Recipes/Vegetarian/]**.

There are a couple of Usenet newsgroups geared toward vegetarians **[news:rec.food.veg]** and **[news:rec.food.veg.cooking]**. Or you can join a general (not specifically kosher) e-mail list for vegetarian recipes **[http://www.egroups.com/group/Veg-Recipes]**.

Jewish Vegan/ Vegetarian Singles can be found at **[http://www.jewishvegan.com/singlejvveg.html]**. You can even get a free e-mail account that ends with @jewishvegan.com.

You can still keep kosher and vegetarian even if you're on the road. The Kosher Restaurant Database **[http://shamash.org/kosher/krestquery.html]** has information about almost 300 restaurants around the world where you can enjoy a kosher vegetarian meal. The Jewish Vegetarians of North America maintain a Web site at **[http://www.orbyss.com/jvna.html]** as does jewishvegan.com **[http://www.jewishvegan.com/restaurant.html]**.

To find out more info about Israeli vegetarian organizations and restaurants, go to the listings at the World Guide to Vegetarianism **[http://www.veg.org/veg/Guide/Israel/all.html]**.

If you really want to be pampered and well fed, there's the Israeli vegetarian village of Moshav Amirim **[http://www.tour-israel.co.il/ upGalil/upGalil002.html]**. The moshav offers a bed and breakfast 15 minutes from the old city of Safed.

And if you are thinking of settling in Israel, military service no longer means an end to a vegetarian lifestyle. According to the *Jerusalem Post*, the Israel Defence Forces Nutrition Division has introduced vegetarian rations following years of complaints from hungry vegetarian soldiers in the field **[http://www.jpost.com/Editions/2000/09/12/News/News.12046.html]**. "The battle ration revolution has produced two new options: a baked macaroni-vegetable dish or rotini with vegetables in sauce."

B'tayavon and es gezunterheit.

***

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at highway@home.com.

A unifying force?

By RABBI YECHIEL BEN AYON

It is said every bird has wings, a right wing and a left wing; the brains, however, are always in the centre. That centre (and indeed virtually the entire left) has now, in light of the violence of the Palestinian uprising, significantly shifted to the right.

Whether the government of Israel will now form into one of unity or not is not important. The people of Israel have already unified. This unanimity sees the peace process as no more than the wishful thinking that it had been. It realizes that the path towards coexistence needs a totally different approach.

Fully discounting two-thirds of the population, it was always the sentiment of the mainly Ashkenazi "elite, old guard" in Israel that the voice of the second Israel – Sephardim and Russians need not be taken too seriously. As these groups did not have a tradition of democracy, not being privy to the democratic process in their lands of origins, this logic concluded that they were less than ready to participate in the apparatus of decision making.

For better or worse, for 2,000 years Sephardim have lived in Arab Muslim lands. Even the most obstinate mind would concede that this experience could offer some insight into the mindset of this Arab Muslim world.

There exists in the Arab Muslim world an integral and venerable method of conflict resolution, best illustrated in the bazaar. A vendor sets out his wares, never divulging their final price. The buyer can only demonstrate casual curiosity; to show genuine interest is an immediate disadvantage. The vendor then proposes an exorbitant price; to this the buyer feigns insult and counters with an impossibly low price. It is the vendor's turn now to express his indignity and dismissively offer a lower price. The bantering now begins, back and forth. It is not in earnest, however, until one party ceases dealing. Either the vendor dismisses the buyer or the buyer walks away. They both need each other, and they both want to conclude a deal. The buyer desires the item as much as the vendor desires the profit.

It is now that the advanced methodology of bantering comes into play. Both need to dig in their heels and to show stubbornness. The one that concedes is in bad form; he is the weak one. If he is the vendor, an even lower price will be sought; if he is the buyer, he will have to pay more.

One should not be angry or dismayed by the actions of the Palestinians. Rather we should be thankful. Finally, at last! A wake-up call. What had been an ignored mantra of the left is now self-evident to all: Fairness and concession are not respected but rather seen as a mark of weakness and gullibility, one to be taken advantage of. Negotiations with the Palestinians are much like the bargaining banter between a bazaar vendor and a buyer, only in this instance it can prove deadly.

The right's embrace of welcome of the left into their ideological camp should not be one of triumphant " I told you so." As Jews, our unity is paramount. I pray for the day when the demarcation of right and left will blur. In fact, I pray for the day when the right (myself included) will also march to the left and conclude the peace and coexistence we both want and need, right and left, Israeli and Palestinian. Only I pray that there will not be in it any trace of weakening or gullibility.

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Teaching children the business

By FRANCES KRAFT
Staff Reporter

TORONTO — Lee Hausner feels the "business of family" is as important as the "business of business."

The California psychologist, author and business consultant will be in town next week to discuss Preserving Jewish Values in an Affluent Society. She will speak at Beth Tikvah Synagogue on Nov. 8 for Connections, the main event run by UJA FEDERATION's Women's Campaign & Advocacy.

Hausner's parenting advice applies across the economic spectrum, although her area of specialization focuses on psychological issues involving wealth and wealth transfer, a hot topic with the proliferation of young, newly wealthy dot.com entrepreneurs and investors.

"Suddenly everybody's talking about affluenza [a feeling of entitlement]," says Hausner, who began her career working in an Oakland ghetto prior to a 19-year stint as senior psychologist for the Beverly Hills Unified School District.

On the Web site of Dodd/Hausner and Associates, her consulting group dealing with problems confronting wealthy families and/or those involved in a family business, Hausner advises, "It is never too late to unspoil your children."

As evidence, in a phone interview from New York, the frequent traveller – a married mother of two grown children and new grandmother of one – cited a client family that included five baby-boomer siblings whose grandfather had created the family wealth. The grandchildren, all married with children, didn't realize they were overspending $9 million a year. Although it took a lot of work, Hausner reports that they are now on budget – a concept once foreign to them. Their children, she added, will not be raised with the concept of "anything I want."

In fact, Hausner recommends that children as young as eight be given the opportunity to serve on a junior board in families that have family foundations. Those families can allocate $1,000, get the young cousins together and help them make decisions, she suggests.

"Do you know how empowering it is to say to an 8-year-old, 'We can help the world. You find an organization that really needs the money and write a report about it.'

"Do you know what a great learning experience that is?"

Successful parents, regardless of income levels, raise children to be emotionally secure and able to contribute to the world, Hausner believes.

To achieve that end, she advocates strategies that are perhaps more familiar in the business world: family meetings, identifying values, learning to communicate, successfully dealing with conflict, and building a strong family team.

Common mistakes parents make include not according their children the same courtesy they would to business associates and telling their children what to do, she said. The latter "destroys their ability to be competent."

In language that reflects her business bent, she refers to four types of "capital" that are important for affluent families to preserve: human, intellectual, financial and social. That requires an "action plan," she says.

Affluence does not signify a dollar amount, Hausner noted. She equates it with "any point you have disposable income about which you make choices – more than you need to feed, house and clothe your family."

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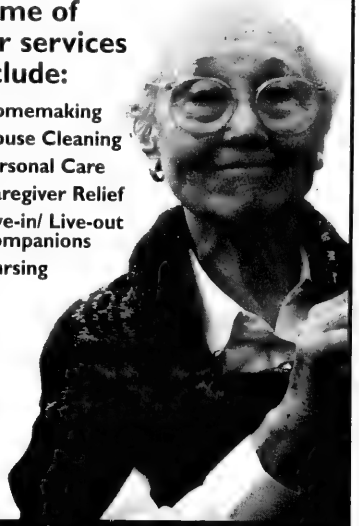

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'GOOD FOOD BOX' NOW AVAILABLE TO KEHILLA TENANTS: Debbie Field, executive director of FoodShare Toronto, and Gordon Wolfe, executive director of Jewish Family & Child Service, are all smiles at the launch of FoodShare's Field to Table project at three low-income apartment buildings affiliated with the Kehilla Residential Programme. The project, which will be subsidized by JF&CS at the three buildings for the next six months, provides boxes of fresh produce for a modest price. Circle of Care is also involved in the initiative. [Frances Kraft photo]

Author discusses the history of looted art

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Although paintings looted by the Nazis in France were scattered to the winds after Germany's defeat in World War II, none ended up in Canada, says an American journalist.

Hector Feliciano, author of *The Lost Museum: The Nazi Conspiracy to Steal the World's Greatest Works of Art*, said he knows of no such pieces that found their way here.

He made his remarks at a recent lecture at the Art Gallery of Ontario.

In introducing Feliciano, AGO director Matthew Teitelbaum disclosed that he has launched an investigation concerning the provenance of its own holdings.

"We don't anticipate difficulties with our collection," he said, adding that the AGO is an institution that values transparency.

Feliciano, in a slide lecture, described Germany's looting of French private collections, largely Jewish-owned, as "the most methodical and systematic" in history.

In Paris alone – the art centre of Europe – the Nazis grabbed 203 collections containing over 100,000 pieces.

The Germans did not consider it theft. "They really thought it belonged to them," he said.

And they did not destroy their extremely detailed inventory of stolen art, he noted. "The Nazis were so organized they had lists on everything."

The looting began as soon as Germany conquered and occupied France in June 1940.

Top Nazi leaders, notably Adolf Hitler and Hermann Goring, were ardent art collectors. Particularly interested in Germanic, Dutch and Flemish masters, they deplored modern art as "degenerate."

They targeted the exquisite collection of the Rothschilds and of consummate collectors like Paul Rosenberg.

Feliciano believes that his acclaimed book set into motion a chain of events that enabled families to reclaim looted paintings, some of which are still unaccounted for.

In his view, there has been a positive "sea change" in the attitude of private collectors and museums toward looted art.

Nevertheless, some museums in possession of such works are still "dragging their feet" in resolving ownership claims.

By his estimation, Russia has the largest collection of looted paintings and Judaica, upwards of 500,000, in the world. He doubts whether the Russian government will return it.

Feliciano suggested that unwitting buyers of Nazi-looted art face the prospect of losing their investment.

He also spoke to a Lion of Judah luncheon sponsored by the UJA FEDERATION's Women's Campaign & Advocacy.

Hebrew language focus of outreach

By LEILA SPEISMAN
Staff Reporter

TORONTO — During the month of November, more than 1,000 classes teaching Jews to read Hebrew will be offered across the United States and Canada.

It is all part of READ HEBREW AMERICA/READ HEBREW CANADA, a program organized by the National Jewish Outreach Program in New York.

A media release says that more than 15,000 unaffiliated and marginally affiliated Jews are expected to participate. To encourage those for whom English is not their first language, in certain locations NJOP will offer materials in Russian and Spanish. The organization expects to offer a French version next year.

Rabbi Ephraim Buchwald, founder and director of NJOP, says that "the Hebrew language has held Jewish people together for thousands of years. With the Middle East crisis of great concern to Jews worldwide, [this program] will provide participants with the knowledge that they are helping to ensure the ongoing vitality of Jewish life on this continent."

Students who complete the course this year will be presented with a mezuzah designed by well-known Israeli artist Yaacov Agam. This is a way, the media release says, "to emphasize the relationship between Jewish literacy and Jewish pride," as it will "help participants acknowledge and heighten their Jewish identity each time they walk past their doorpost."

The program is being offered at many locations across Canada. In Toronto, participating organizations include Chabad Lubavitch, the Sephardic Kehila Centre, Or Hadash Congregation in Newmarket, Kehillat Shaarei Torah, the Jewish Russian Community Centre, Pride of Israel, Beth Tzedec, Holy Blossom and Anshei Minsk.

In Montreal, classes will be held at McGill University Hillel, Shaar Hashomayim, Beth Ora, and Congregation Tifereth Beth David Jerusalem.

Other locations are Shaaray Tefilah in Vancouver; Tiferes Israel in Moncton; Sgoolai Israel in Fredericton; The Atlantic Jewish Council in Halifax; Machzikei Hadas and Beth Shalom in Ottawa; Beth Israel in Kingston; Shaarei-Beth El in Oakville; and the Yeshiva of Hamilton and Chabad Lubavitch in Hamilton.

For more information, or to check addresses or updated locations, contact the National Jewish Outreach Program Web site, www.njop.org.

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Greater Toronto Area

Sandra Mendlowitz

Anxious children need to learn to cope

This is the second part of an ongoing series on current issues facing kids in the classroom.

By ANNA MORGAN
CJN Staff

TORONTO — What if my mommy never comes back to pick me up? What if no one likes me? What if I flunk the test?

Everybody experiences anxiety at some point in their lives. But for some children, worry over the "what if" questions can be so extreme that they can't function on a day-to-day basis.

For these kids, the classroom can be a frightening place, says Trina Epstein, PhD, a psychologist at the Child Health Unit at the Toronto Western Hospital.

The Canadian Institute of Child Health has recently identified mental health as a general area of concern.

The Anxiety Disorders Association of America has reported that 13 percent of children between the ages of nine and 17 are affected by anxiety disorders.

"This statistic is probably true in Canada as well," Epstein said.

Sandra Mendlowitz, PhD, is a psychologist on the anxiety disorders team at the Hospital for Sick Children who also works at the community-based Markham Stouffville Hospital.

At a recent conference she attended, anxiety was labelled the number 1 disorder in North America.

"In fact, 60 percent of the current referrals at Markham Stouffville are anxiety related," she said. "The second most common referral is depression."

"There is a definite link between anxiety and depression. They tend to occur together," Mendlowitz said.

Anxiety disorders can be seen in a spectrum of children and can be detected in babies as early as 21 months, said Katharina Manassis, MD, who is a child psychiatrist and director of the Anxiety Disorders Team at the Hospital for Sick Children.

In her book, *Keys to Parenting your Anxious Child*, Manassis states that "childhood anxieties are not as transient or harmless as once believed."

There are many different types of anxieties, Manassis said in an interview.

Some children suffer from separation anxiety – they're afraid to leave their parents; some children are socially phobic – they're afraid to mingle with their peers.

When the problem isn't dealt with in its early stages and the children are forced to continue struggling with their anxieties, there is an increased risk of social impairment and the development of a poor sense of self-esteem, Manassis said.

However, anxious children can be helped to overcome their difficulties, and parents and teachers can be an important part of the solution, she said.

"It is important for parents and teachers to

Continued on page 25

Greater Toronto Area

Katharina Manassis

Trina Epstein

'Kids are living in more complicated society'

Continued from page 24

learn to identify the symptoms of those children who are affected and then be able to intervene in a positive way," Epstein said.

"Cognitive behavioural therapy (CBT) is an approach which takes into account four elements that affect all children with anxiety disorder – physical, emotional, cognitive and behavioural."

With CBT, the children are taught to see the connection between what they're feeling physically, their emotions, what they're thinking in their heads, and then how they behave, Epstein said.

"The hope is that the next time they are faced with whatever is scaring them, the CBT approach will help the kids face and reappraise their worried thoughts."

"CBT is much more effective when it is combined with parental involvement," Mendlowitz said.

"The parental involvement is important because we can teach parents exactly what we teach the child so that parents can help the child become an active coper."

However, the therapy must be applied gradually so that the child does not experience failures in the process, Epstein said.

Manassis, Epstein and Mendlowitz have also put together a Teacher Resource Guide for Understanding Anxiety in Children.

"Schools are where the kids are spending their whole day," Epstein said, "and if you don't involve teachers, you are missing a very important piece of the work that needs to be done."

Very often, these children are the silent sufferers in the classroom and are therefore ignored. They aren't typically the ones who are throwing the pencils. However, she said, some anxious children do act out and it is often misdiagnosed as attention deficit disorder.

"Right now," Epstein said, "teachers seem to know very little about identifying children with anxiety disorders. There are certain cues that teachers should be looking for. And if certain behaviours are continued over a sustained period of time, then the teacher should be bringing this to the attention of the parents.

"Unfortunately, very little about mental health is covered in teachers' colleges. If teachers knew more about the relationship in children between thoughts and feelings and behaviours, I believe that it could take us far.

"You could do a little piece of prevention right there in the classroom."

Today, it has become much more important for teachers and parents to understand and identify anxiety disorders, Mendlowitz said.

Kids are living in an increasingly more complicated society and the pressures can be more intense. Computers are isolating kids, and isolation builds anxiety.

Furthermore, in years past, kids who suffered with anxiety disorders were mislabelled and were forced to drop out of school. Now we can help them cope, she said.

As to whether anxiety disorders are more common in the Jewish community, Epstein noted that many of her clients are in fact from Jewish families.

"So it begs the age old question – Are there more anxiety disorders in the Jewish community or are Jewish families just more likely to seek treatment?

"It's hard to know if there's a relationship," she said.

However, she said, "you see a lot of anxiety disorder in children who are perfectionists and high achievers, where academics are very important. You also see a lot of those very same features in the Jewish community."

Effective November 4, 2000 the First Narayever Congregation, an egalitarian, traditional congregation, will be relocating to the First Unitarian Congregation at 175 St. Clair Ave. W. (south side, west of Avenue Rd.) for Shabbat (Saturday) morning services until the Spring of 2001.

Services will begin at 9:15 a.m.

Friday night and holiday services will be conducted at the Bloor Jewish Community Centre at Spadina & Bloor. Starting times will vary in accordance with the winter schedule. Please call the shul office at 416-927-0546 for information.

Rabbi Edward Elkin will preside at all services.

The Holocaust Memorial lecture on Saturday, November 4 will be held at the First Unitarian Congregation at 1:15 p.m. Eric Koch will be speaking on "The Predictability of Hitler".

All members of the community ar cordially invited to join us.

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Avie Bennett Negev Dinner honouree

By CYNTHIA GASNER
Special to The CJN

TORONTO — Avie Bennett is proof that there is no failure except in no longer trying.

Bennett, this year's honoree at the Jewish National Fund Negev Dinner, is an officer of the Order of Canada and the Order of Ontario. He failed to complete his university education but serves as chancellor of York University and has received two honorary university degrees.

He joined his family's business, Principal Investments, in 1948. A pioneer in the development of shopping centres in Canada, the company became Canada's largest commercial landlord. Then, after decades of success, it went into receivership in 1963.

Bennett paid off more than $1 million in personal guarantees over 10 years, and then started a business career again, forming First Plaza Inc., where he serves as chair and president.

He was on the board of McClelland & Stewart Ltd. when the publishing firm developed financial difficulties. Bennett bought the failing company from Jack McClelland and it has become Canada's premier publisher of award-winning internationally acclaimed Canadian authors, including Margaret Atwood, Anne Michaels, Robertson Davies, Alice Munro and Michael Ondaatje.

In an interview in his University Avenue office, the quiet-spoken honouree was reticent about speaking of his successes.

A devoted family man, he guards his privacy about his family, his wife Beverley, his six grown children and ten grandchildren.

He accepted the honour, he said, because "I admire the work of JNF. They are non-political and provide long-term benefits to all residents of Israel. It brings enjoyment to all the people and visitors as well as improving the environment."

Bennett was raised in a home steeped in Zionism. His parents, community leaders Archie and Sophie Bennett, married in Montreal in 1920.

His father was a well known philosopher and journalist who also built a giant real estate corporation. He was a founder and a president of the central region of Canadian Jewish Congress.

Avie Bennett

Bennet's mother became one of the builders and a president of Toronto Hadassah-WIZO, president of Canadian ORT and an active executive member in many other organizations.

The honouree attended the University of Toronto, where, he says, his interests were not in the classroom but in spending time in the library reading 20th-century novels and attending concerts and exhibitions. After leaving university, he joined Principal Investments, which amassed an empire of 35 shopping centres and land holdings.

As a patron of the arts through the Bennett Family Foundation, he has supported the National Ballet of Canada and other theatrical and music groups.

He is also a director of many community, business and academic institutions and endeavours, including the Doctor's Hospital Foundation, the Governing Council of the University of Toronto and United Way of Greater Toronto, and he is a canvasser for the United Jewish Appeal.

"When I met Avie Bennett some 20 years ago in his former life, when he was a very successful real estate executive and I was a real estate analyst, I was impressed when he changed direction," said Ira Gluskin, JNF campaign chair and a longtime business associate and friend of the honoree.

"Avie bought McClelland & Stewart. It was very important to our country, but it is difficult to make money in Canadian publishing. I believe that he did it in part for philanthropic purposes, which is not out of character for him," Gluskin said.

"The Negev Dinner has a long history – a tradition of honouring outstanding communal leaders and great Canadians. Avie is both categories"

The 2000 Negev Dinner will be held on Sunday, Nov. 26, at the Sheraton Centre Hotel. Bennett, 72, will be honoured "in recognition of his outstanding contribution to the cultural life of Canada and dedication to Israel."

The proceeds of the 47th Negev Dinner will be used to develop a tourist, recreational and visitors area on the historic Gilboa mountain range in the Lower Galilee area of Israel.

The campaign team includes dinner co-chairs, Dr. Lorna R. Marsden and Knowlton Nash, JNF Toronto president, Sandy Posluns, Tom Ungar, chair of the board, and 125 volunteers.

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Greater Toronto Area

Held helps immigrants settle in Canada

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Barbara Held, office services co-ordinator at the national office of Jewish Immigrant Aid Services is often first in the line of fire.

"I get letters from people around the world asking about Canada, or looking for relatives. I answer what I can, or pass on the request to representatives in the community they are asking about.

Spotlight

Barbara Held

"I could be the first person they've ever had contact with in this country," says Held, who has been at JIAS for four years.

The national office which oversees smaller cities across the country, is separate from the Toronto and Montreal offices which look after immigrants in those cities.

"Immigrants arriving in smaller communities such as Calgary, Vancouver or Edmonton typically see a social worker at a Jewish family services agency; we can provide any help they need with settlement or programming. I am on the phone regularly with people in these communities."

Held, who came from England about 25 years ago, edits the JIAS newsletter and maintains the organization's Web site, which provides updated information on the community. She also administers two endowment funds which go towards scholarships for new immigrants.

"It's a stressful job, but I enjoy helping people; it is especially important to me to help Jewish people.

"In one case, someone applied for refugee status in a small Canadian community. The executive director of that community asked me if I had any articles that could help with his case.

"I sent them all the clippings I had about the country involved, and I was told that that helped win the case. The fact that I was involved in helping a refugee stay in the country made me very happy."

She has also helped someone from Belgium find relatives here – Held found a similar name in the phone book – and a non-Jewish German man who was looking for former neighbours.

"I gave him some hints on where to begin his search. I am into genealogy, so I am very interested in people finding their roots. This is a great job for that."

Holocaust Education Week declared

TORONTO — Just as Ontario became the first jurisdiction outside of Israel to formally proclaim Yom Hashoah as a date of remembrance, the York District Board of Education became, in 1999, the first school board in Canada to formally proclaim a Holocaust Education Week.

On Wednesday, Oct. 26, that commitment was renewed as Holocaust Education Week was declared for the period of Oct. 28 to Nov. 9.

In his remarks before a meeting of the school board, school trustee Howard Shore noted that the Shoah was "the systematic, bureaucratic annihilation of 6 million Jews, including 1.5 million children, by the Nazi regime and their collaborators as a central act of state during World War II." While recognizing the Holocaust as a unique historical event, Shore stressed that the lessons of the Holocaust have universal application and therefore are important for all students.

"We cannot afford to allow our students and young people to forego the lessons of the Holocaust – the importance of diversity and the need for greater compassion and tolerance of others... Only through remembrance, teaching and understanding of the Holocaust can public consciousness be elevated and anti-Semitism, racism and prejudice eliminated."

Following Mr. Shore's remarks, school Supt. Vicky Bismilla presented an overview of the board's strategies for integrating Holocaust and genocide studies into the current curriculum.

Len Rudner, community relations director for Canadian Jewish Congress, Ontario region and vice-chair of the school board's Race Relations Advisory Committee was pleased by the declaration.

"This solidifies the position of the York Region District School Board as a leader in the area of race relations. The declaration of Holocaust Education Week, coupled with the ongoing work of the curriculum development team, is a positive step for current and future generations of York Region students."

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Examining Middle East media coverage

Continued from page 1

Paul Michaels, director of communications for the Canada-Israel Committee (CIC), believes the print media is driven by some of the same imperative that motivate the electronic media. "It's easier for the media to go out and show what's easily photographed." The print media follow the agenda set by the electronic media.

"I'm not saying the media was deliberately biased against Israel...We have to understand the daily structural imperative of reporting." Jarring images, he continued, "give a partial account and if you don't get a broader contextual story, you don't get the full truth."

Stephen Cohen, national scholar with the U.S.-based Israel Policy Forum, thinks the media is one-sided, but its bias is generally towards conflict and violence.

"The media love conflict and it does not like peace," said Cohen, a native of Montreal. "They love to see people hurting each other, hating each other. Conflict is hot, peace is cold. That means they cover things when they're getting worse, not the things that make it better. And they make it worse by focusing on the worst events and showing them over and over again."

Years from now, the most enduring images of the Camp David intifidah may well be two pictures of young Palestinians.

In the first, 12-year-old Mohammed Eldura lies dead in his father's lap, killed at the Netzirim junction in Gaza by an Israeli bullet. In the second, a Palestinian exultantly flashes his blood-soaked hands before a frenzied mob after taking part in the murder of two Israeli reservists in the Palestinian police station in Ramallah.

Pictures may not lie, but they need not necessarily present the full picture.

In the Eldura case,the video cameraman focused on the boy and his father. Israel later released an aerial view of the scene that showed Palestinian gunmen on either side of Eldura shooting at an Israeli position. Unlike the impression of deliberate murder created by the narrow shot, the wider shot would have shown Eldura caught in a crossfire during a gun battle.

Friedman said his media contacts explained to him the wider shot was "not dramatic, that you don't take your camera off the dramatic image, otherwise you might lose it."

The gruesome Ramallah incident, meanwhile, came within a hair's breadth of not making the news at all, or of being reduced to a two line summary at the bottom of a daily recap of events. The tapes of all Western journalists – all except for a single Italian crew – were confiscated by Palestinian authorities on the scene. Only luck and a quick escape allowed the video to be smuggled out and brought to a world-wide audience.

Media observers argue Palestinian intimidation of the media at Ramallah is typical. They point to the grovelling apology offered the Palestinian Authority by another Italian television crew. Signed by Ricardo Christiano, representative of the RTI network ("the official Italian station") in the Palestinian territories, the letter is addressed to "my dear friends in Palestine."

The letter assures the PA that RTI did not film the Ramallah incident and that "we always respect and will continue to respect the journalistic procedures with the PA for journalistic work in Palestine...[sic] We thank you for your trust and you can be sure that this is not our way of acting. We do not, will not, do such a thing."

The Israeli paper, *Yediot Aharonot*, reported that RTI published the letter after the PA criticized the Italians and threatened the lives of Italian crew members. The Israeli Government Press Office later revoked Christiano's press credentials and he was recalled to Italy by his news organization.

"When journalists from democratic countries begin to cave in to the demands of regimes that routinely suppress criticism and debate, they have sold out on their integrity and moral judgement and have completely lost any credibility or claim to impartiality," said Rochelle Wilner, national chair of B'nai Brith's institute for international affairs.

The Christiano case may just be the tip of the iceberg, as far as Tamar Sternthal of CAMERA, the Committee for Accuracy in Middle East Reporting in America, is concerned.

"This just shows the intimidation," she said. "Who knows what kind of arrangements have been made to get access to information and that if they don't meet the qualifications of the PA – showing them to be victims – they'll be cut off from information or worse, in the case of RDI, receive death threats. It makes all the media suspect."

The CIC's Michaels agrees that journalists working in the Palestinian-controlled territories have been intimidated. "It's been explained to me that there has been intimidation when a story does not reflect the way the Palestinians want it to be reflected."

Michaels is critical of the way television news has covered recent events. TV reporting is driven by the need for strong images and so television reporting will naturally focus on violent occurrences. "The broader story, the way Palestinians have manipulated public opinion [against Israel] when it was they who rejected Camp David" has not been adequately reported, he said.

Friedman believes that Western journalists have been trained to "speak truth to power, and so are critical of the powerful and give voice to those they see as less powerful. That results in a bias against Israel at this time."

The CBC's coverage, Friedman continued, favoured the Palestinian interpretation of events, at least "to start off with. It's not telling a lie, but it's not telling the whole truth."

Friedman suggested that CBC Middle East correspondent Neil Macdonald "subscribes to the idea of speaking truth to power. He tends to be more critical of whoever he perceives to be in authority."

In a Sept. 11 article that was posted on the CBC's Web site, but which has since been pulled, Macdonald provided a backgrounder to the post-Camp David situation. Macdonald appeared to favour the Palestinian positions on Jerusalem, refugees and Jewish settlements.

CBC spokesperson Ruth-Ellen Soles said "CBC TV feels our coverage has been accurate, balanced and objective.

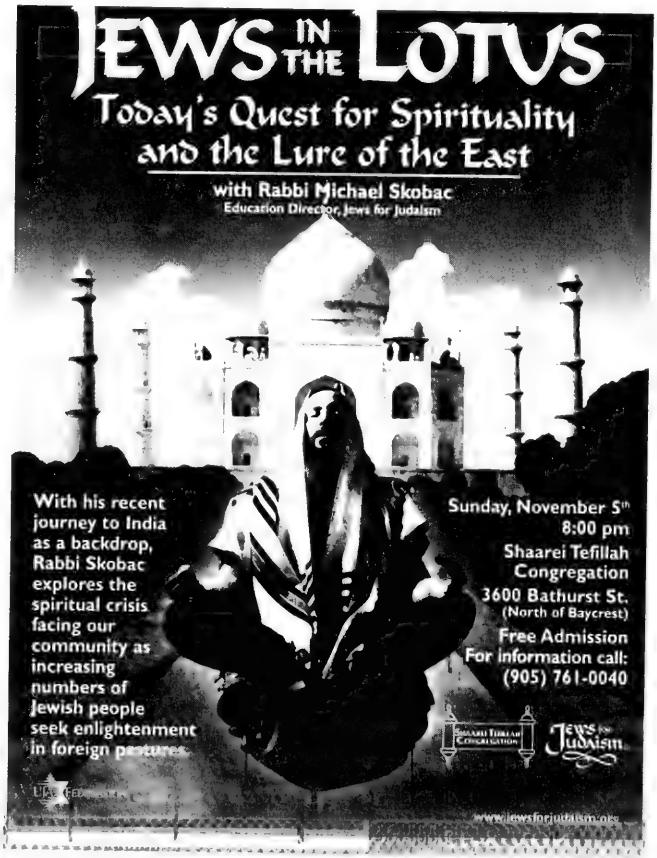
"We know it is a very complicated story about a very complicated process. We have enhanced our coverage by adding [reporter] Paul Workman and an additional producer and crew. All of this is to make sure we are getting as many different perspectives as possible."

Another media outlet that has come under fire for its editorials and commentaries is the *Toronto Star*.

"The *Star* in particular is problematic," Friedman said. They are "clearly focused only on blaming Israel, and not to holding the Palestinians and Yasser Arafat responsible for the violence."

Carol Goar, The *Star*'s editorial page editor, rejects suggestions the editorials are unbalanced.

"I would argue that our editorials are as even-handed as we can possibly make them," she said.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JVS employees on strike

By FRANCES KRAFT
Staff Reporter

TORONTO — Employees of Jewish Vocational Services (JVS) began striking Monday morning following attempts at mediation last Thursday and Friday.

The strikers are picketing at three locations – JVS' main office at 74 Tycos Dr., the North York Civic Centre, and 1280 Finch Ave. W.

Only three employees, of the 71 CUPE Local 2137 members who voted last Friday afternoon, accepted JVS' offer of a one percent salary increase and three "float days" in lieu of up to 13 Jewish holidays off with pay. The 80 employees involved represent just over half of JVS's 150 workers' an [illegible]

job counselling, educational and vocational services to Jewish and non-Jewish clients.

The employee counter-offer included a four percent salary increase retroactive to Apr. 1, 2000 and a four percent increase on Apr. 1, 2001, as well as no concessions on Jewish holidays.

The Jewish holiday issue is "not only a tradition and something we feel very passionate about, but for years was a compensation for low wages," said Tia De Agazio, CUPE Local 2137 president and an employment consultant with the JVS youth program.

They also wanted a wage grid that would provide defined steps that employees move up, and four weeks' vacation for administrative workers, bringing them in line with pro-

Children's Holocaust literature a focus for Calgary professor

By SHELDON KIRSHNER
Staff Reporter

One doesn't usually associate children's books with academia, but Adrienne Kertzer's career belies this perception.

For more than two decades now, the University of Calgary English professor who once specialized in the Victorian novel has blazed a path in the emerging field of children's literature.

Holocaust Education Week

"My interest in it really began when I started teaching at U of C and the main senior course that I was hired to teach was children's literature," she explained. "So I quickly moved from Victorian literature to children's literature."

Having mastered the genre, Kertzer has segued into a sub-specialty, children's Holocaust literature, and is now writing a book titled *My Mother's Voice: Children, Literature and the Holocaust.*

Kertzer, whose mother endured the agony of Auschwitz, has been exploring the representation of the Holocaust in children's literature since she delved into it in an essay for the scholarly journal *Canadian Children's Literature* in 1996.

Kertzer, who has been teaching a new course on Holocaust literature since the autumn, came to children's literature surprisingly late, as an adult.

Academia

Born in Oshawa, Ontario, in 1949, and brought up on a farm in nearby Whitby, she was a compulsive reader, but never owned many books herself. "When I joined a public library at age 13, I went straight to the adult section of plays and fiction," recalled Kertzer, the eldest of three children who also goes by the first name of Ada.

Kertzer, the children's book review editor of *Canadian Ethnic Studies,* as well as the new chair of the Phoenix Committee of the Children's Literature Association, appreciates children's literature for a number of reasons.

"I am interested in how we distinguish it from adult literature and in how and why certain books move from being adult books to children's books. I am also interested in the relationship between children's and popular literature, and what children's books reveal about how we imagine childhood and child readers."

A graduate of the University of Toronto and Harvard, and the mother of two teenaged boys, Nicholas and Joshua, Kertzer believes that children's literature is no longer an esoteric subject at universities.

"The recent interest in cultural studies has made specializing in children's literature in an English department less marginal than it once was," said Kertzer, who recently attended an international symposium on children's literature at Cambridge University that attracted almost 400 delegates.

"The range of papers presented at the conference was amazing," she said.

As she has discovered, there is quite a body of children's Holocaust literature.

Edward T. Sullivan, in *The Holocaust in Literature for Youth,* claims that close to 500 such works, originally written in English or available in translation, have been published.

"What interests me in this material are the choices writers make in presenting such horrific history to the child reader, and how these books test the limits of what we imagine as children's books," said Kertzer.

"There is an essential contradiction between our understanding of the Holocaust and how we imagine children's literature and child readers. It's not just the murder of so many children. It's as though the idea of childhood is itself destroyed. Think of how many Holocaust memoirs are subtitled 'the loss of childhood.'"

The books, in her view, vary in quality.

"I don't see it as my role to say which of them are the best for children. But I am very interested in examining the arguments regarding excellence in such books, and tracing the complex patterns in these books that do exist."

Kertzer, however, is personally drawn to books that challenge a child reader. Citing Jane Yolen's *Briar Rose,* she said: "It sets up a fairy tale in which a woman survives Chelmno, and then includes an afterword which pointedly tells the reader that history is not a fairy tale."

Due to her parents' experiences, Kertzer is acutely aware that the Holocaust does not lend itself to that traditional form.

Her father, George Haas, managed a large farm in his native Czechoslovakia. "This enabled him to come to Canada in July 1939. But the story is more complicated," she said.

"He had wanted to be an engineer, but an accident had prevented him from taking the entrance exam. Given Canadian immigration policies of the 1930s, that accident that led to his studying farming instead of engineering probably saved his life."

Her mother, Olga, was not as fortunate. In 1938, after Germany's annexation of the Sudetenland, the Slovakian town where she lived became part of Hungary.

In June 1944, three months after Germany marched into Hungary, Olga and her family were dispatched to Auschwitz, where Olga's father was gassed.

In 1947, Olga settled in Canada, where she met George, an operations manager for an oil company until his retirement.

"As a child, I did not think of myself as the child of a survivor," said Kertzer, whose husband Jon teaches modern and Canadian literature at the University of Calgary.

"We may appear to be obsessed with survivors today, but I can't recall having heard the word when I was a child. And my mother, despite her experience, remained in many ways a believer in European high culture."

Adrienne Kertzer

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Greater Toronto Area

Rusch a collector of ephemera

By BILL GLADSTONE
Special to The CJN

TORONTO — Barbara Rusch, a Toronto-area property manager who is chair of the city's annual Holocaust education week, has amassed what is perhaps the largest collection of 19th-century ephemera of its kind in Canada.

Ephemera, she explains, is "the transient documents of everyday life, printed or handwritten, intended for specific use and disposal." Items include newspapers, magazines, advertising, greeting cards, tickets, coupons, brochures, letters, diaries – indeed, any kind of paper artifact not bound in a book.

Her collection includes many Judaica items, some from the Holocaust era, some from the Victorian era. She owns hundreds of late-19th-century and early 20th-century Jewish greeting cards. Attractive and colourful, many bear quaint domestic scenes of Jewish life. Some also feature intricate cut-aways and three-dimensional pull-outs.

Beginning as early as 1840, and increasingly after 1880, Jewish families exchanged New Year's cards at Rosh Hashanah. Many featured colourful representations of the blowing of the ram's horn or shofar, and the eating of apples and honey, symbolic of a sweet year ahead.

The Holocaust material includes round metal *klei-dergelt* tokens, inscribed with a Star of David. The tokens were given to incoming prisoners at Nazi death camps as pretend baggage claim-checks for personal property.

Rusch also has several samples of printed currency from Theresienstadt. Devised by the Nazis for use in the concentration camp, this strange "Jewish money" featured the image of Moses with long beard, hook nose and curly hair, holding up the tablets of the Ten Commandments.

The notes were printed ostensibly so that internees could barter for food and sundries at the ghetto stores, but the deception soon became evident. "All food was strictly rationed and nothing could in effect be bought with the false currency," Rusch says.

Rusch is named after a great-grandmother who died in the Holocaust. "I feel it's my duty to perpetuate her memory, which is why I devote so much time to Holocaust education," she says.

Her Judaica collection also includes a brochure printed to commemorate Queen Victoria's diamond jubilee in 1897, containing a sermon given by Hermann Adler, Chief Rabbi of the British Empire.

Various items from the collection have been exhibited in synagogues, libraries, galleries and museums around Toronto and southern Ontario.

President of the Ephemera Society of Canada since 1987, Rusch has focused much attention on Queen Victoria, the long-reigning British monarch who held the throne from 1837 to 1901, and became a symbol of her time.

"I have a special attraction to her. I recognize her weaknesses, but there was no question that she was an icon. She was looked to as a role model, both in terms of domesticity and in terms of her role in leading a nation. Although she would have vehemently denied it, she really was a feminist, balancing a household full of children with domestic responsibilities, and a very demanding public life."

Rusch, who has given lectures about Queen Victoria, has acquired various of the Queen's personal things, such as a pair of stockings, a bracelet and locket, original letters and greeting cards, even a few strands of her hair.

Nineteenth-century advertising, and so-called trade cards, are perhaps the largest component of Rusch's collection. These very beautiful and colourful lithographs, ranging from postcard to poster in size, were often distributed free of charge as commercial promotions.

It is largely on account of the various old diaries, manuscripts and personal letters in her possession that Rusch calls herself "the custodian of lost memories." She once read some passages from an American soldier's Civil War diary on a CBC-radio program, only to be contacted a few days later by a great-grandson of the soldier living in Calgary.

"I don't believe in coincidences," she says. "What are the odds of that happening? Somehow, ephemera forms magical links between the past and the present, and helps us connect with our predecessors so we can preserve their tales."

She also belongs to the Sherlock Holmes Society of Canada and the Friends of the Arthur Conan Doyle Collection at the Toronto Reference Library.

The Victorian age was far from an idyllic period, she says, noting that its social problems included slavery, child abuse, domestic violence and child labour. Colonialism, too, must be on that list, she says.

"In many ways the Victorian Empire was the 'evil empire' of the 19th century, and Queen Victoria was to some extent Darth Vadar."

Here she stops short and, realizing what she has said, breaks into a laugh.

"Did I say that?" she exclaims, with a grin. "I never said that before in my life! I hope she forgives me for that one!"

For more about Ephemera Society, phone Rusch at 416-492-5958.

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1000 years of Yiddish

On Campus

Anti-Israel letter concerns students

By FRANCES KRAFT
Staff Reporter

TORONTO — Samantha – not her real name – feels distinctly uncomfortable in sociology class these days.

The University of Western Ontario (UWO) student said that a letter to the editor of the four-day-a-week campus paper, the *Gazette*, from her sociology professor, Michael Carroll, has "definitely affected the atmosphere" in class.

Although he has not raised the subject of Israel in class, in the *Gazette's* Oct. 17 issue Carroll attacked the premise underlying the peace prayer vigil held by the Jewish Students' Union on the London, Ont. campus, and used words like "oppressor," "ethnic cleansing" and "apartheid" to refer to Israel and its actions vis-à-vis the Palestinians.

This is not the first time he has criticized Israel publicly. In a letter to the *Gazette* of Sept. 16, 1999, he referred to "atrocities against civilians…perpetrated" by Israel. The letter did not deal with the Middle East per se.

Samantha, who has one Israeli parent, is one of at least half a dozen Jewish students in Carroll's Introduction to Sociology class. She estimates there are between 150 and 200 students altogether.

Samantha has not confronted Carroll, nor has she composed her own letter to the paper, as some other Jewish students did. "I don't want to jeopardize my marks," she said.

She and a friend met with Kevin McQuillan, chair of the department of sociology, who, she said, told them that faculty members' opinions do not necessarily reflect those of the department or university. McQuillan was not available for comment when *The CJN* called last week.

Crisis in Israel

Samantha takes particular exception to "someone in [Carroll's] position" writing the type of letter he did. "Obviously it's going to make people in his class feel uncomfortable."

Carroll "doesn't know what the facts are," she said.

UWO student Mark Driman agrees that Carroll's understanding of the situation in the Middle East is "flawed."

In a response to the *Gazette*, Driman wrote that he finds it "threatening and dangerous" when professors share "biased, unfounded opinions with the community at large… What started out as a personal attack directed at the Jewish Students' Union (JSU), soon turned to what I perceived to be an anti-Zionist and blatantly anti-Semitic response."

The words "what I perceived to be" were added by the *Gazette*, Driman said.

Student Bander Abou Taka defended Carroll's criticism, which he maintained was "strictly targeting the discriminatory and indeed, aparthied-like [sic] policies of Israel."

In a subsequent letter, social science student Rob Bloom used irony to skewer Carroll's argument:

"I mean, sure, the Palestinians would be injuring and in some cases even killing the Israeli soldiers, but that's OK, because the Israelis are stronger, so they don't have the right to defend themselves."

Hussam Tabbara, an engineering student who wrote of "hurtful" labelling of Arab protesters as anti-Semitic, called on "everyone who reads this to get involved and find out what is really happening."

JSU director Arye Berk also feels education is key. He believes some Jewish students are uncomfortable because they lack answers and don't understand the details of the history of the peace process.

The JSU is working on a joint program with Arab students, he said.

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BJCC — UJA Federation — Koffler Centre of the Arts

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Nov. 6, is deadline for Nov. 16 issue and Monday, Nov. 13, is deadline for Nov. 23. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, Nov. 2

PIZZA AND FILM NIGHT

Rabbi Larry Englander reviews the film *Unstrung Heroes* at Temple Har Zion. Pizza 6:30 p.m., film 7 p.m. Register. 905-889-2252 or **Paulette Volgyosi** 222-7033.

CHALLAH BAKING

Hands-on demonstration with **Rebbitzen Gail Michalowicz** 8 p.m., Aish HaTorah, Register 905-764-1818.

Sunday, Nov. 5

SERVICE FOR HEALING

Jewish Service for Healing led by **Rabbi Reuven Tradburks** 3-4 p.m., Lipa Green Building. Public is invited to pray for physical, emotional, spiritual healing. **Etta**, co-ordinator, 944-3359.

PARADE AND SERVICE

Jewish War Veterans of Canada, Toronto Post, Remembrance Parade and Service. Assemble 9:30 a.m. outside Earl Bales Park Community Centre. Parade to Beth David B'nai Israel Beth Am Synagogue for Service. Families and friends be at synagogue by 10:15 a.m. Jewish War Veterans 663-8387 or Parade Marshal **Ernie Stein**, 423-2794.

RABBI HIRSCH

Martin Lockshin, professor of Jewish Studies, York University, speaks on Rabbi Hirsch: The Merging of Torah and Secular Knowledge, 8 p.m., Kehillat Shaarei Torah. 229-2600.

SYNAGOGUES IN EUROPE

The Renewal of Synagogues in Central Europe slide presentation at Beth Tzedec Congregation by **Rivka** and **Ben Zion Dorfman** of Israel. Breakfast 9:30 a.m. (catered by Men's Club), lecture 10 a.m.

BREAKFAST CLUB

At Habonim Breakfast Club **Georgina** and **Dr. Marty Nash** family educators, speak on What Makes Relationships Work, and How to Overcome Differences, 10 a.m., Beth Habonim, 5 Glen Park.

TRAUMA AND RECOVERY

Psychologist **Alan Bardikoff** speaks on Trauma and Recovery: Holocaust Survivors and Families, 10 a.m. Temple Sinai.

SINGLES BRUNCH

For ages 35 plus, Pickle Barrel. $2 per person to Out of the Cold. For 24-hour information, 635-6489.

Monday, Nov. 6

HISTORY OF THE JEWS

Regeneration of Judaism: The Last 500 Years, presented by **Hanoch (Hank) Bordan**, Beach Hebrew Institute, 107 Kenilworth Ave. 7:30 p.m. 422-1266.

ISRAEL SPY SERIES

Wolfgang Lotz (The Champagne Spy), lecture by **Henry Alkin** 8 p.m., Beth Tikvah Synagogue. 221-3433.

DIABETES RESEARCH

Jewish Diabetes chapter meeting, An Update in Diabetes Research. Goodbye Needles? Islet Transplants, **Dr. I.G. Fantus**, endocrinologist, 8 p.m., Shaarei Shomayim Synagogue. **Esther Schwartz** 782-2176 or **Shirley Glatt** 225-1989.

REDECORATING?

ATID chapter, Hadassah-WIZO, evening with interior designer **Oreet Fagen** 7:15p.m., Avenue Road-Wilson area. Bring photos, swatches, samples. **Shelley** 905-762-9749 or **Shayla** 447-2537.

Tuesday, Nov. 7

BB FRENCH LODGE

B'nai Brith French Lodge La Fraternité meeting 8 p.m., 15 Hove St. Topic: De Silva l'air de Kol

Continued on page 33

Jeff Rosenfeld, Fred Kroka & Jon Stoll present in association with the Hummingbird Centre
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Continued from page 32

Nidre. 255-6086.

PATHS TO HEALING

Jewish Healing Project study at Beth Sholom Synagogue. **Rabbi Jay Kelman** speaks on Draw Your Servant Into Your Arms. Yedid Nefish. **Etta** 944-3359.

CHUG TANACH

Meets 8 p.m. at Beth David B'nai Israel Beth Am to study the Book of Esther. Presenter **Dr. Seymour Epstein**.

POLITICAL TURMOIL

Israel's Domestic Political Turmoil with **David Goldberg**, Canada-Israel Committee, 7:30 p.m., Beth Tzedec Congregation.

BB FILDERMAN LODGE

B'nai Brith Dr. W. Filderman Lodge meeting 15 Hove St., 6:30 p.m. Troubles in Israel, **Lev Schor**; From the Laboratory of a Novel, **Paul Slavescu,** author of Surprised That You Believe Me! 631-0634.

Wednesday, Nov. 8

POMEGRANATE GUILD

Pomegranate Guild of Judaic Textiles meeting, Fabric Maché Mezzuzah with **Don Colvin**, 8 p.m., Shaarei Shomayim Congregation. 402-7189.

Thursday, Nov. 9

KRISTALLNACHT

Community commemoration of Kristallnacht, 8 p.m., Beth Avraham Yoseph of Toronto Congregation. **Prof. Marion Kaplan**, City University of New York, speaks on German Jewry in the Wake of Kristallnacht. Co-ordinated by UJA FEDERATION. 905-886-3810.

KRISTALLNACHT SERVICE

The Shattering of European Jewish Civilization, 7:30 p.m., Beth Tzedec Congregation, **Adam Fuerstenberg,** Ryerson Polytechnic University, with Beth Tzedec rabbis and cantors.

YIDDISH FILM SERIES

Lodzer Centre Yiddish film series continues with *Our Children* (1948, Poland) 7 p.m. 12 Heaton St. **Karen** 630-8752.

And What Else Is New

CORRECTION

In the Oct. 26 column, the Transnistria Survivors Association **Hazkarah** (commemorative service) was referred to incorrectly as a Haftorah. We regret the error.

INSTALLATION OF RABBI

Installation of **Rabbi Howard B. Morrison** at Beth Emeth Bais Yehuda Synagogue Friday, Nov. 10. Kabbalat Shabbat services at 6:30 p.m., dinner following. Installation by **Rabbi Joseph Brodie**, dean of students, Jewish Theological Seminary of America. Reserve. 633-3838.

ANNUAL CONFERENCE

The Association of Administrators and Principals of Jewish Day Schools of Greater Toronto annual conference Nov. 24-26 at the Renaissance Fallsview Hotel, Niagara Falls, Ont. Keynote speakers are **Alec Pomson** and **Prof. Sarah Horowitz**, York University. Conference theme is Telling the Stories: Hearing the Stories, Looking to the Past and to the Future. Motzei Shabbat entertainment by **Daniel** and **Cari Domb**. 225-1143.

JEWISH HEALING

For those who are physically ill and/or in despair, the Toronto Jewish Healing Project offers a 6-week session on Jewish Healing, Tuesdays starting Nov. 21 from 1-2:30 p.m. at the Lipa Green Building, 6th floor, Room 3. Led by **Rabbi Ronald Weiss** and **Aviva Goldberg**, educator. Register. **Etta Ginsberg McEwan**. 9444-3359.

PRACTICAL KABBALAH

Rabbi Laibl Wolf seminars and lectures at Pride of Israel Synagogue, 59 Lissom Cres. 226-0111.

Sunday, Nov. 5, Angels, Souls and Dreams at 10 a.m. and his book *Practical Kabbalah* 7:30 p.m.; Monday, Nov. 6, 7:30 p.m., Overcoming Family Crises and Perils.

BREAKFAST PROGRAM

Holy Blossom Temple Brotherhood breakfast program, Sunday, Nov. 12. Guest speakers **Lori** and **Ernie Gershon**. Topic: Their experiences as chaplains at Baycrest Terrace and Castleview-Wychwood Towers. Service 9 a.m., breakfast 9:30 a.m., lecture 10 a.m.

AT SHAAREI TEFILLAH

Friday, Nov. 3, Oneg Shabbat dinner following services. Speaker. Reserve. 787-1631.

Sunday, Nov. 5, Sisterhood breakfast: Makeup artist **Marla Abrahams** demonstrates the art of applying makeup. 10 a.m.

Tuesday, Nov. 7, Adult Lecture Series, How When and Where, the Torah Way to Give Rebuke, **Rabbi Moshe Stern**, 7:30 p.m.

Wednesday, Nov. 8, in-depth study of Sefer Tehilimat, **Rabbi Stern**, 10 a.m.; Holocaust Education Week, Third Generation Now Speaks, 3 participants trace the steps of their grandparents in Poland with video footage, 7:30 p.m.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

OUR SPIRITUAL PATH

Recovering Our Spiritual Path, Teachings from the Hasidic Tradition on Developing a Spiritual Practice in Community, lecture series by **Rabbi Aubrey Glazer** at Beth David B'nai Israel Beth Am, 8 p.m. Wednesdays, Nov. 8, 15, 22, 29, Dec. 6. 633-5500.

ART CLASSES

Drawing and painting classes, all levels, Thursdays 1-3:30 p.m. at Beth Sholom Synagogue. Call **Terri**, instructor, 487-7244.

SINGLES DANCE PARTY

Shaar Shalom Singles and Intersynagogue Singles (35 plus) Dance Party, free professional dance lesson with **Carl** and **Marina**, music of the Bobby Deangelis Band. 7 p.m. 2 Simonston Blvd., Thornhill. **Paula** 905-731-4925.

AT THE VILLAGE SHUL

Village Shul, 1072 Eglinton Ave. W. 785-1107.

Sunday, Nov. 5, 8 p.m., The Creator of the Universe, physicist **Gerald Schroeder.**

Thursday, Nov. 9, 8 p.m., Unity of the Community, **Rebbitzen Lori Palatnik**, former Village Shul rebbitzen.

DANCE COURSES

New 10-week introductory courses in dance for all ages, including Ballet, Hip Hop, Jazz, Modern, Tap and Ballroom dancing, at the School of Dance at Bathurst Jewish Community Centre. 636-1880, ext. 273.

FROM THE TORAH

At Kehillat Shaarei Torah **Lori Grysman** will teach Selections and Text and Commentary from the Torah on the first three Wednesday evenings in November. 229-2600.

FOR SENIORS

Beth Tzedec Haverim program, The Awareness Project Players of the Bernard Betel Centre present *Vignettes on Elder Abuse* directed by **Sheila Zane**, Monday, Nov. 6, 1:30 p.m. at Beth Tzedec. 781-3511.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Nov. 2, Israeli songs on a video; Nov. 9, supper out at Bloomsbury; Nov. 16, bingo. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Shaarei Shomayim Friendship Club: Painting classes Wednesdays 1-3 p.m.; fall events in the planning.**Lena** 785-5773.

Earl Bales Seniors' Club: Square One Mall Nov. 15; Casino Niagara Nov. 16; Fall Bazaar Nov. 19; Dixie Mall Nov. 29; dances Nov. 12, 26; Casino Rama Nov. 8, 22. 395-7881.

LZA Senior's Club registration for Miami trip for 4, 6, and 8 weeks at Thunderbird Hotel. **Libby** 782-2059 or **Stanley** 905-669-1347. Dance classes Thursdays 1:30 p.m., Cultural Club Tuesdays 10 a.m. at Borochov Cultural Centre, 272 Codsell Ave. 630-9444.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., 225-2112.

Living with Diabetes – Social and Emotional Implications, facilitator **Jeanette Macdonald**, social worker, Thursday, Nov. 2, 1:15-2:30 p.m.

Memory Loss in Older Women – Beneficial Treatments, **Mary Tierney**, director of Geriatric Research at Sunnybrook and Women's College Health Sciences Centre, Tuesday, Nov. 7, 1:15-2:30 p.m.

Personal eyecare consultant **Nadine Walman** checks and adjusts your glasses, Tuesday, Nov. 7, noon to 2 p.m.

Arthritis Management Clinic with **Bev Tobe**, Thursday, Nov. 9, 1-4 p.m. Book appointment ext. 131.

Memory and Aging: How Memory Changes with Age and Strategies to Enhance Your Memory, **Angela Troyer**, psychologist, Baycrest Centre. Thursday, Nov. 9, 1:15-2:30 p.m.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingos. Nov. 7, movie; Nov. 14, lecture **Jaen Vered**. **Anna** ext. 110.

Movie, *Why Do Fools Fall in Love* , Sunday, Nov. 5, 2:30 p.m.

BATHURST JC

Bathurst Jewish Community Centre, 4588 Bathurst St. 636-1880.

Jewish Book Fair, Nov. 2-12, Leah Posluns Theatre. Tickets and information, ext. 368.

Winter Break Camp Dec. 26-Jan. 5, Winnie's Winterlude half-day program for ages 2½-4 and Winterlude full-day program ages 4-12. ext. 378 or 265.

Spaces available in evening Special Needs programs, ext. 378.

Life Journeys – An Exploration Through Images and Thoughts by **Irene Borins Ash** opens in Koffler Logia Sunday, Nov. 5. Reception 2-4 p.m. Exhibit runs to Dec. 3.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Huge housewares sale Sunday, Nov. 5, 10 a.m. to 5 p.m. – picture frames, bathroom accessories, kitchenware, mirrors, clocks. Proceeds support Bloor JCC's "Building On" Campaign.

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When activists miscalculate

Scene in Ottawa
By G.K. SIMCOE

Only political neophytes or the supremely arrogant would be excited to see their pet issues prominently featured in an election campaign.

Although admittedly heady stuff, having one's cause bandied about on the front pages of some of the country's most influential newspapers transforms that cause into a political football – the most dreaded status of all. And for the Jewish community, that is a status to be assiduously avoided.

No issue has ever appeared on the political radar screen that claims the attention of only one interested party. None! And few issues attract more stakeholders than Canada's Middle East policy.

Activist Canadian Jews will argue that: (a) they have a right to be upset with the government's position concerning the recent wave of Middle East violence; and (b) bringing pressure to bear on the government during an election campaign to adjust its policies makes for shrewd and effective politics. Unfortunately, this thinking is a miscalculation.

In the first place, statements from various Jewish organizations released after the meeting with the prime minister characterized the meeting as positive. *(See last week's column).* At this point therefore, the sting of the legitimate anger should have been partly removed by the community's leadership. Certainly, that would have been the expectation of the government. Such is the way of politics. In return for whatever consideration Jean Chrétien may have offered to the group he met with, the group, in turn, would inform their constituency that the "war" was over.

In the second place, once a demand on the political sector is conveyed through the media, every actor with a perceived interest in the issue reacts to that demand. In this case, consider the effect that the call on the government to demonstrate its support for Israel has triggered within the Canadian Arab community?

This kind of posturing is so counter-productive as to render its perpetrators guilty of "reckless indifference" or of harbouring some private agenda. The potential ramifications for Jewish relations with politicians of all political stripes are huge.

Perhaps it is not only the government that should be held accountable for its actions. Like charity, accountability begins at home. It may be that the grassroots Jewish community is overdue for an accounting from its own democratically elected leadership.

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UN vote may hurt Liberals

Continued from page 3

vote will cost the Liberals when Jews cast their ballots. "We have explained our position on that," he said.

As far as Ronen is concerned, Jewish voters should be looking for a public statement from Chrétien that will reverse feelings that Canada has abandoned Israel.

"He can make a statement that Canada will closely monitor future UN votes," Ronen said, "and he can call on [Palestinian leader Yasser] Arafat to halt the street violence."

"Our community is reacting to domestic feelings of betrayal," said Ronen "and Liberals should not take any votes for granted."

Indeed, Jewish voters can put a dent in Liberal support on at least two counts: the UN debacle, and the Canadian Alliance's support of tax breaks for parents with children in Jewish schools, a position many Jews, especially in Ontario, have found attractive enough to join the Alliance and fund-raise for the party.

Last weekend, Canadian Jewish Congress was scheduled to release its position paper on the election, identifying the issues. Canada's UN vote, and its Mideast policy, is expected to be a high priority.

Other issues to be presented to candidates will be the pursuit of Nazi war criminals in Canada, a freestanding Holocaust museum in Ottawa, and the funding of Jewish day schools. The latter applies mainly to Ontario, which was found by the UN a year ago to be discriminating against non-Catholics for funding Catholic schools but not other faith-based schools. Ontario has more or less ignored the ruling, and Ottawa has passed the buck by saying education is a provincial matter.

CJC has also identified other so-called "*tikkun olam*" issues, such as child poverty and elder care. In the coming weeks, Congress regions will be holding meetings with candidates.

Also in the coming weeks, *The CJN* will be profiling the following ridings in which Jewish voters constitute a large presence: In Montreal, Mont-Royal, where incumbent Cotler should have little trouble winning re-election (Quebec's two other Jewish MPs, Raymonde Folco and Jacques Saada, have almost no Jewish constituents); in Ontario, Thornhill, Willowdale, Eglinton-Lawrence, St. Paul's, York Centre and Don Valley West.

GRITS GATHER: From left, Art Eggleton, Elinor Caplan, Moshe Ronen, MPP Monte Kwinter and Jim Peterson gathered last week to hear Jewish communal leaders' concerns about Canada-Israel relations. Also on hand was the new foreign affairs minister, John Manley. [Ron Csillag photo]

Coast to Coast

Vernissage to feature Jewish-themed art

MONTREAL — The new Montreal Jewish Community Campus is planning a vernissage and reception presenting, for the first time, its permanent Judaic-themed art collection.

The gala evening will take place at the Montreal Jewish Community Campus Nov. 7, and will be hosted by event chairs Barbara and Stanley Plotnick. The collection features 36 works by 12 recognized local artists, which will permanently enhance the campus.

Vernissage participants will experience five floors of outstanding and thought-provoking artwork and have the opportunity to meet and speak with the artists, who will be in attendance.

Patrons of the evening's celebration will be presented with a limited-edition, full-colour, 44-page catalogue signed by each artist.

"This is an opportunity for our community, our leaders, the art world and the media to explore and enjoy art which has been specifically commissioned to accentuate the warmth and welcoming atmosphere of the Montreal Jewish Community Campus," said Stanley Plotnick, "as well as to reflect the Jewish themes inscribed throughout the building, in response to the missions of our community organizations."

An open call allowed 150 artists to send in their proposals and responses to the Judaic themes. The impressive list of proposals was narrowed down to 12, focusing on seven biblical themes, as defined in Jewish law and literature.

The artists utilized a variety of materials to express their perspectives, including bronze, steel and glass sculptures, marble floor mosaics, painting and photography.

This collection was made possible through the generosity of the Levy family of Montreal.

For more information, call 519-345-2545.

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Ex-Winnipeger cast in new teen TV series

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Richard Kahan is on the verge of stardom. The former Winnipegger has been cast in a new half-hour TV series that debuted on the FOX network in the United States and in Europe on Sept. 17.

Edgemont, which won't be aired in Canada until January, is a teen drama/comedy about high school students growing up in a town outside Vancouver and their friendships and relationships, the young actor explains.

"I play Gil Kurvers, a troubled 16-year-old who does whatever he can to get what he wants, and he doesn't care who gets hurt in the process," says Kahan. "Viewers will see his conniving ways, but they will also see his more vulnerable side as the series progresses."

A graduate of the Seven Oaks school division's Hebrew Bilingual program in Winnipeg, Kahan, 20, has been training as an actor for 12 years. He began his training in classes at the Manitoba Theatre for Young People (MTYP).

"My parents enrolled me in acting classes because I was an outgoing kid," he recalls. "Right from the beginning, it felt right. There was nothing else I would rather do. While my friends would be going to play basketball, I would be going to acting classes."

After one year at MTYP, Kahan moved over to the Prairie Theatre Exchange (PTE) school. Over the years, he did a fair amount of work for PTE and at the Fringe Festival, as well as some commercials and movies here.

After graduating from Garden City Collegiate two years ago, he was preparing to go to Toronto where he had been accepted into York University's acting program. But before going, he went to Vancouver to audition for an acting school there.

"I fell in love with Vancouver," he says. "I talked to people in acting in Vancouver and Toronto and learned that the volume of work was about equal.

"I was working for a Blockbuster video outlet in Winnipeg. It was easy enough to get a transfer to a Vancouver outlet."

Once in Vancouver, Kahan hired an agent and started the rounds of auditions for parts. For *Edgemont*, he originally auditioned for the role of one of the older characters, but was encouraged to try out for the role of one of the 16-year-olds instead.

After a couple of weeks, he and another actor were called back to audition again for the character. Three weeks later, he received the bad news. He didn't get the part. But two weeks later still, he was called back to audition for the role of Gil Kurvers.

Kahan reports that 13 episodes of the series have already been shot and shooting is scheduled to begin on 13 more in October.

Winnipeg Jewish history inspiration for novels

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Noted Winnipeg authors Carol Matas and Allan Levine have both looked back into Winnipeg Jewish history for the inspiration for their latest novels.

Levine's new novel, *Sins of the Suffragette*, which was launched here on Oct.11, is a sequel to *The Blood Libel*, in which Levine first introduced Sam Klein, his pre-World War I Winnipeg Jewish detective. *Sins of the Suffragette* is set in Winnipeg in 1914, two years after the first book.

"In this book, Sam has married Sarah from the first book," the author says. "Being a former prostitute, Sarah is not so happy as a housewife."

The action takes place against the backdrop of a real Nelly McClung-led suffragette rally that took place here at the time. A local suffragette is found murdered and her husband is charged with killing her. Sam Klein doesn't believe he did it, and during the investigation, Klein delves into the women's movement, the opium trade and spiritualism, all prominent in that era. Levine also explores different aspects of morality and the conflict between the new immigrants and the resident majority.

"There is this notion that Canada has always been a tolerant, multicultural country," says Levine, a teacher at St. John-Ravenscourt School, a private school in Winnipeg. "My students think that way. I disabuse them of that notion. Nelly McClung was not so saintly."

Rebecca, Carol Matas' new novel, was launched on Oct. 19. This novel is set in Winnipeg in 1912 and, Matas says, is based in part of her own family's story.

Her grandmother's family, the Bernsteins, began their life in Canada as farmers at the Hirsch Colony in Saskatchewan. When a fire destroyed their home, Matas' great-grandparents were forced to move to Winnipeg with their 13 children and many grandchildren. Because no one in the family had any skills other than what they had learned on the farm, they found themselves destitute, and some of the younger children had to be placed in foster homes. This was before the Winnipeg Jewish Orphanage was established.

In *Rebecca*, the title character is a Jewish girl whose poverty-stricken family puts her in a Ukrainian foster home. Rebecca has to deal with the conflict between her real family and her foster family. The novel also explores her friendship with Sophie, the foster family's daughter.

This is the first time that Matas has set a historical novel in Winnipeg.

Next spring, she has another novel coming out, *The War Within*. It is centred around a Jewish character living in Mississippi during the Civil War. *The War Within* is being published jointly in Canada and the United States. Matas is hopeful about finding an American publisher for *Rebecca* as well.

City of Vaughan
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NOTICE OF ADVANCE VOTING
AVIS DE VOTE ANTICIPÉ

N.B. **Ce document est également disponible en français au Bureau du Secrétaire, à l'Hôtel de Ville de Vaughan au 905-832-8504.**

WHO CAN VOTE AT THE ADVANCED VOTING?
If you are eligible to vote in the 2000 Municipal Election **and** expect to be unable to vote on Monday, November 13, 2000 (Voting Day) at your designated location, you are encouraged to vote on the Advance Voting Days.

All Advance Voting locations are accessible to persons who have a physical disability or a mobility impairment.

WHEN WILL THE ADVANCED VOTING BE HELD?
The Advance Voting will be held on the following dates:

Saturday, November 4, 2000
Sunday, November 5, 2000
Wednesday, November 8, 2000

between the hours of **10:00 a.m. and 8:00 p.m.** at the following locations:

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First Published: October 12, 2000

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See Page 55

Syria will pay for Hezbollah: IDF

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Defence officials are in the process of formulating a recommendation to strike at Syrian interests and targets in Lebanon if Damascus continues to allow Hezbollah and Palestinian groups to attack Israel along the Lebanese border.

Prime Minister Ehud Barak has, up until now, resisted adopting a military response and continues to use diplomacy – via the United States, the United Nations and others – to try and bring pressure to bear on Syria and Lebanon to prevent further attacks on Israel from Lebanese territory.

Last Sunday, an Israel Defence Forces unit that was guarding workers who were constructing a border fence came under fire near the Zra'it moshav; this was the fourth attack along the Israel-Lebanon border in the past three weeks. The IDF returned fire and no one was injured in the incident.

Using a variety of channels over the past few weeks, Israel has warned Syria that the continuation of attacks against Israel could lead to an escalation of the situation in the region. The issue was raised in talks between Syrian President Bashar Assad, U.S. Secretary of State Madeleine Albright and Jordan's King Abdullah.

Defence sources said Assad was seriously misinterpreting the situation if he believed that such attacks could be continued with impunity. "The Syrians must understand that limited confrontations can also lead to a limited war," said one source. "In the final analysis, we will have to respond."

In recent weeks, Syrian support for Hezbollah has been on the upswing, both in public statements and in behind-the-scenes contacts. This has led to increased activity by Hezbollah and Palestinian guerrillas against Israeli targets along the border. Hezbollah has also made no attempt to control Lebanese protesters who gather at the Fatma Gate along the border to throw stones at the IDF. Israel attributes this to a lack of Syrian effort to restrain activity along the border.

In response to Lebanon's refusal to try to contain Hezbollah actions against Israel, Jerusalem has been pressuring the United States to include Lebanon on the list of states that abet terrorism. Syria is currently on the list and is, therefore, subject to American sanctions, including being barred from receiving U.S. aid.

"[Lebanese Prime Minister] Rafik Hariri will come to learn the meaning of such a step, which will take his country back 20 years," said one senior defence source.

Barak to meet Clinton after U.S. elections

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ehud Barak does not expect to travel to Washington this week and only plans to meet President Bill Clinton after the U.S. presidential election, an aide to the prime minister said yesterday.

Barak will meet with Clinton during the course of his scheduled trip to the United States to address the annual general assembly of the United Jewish Communities (UJC), which opens in Chicago on Nov. 10.

Barak's aides do not believe that Clinton is ready to announce plans to upgrade Israel's designation to that of a "strategic ally" of the United States prior to the U.S. election, noting that the American administration wants a strategic alliance with Israel to be linked to progress on the diplomatic front. Given the deep freeze in the peace process, it is unlikely that Israel will get the coveted designation, according to one aide.

Israel is currently designated a major non-NATO ally of the United States, a status that was once unique to Israel, but is now also assigned to Egypt and Jordan, as well as other countries. Israel wants a higher designation, hoping it would open the way for greater access to U.S. military technology.

Acting Foreign Minister Shlomo Ben-Ami was to travel to Washington Wednesday to meet with U.S. National Security Adviser Sandy Berger and Secretary of State Madeleine Albright. Ben-Ami was in Paris earlier this week to meet with European Union and Russian leaders.

Barak has continued with his "telephone diplomacy," which is geared toward preventing international recognition for any unilateral declaration of statehood by the Palestinians. The prime minister has also been seeking support to pressure Palestinian leader Yasser Arafat into abiding by the agreements reached at the Sharm al-Sheikh summit earlier this month.

In his talks with foreign leaders, Barak has stressed that he has not abandoned the peace process and is still committed to it. Over the weekend, Barak spoke with Egyptian President Hosni Mubarak and Jordan's King Abdullah.

During Sunday's cabinet meeting, Barak praised the United States and Egypt for their efforts to convince Arafat to implement the Sharm al-Sheikh understandings.

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Israel & the Jewish World

What did the Pope know and when did he know it?

By PETER EPHROSS
Jewish Telegraphic Agency

NEW YORK — After 11 months of work investigating the Vatican's role during the Holocaust, a panel of scholars is pressing the Holy See to open up more archives.

The call comes during a report issued last week by the panel, made up of three Jews and three Catholics, that raises 47 questions about the papacy's wartime record – but offers little new evidence about several disputed topics, including the behaviour of the wartime pope, Pius XII.

The report does not leave much hope that questions about how much Pius did to combat the Holocaust will be answered soon.

"A scrutiny of these volumes of Vatican documents does not put to rest significant questions about the role of the Vatican during the Holocaust," the panel wrote in its introduction to the report, available on the Web at www.bnaibrith.org.

"The bottom line is that in order to carry out the debate" of the Vatican's wartime role "to a more mature level, the Vatican should begin to make available to reputable scholars all the documentary evidence that it has at its disposal," said University of Toronto scholar Michael Marrus, and one of the Jewish members of the panel.

The issue of Pius XII's wartime actions is the most pressing one addressed by the panel, which scoured 11 published volumes of archival material edited between 1965 and 1981.

The Vatican and the International Jewish Committee on Interreligious Consultation established the panel last year.

Among the questions raised in the report concerning Pius XII:

- Are there documents relating to discussions in 1938 involving Pius, then known as Vatican Secretary of State Eugenio Pacelli, about the Vatican's reaction to Kristallnacht?
- Is there confirmation of a news story that the pope intervened with the leader of Vichy France, Marshal Petain, to stop the deportation of French Jews?
- What discussion was there in the Vatican regarding the pope's response to several appeals from the Archbishop of Berlin calling on Pius to publicly appeal to halt the deportations of the Jews of Berlin?

The Vatican says plans for Pius XII's beatification – the final step before sainthood – are under way, even though some charge that he was an anti-Semite who failed to help Jews during the Holocaust.

Several of the questions in the report relate to Pius XII's actions before and during the Holocaust. But that issue is only one of many raised in the report.

Others include why a project financially supported by U.S. Jews to obtain Brazilian visas for Catholics of Jewish origin failed; and how did the Vatican react as early as 1942 to the information it knew about the mass murder of Jews in extermination camps?

In Rome last week, the panel met with several Vatican officials, but did not meet with the Pope or with officials from the Vatican secretary of state, despite requests to do so.

Vatican officials appear to be debating whether they want to open the archives or keep the records sealed.

One source close to the process told JTA that while it is unlikely that the Vatican will open all of the archives, it might agree to furnish additional documents referred to in the published volumes.

Vatican documents are generally sealed for 100 years, but at least one exception to this rule was made last century, the report noted.

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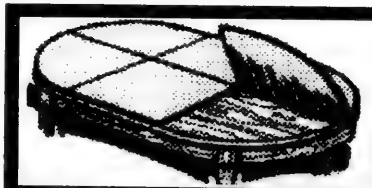

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'Scared the fighting will erupt into something bigger'

By VIVA PRESS
CJN Israel Bureau

JERUSALEM — Tensions have heightened following the Oct. 26 suicide bombing in Kfar Darom in which one IDF soldier was wounded.

As the fighting between Palestinians and Israelis continued into its fourth week, fears that the Palestinians might resume suicide bombings as an extreme means of attacking Israel were widespread.

"I'm afraid Hamas and Islamic Jihad will step up attacks in Israel," said Jonah Schwartz, an Internet marketing representative. "And unfortunately, it looks like they have the explicit support of the Palestinian Authority."

While Islamic Jihad claimed responsibility for the Kfar Darom incident, Israeli papers noted the PA's silence on the matter and the evaluation by the Israeli defence establishment that the PA gives at least implied support for the operation.

The paper *Hatzofeh* reported that Palestinian Authority Chairman Yasser Arafat is kept informed about the terrorist organization's doings. The Hamas Speaker in Gaza, Mahmoud Zahar, told *Hatzofeh* that on a daily basis there is a meeting of the committee monitoring the intifadah, comprising representatives of Fatah, the Tanzim, Hamas, Islamic Jihad and other PLO splinter groups.

At the meetings, rallies, demonstrations and other anti-Israel activities are planned and summaries are passed on to Arafat, Zahar told the paper.

OC Southern Command Maj.-Gen. Yomtov Samiya blamed the PA for the attack, in which 24-year-old Nabil Arair blew himself up metres from an IDF post. The IDF Speaker said the attack indicated "the PA's continued encouragement of violence and terror" and that Arafat "continues to perceive violence against civilians and soldiers as legitimate."

The PA did not issue a statement condemning the violence.

"I'm scared the fighting will erupt into something bigger," said Schwartz, 32.

"I hope things aren't going to explode here but from reading the paper and hearing what's going on, I just don't know," said Jerusalemite Miriam Lavine.

Lavine lives in the Katamonim neighbourhood of Jerusalem not far from Gilo, which for the last three weeks has been under fire from Palestinian gunmen in nearby Beit Jala.

She has not dramatically changed her way of life but Lavine said that she is scared.

"The shooting is just horrible. I can't sleep at night," said Lavine, 42.

The shootings on Gilo residents have become an almost daily occurrence. Residents have been told not to use lights in any room facing Beit Jala, to keep their blinds down after sundown, and to stay indoors after dark.

"To be frank, we simply try to stay away from home as much as possible," Tami Reuvieni, a resident of Hahabush Street, which was hit by bullets last week, told the *Jerusalem Post*. Reuvieni said she had no idea how long the fighting would last, adding, "all I know is that we are in firing range of Beit Jala."

In Beit Jala, Christian Arabs shared the same worries as the Gilo residents. "[My friend] is very worried," a Christian Arab resident of Beit Hanina, whose friend lives in Beit Jala, related to *The CJN*.

"[My friend] keeps his family indoors as much as possible." He said if the Palestinians try and take over his home to use it for shooting at Israelis that he will kill them at the front door.

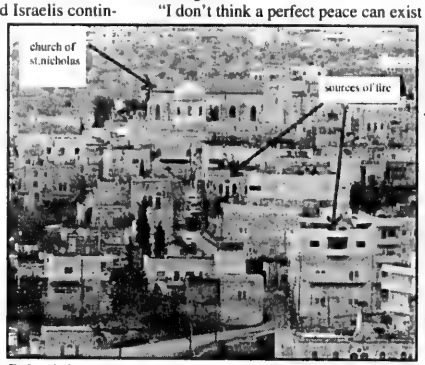
While the violence slightly decreased last week, shooting incidents and other disturbances continued to rock the West Bank and Gaza. Hopes of reaching a peace agreement between the Palestinians and Israelis still didn't look promising at the end of last week when on Friday (Oct. 27), Hamas announced that every Friday after prayers at the mosques, will be "a day of rage" for actions against Israel.

"It's a shame the peace process has broken down," said Simon Marks, 25, who made aliyah last week. Despite the past weeks of violence, Marks is still optimistic that peace can reign in the region.

"I don't think a perfect peace can exist because there will always be extremists, but I think there can be a peace of the majority – with the extremists being the minority."

Marks said the current violence didn't deter him from moving to Israel. "I didn't think twice about making aliyah.

"There is always trouble in Israel, but it didn't make a difference. I wanted to live here," he told *The CJN*.



Palestinian snipers in Beit Jala shoot at Gilo from just in front of the Church of St. Nicholas. [Israel Photo]

As for the prospect of further suicide bombings, Marks said because "people are more tense now and on higher alert" such attacks could happen but aren't that likely.

"More suicide bombs are a possibility now, but they are more likely to happen when it is calm and workers can return to Israel. It will be easier for terrorists to come into Israel then," he said.

Marks related that he was the only non-Israeli on his half-full flight from England to Israel.

In the last week, some 1,000 immigrants arrived from the former Soviet Union and Ethiopia, with only 140 coming from the rest of the world, according to the Jewish Agency. From English-speaking countries, 13 people immigrated from the United States, four from England – among them Marks – and two from Canada.

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Israel & the Jewish World

'It isn't real anti-Semitism'

By YAIR SHELEG
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Henri Hajdenberg, the president of CRIF (the umbrella organization of French Jewry), says recent attacks on Jews and their institutions in his country have nothing to do with anti-Semitism.

"At first, before we knew who was behind the attacks, we feared this was a wave of anti-Semitism," he said. "But about 30 perpetrators have been arrested and it has become clear they are not from French society proper, but are new immigrants from Arab countries who live in the poorest neighbourhoods of France.

"The Muslim leadership has no interest in anti-Jewish disturbances – these immigrants do not have a positive image and disturbances of this nature don't serve the image Muslims want to cultivate ... There are Muslim fundamentalist organizations in France, but they are under the eye of the police and the security services, and have apparently been warned not to do anything."

When asked why France nevertheless topped the spate of attacks against Jews recently, Hajdenberg answered that "there is the relatively high percentage of Jews and Muslims in France. This is the largest Jewish community in Europe, and France also has a very large Muslim community." (France has 700,000 Jews and about 4 million Muslims.)

"Jewish institutions are prominent everywhere in France, and Jews are also very prominent in terms of their status in French society – unlike the Arab immigrants, who mostly live in poor neighbourhoods. This creates jealousy and frustration.

"Also, unlike in the United States, in some neighbourhoods there is physical proximity between Muslims and Jews."

On French government response, Hajdenberg says: "During the first week, Jewish institutions were not adequately protected. It seems the government and police were surprised by the wave [of attacks] – as indeed were we. But afterward, substantial protection was provided, and last week there were no attacks."

Hajdenberg said pictures from the Middle East have begun to lose their impact and because the police acted firmly 35 people were arrested.

Hajdenberg said that in conversations with French leaders, he has stressed "this is not a 'Jewish' problem. It must be treated as an attack on the French Republic and French democracy. Democracy must defend itself, not 'the Jews.' [The political leadership] definitely accepts this.

"Practically speaking, we must provide protection for every Jewish institution," he added. "We are also trying to establish long-term dialogue with the Arab and Muslim community in France."

Germany acts quickly to quell outbursts

By YAIR SHELEG
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Anti-Semitic outbursts raged in Germany during the first week of violence in the Palestinian territories.

Very soon afterward, however, the anti-Semitic outburst was stifled.

Anti-Semitic acts perpetrated at the beginning of the current Middle East crisis ranged from the hurling of Molotov cocktails at a Dusseldorf synagogue, the desecration of a Jewish cemetery, synagogue and memorial site at the Buchenwald concentration camp, the sending of letter bombs to Jewish communal leaders in Germany, and stones thrown at a synagogue in Essen (where there is a memorial for local Jews who perished in the Holocaust).

"On Simchat Torah I was in synagogue, and there were about 30 percent fewer worshippers than in previous years," says Paul Spiegel, the present chair of the umbrella organization of Jewish communities in Germany. "Mothers are scared about sending their children to Jewish pre-school facilities, despite the fact that all Jewish communal organizations are guarded 24 hours a day."

Spiegel expresses satisfaction regarding responses shown both by Germany's government and local communities.

"A day after the attack against the synagogue in Dusseldorf, Chancellor Schroder arrived to express solidarity, and to emphasize that this [attack] doesn't reflect Germany's ways. Several demonstrations were held in Germany to denounce anti-Semitism. I can't remember another time when I received so many messages of encouragement from all sections of the public."

He clarified that he "shouldn't regret the fact that we've built a home in Germany. We are today the third largest [Jewish] community in Western Europe."

The week in Israel

Oct. 23

• The IDF postponed plans to decrease the mandatory term of military service from 36 to 32 months.

Oct. 24

• Prime Minister Ehud Barak and Ariel Sharon failed to agree on terms for a national unity government.

• Two Palestinians from the Old City of Jerusalem were sentenced to life imprisonment for the murder two years ago of Chaim Kerman. Kerman was stabbed more than 30 times on his way to morning prayers.

• Barak sent a security aide to meet with Yasser Arafat to convince him to stop the violence.

Oct. 25

• The IDF was called in to help flood victims in the Tel Aviv area after heavy rainstorms fell in the region. One boy from Yaffo drowned in the deluge.

• Morocco announced it would sever relations with Israel.

Oct. 26

• A Palestinian suicide bomber detonated the explosives he was carrying on a bicycle close to an IDF position near Gush Katif in the Gaza Strip, killing himself and lightly injuring an Israeli soldier manning the post. It was the first instance of a suicide bombing attack since the disturbances began in the territories on Sept. 29.

Oct. 27

• Representatives of Israeli Arab students demanded that the government force the universities to remove the ban on political protests imposed for the initial weeks of the new academic year, which begins on Sunday.

Files from JTA and Ha'aretz

Ominous signs conflict has entered dangerous phase

By SHELDON KIRSHNER

Mideast Analysis

Israel faces the bleak prospect of a low-grade, open-ended war with the Palestinians – more bullets and bloodshed – unless both sides return to the negotiating table and settle their differences.

Last month's emergency meeting in Sharm al Sheikh called by U.S. President Bill Clinton was supposed to yield a ceasefire agreement to end the raging violence and restore the status quo ante in the West Bank and the Gaza Strip. But the accord, signed by neither Ehud Barak nor Yasser Arafat, was basically a deadletter because the Palestinian leadership had already decided to prolong the unrest, the worst in three decades.

Since then, top-ranking Palestinian officials have declared unequivocally that their uprising, touched off by Ariel Sharon's needlessly provocative visit to the Temple Mount, will continue until Israel withdraws from the territories and the Palestinians achieve sovereignty and independence.

The seriousness of the present volatile situation is such that Jabril Rajoub, head of the Palestinian Authority's security apparatus in the West Bank, has gone on record as saying that the Palestinians will not return to "a peaceful coexistence with the occupation." This suggests that Arafat may be ready to embark on a protracted armed struggle – a retreat into ther past – to wrest statehood from Israel.

There are other ominous signs that the Arab-Israeli conflict has entered a new, extremely dangerous phase. Barak has suspended bilateral negotiations, while Egyptian Foreign Minister Amr Moussa has categorically pronounced the Oslo peace process to be "finished." Meanwhile, Ahmed Qureia, a senior Palestinian negotiator who was intimately involved in the secret talks that produced the groundbreaking 1993 Oslo pact, dropped yet another bombshell. He said that the resumption of talks should "be based on a new formula" minimizing the role of the United States – Israel's chief ally – and reflecting the predominant influence of the United Nations, the European Union, Russia and China, which generally tend to be pro-Arab. Israel, it is clear, will reject the Palestinian approach, setting the stage for heightened tension.

There is now a strong possibility that Arafat will act on his threat to declare unilateral Palestinian statehood on Nov. 15 or later. It is a popular demand he may no longer be able to resist after postponements in May 1999 and September 2000.

By way of reaction, the politically beleaguered Barak, whose parliamentary base has dwindled drastically since the failed Camp David summit in July, may yet annex settlement blocs in the West Bank containing 80 percent of the Jewish settlers, while carving out new borders within the framework of "unilateral separation."

If this should happen, the Palestinians will intensify the intifadah, which has already reached the Jerusalem neighbourhood of Gilo. Though the disturbances tapered off last week, Israel is preparing for a confrontation that could last at least months. It could precipitate fresh suicide bombings, draw in Hezbollah in southern Lebanon, and, in a worst-case scenario, spark a catastrophic regional war.

There is no doubt that the uprising has dealt a stinging blow to Israel's important relationship with several Arab countries. Oman has closed its trade office in Tel Aviv and Qatar is considering doing so. As a result of the recent Arab summit in Cairo, which harshly condemned Israel and promised the Palestinians about $1 billion in aid, Morocco severed diplomatic ties with Israel, Tunisia shut its liaison office in Tel Aviv, and Egypt and Jordan froze relations with Israel.

The collapse of mutual trust between Israel and the Palestinians, as well as the inflammatory language of hate and denial voiced by many Palestinians of late, raises a troubling question: Did the positive spirit of the now-shattered Oslo peace process ever seep into the consciousness of the Palestinian masses?

If the process was only skin-deep, Israel could be on the cusp of a tragic war with the Palestinians that neither side can win.

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Israel & the Jewish World

Learning from the disturbances

BY ZE'EV SCHIFF

Ha'aretz Daily Newspaper Ltd.

Analysis

When did the Palestinians begin to get ready for the disturbances? There have been signs in recent weeks indicating that there had been preparations and that Palestinian Authority Chairman Yasser Arafat had just been waiting for an excuse to light the fire.

One of the signs was the hoarding of food in large quantities on instructions from above. Once every three weeks a boat arrived from Australia full of sheep and young calves for the Gaza Strip. In one week, however, three ships docked with the same cargo for the Gaza Strip.

It is also worth going back to the warning by Jibril Rajoub, the head of Preventive Security in the West Bank, and paying attention to its details.

The statement was made to the Associated Press agency and to *the Jerusalem Post* on the day Sharon visited the Temple Mount and was published on September 28.

Among other things, Rajoub said: "The disturbances will not be limited to Jerusalem this time but will break out everywhere in the territories and lead to a strong response from the Arab states as well. The Palestinians will not try to quell the riots because they are the result of an aggressive provocation."

That is exactly what happened.

This warning contradicts the claim that the visit by Likud Chairman Ariel Sharon to the Temple Mount was approved after Rajoub told him that the visit would go by quietly if Sharon did not enter the mosques. Clearly, the public statement was significant and it should have been believed.

The irony is that Israel owes Arafat a vote of thanks. Arafat has brought us back to our true strategic reality.

This happened to us once before.

The victory in the Six-Day War convinced many people in Israel to believe that power can stand on its own. This was so until the Yom Kippur War shook us out of our illusions.

This time, as a result of the disturbances Arafat has brought down upon us, we have woken up from our visions of being a great power. Many people realize that despite our considerable military might, Israel could slide into a civil war that will be a new version of the 1948 War of Independence.

The conclusion: Israel is still a nation at war and it should act accordingly as it considers its own interests and the extent of its concessions to our enemies. And furthermore, a nation at war cannot be run by organizations like the "mothers-of-soldiers" – who were so instrumental in stirring public opinion against the IDF presence in Lebanon.

During the period of the intifadah, we learned that in many wars, and in particular wars on a slow burner, the media play an important role. They are a form of new artillery. They do not fire ordinary shells.

A sophisticated army needs to include the issue of media involvement in its evaluations of the situation and make use of professionals.

Good "explaining" is no guarantee of victory. But without it, it is much harder even for the side that has good reasons to fight. The media also play an important role in internal "explaining."

A nation cannot face a war if its population does not know what its children are fighting for and why they are being killed, or does not believe that it is doing the right thing.

During the recent disturbances, Israeli news correspondents, much to our embarrassment, asked residents of Gilo after the firing on their neighborhood if they were thinking of evacuating their homes. No such questions were heard on the Palestinian side.

There can indeed be one good reason for the "time-out" in the peace talks: the continuation of the violence.

This is the situation at present without even declaring a time-out. Ultimately, we will get to the negotiating table even if we slide down the slippery slope into a widespread conflict with the Palestinians and a regional war. At the end of the hostilities, we will once again be talking with Arafat or his successor.

The Egyptian Foreign Minister Amr Moussa was right when he said that there have to be new rules for the negotiations when they begin again. Though not the ones he had in mind, and it is not Egypt who will make these rules.

It is worth noting that despite the time-out, there are various dialogues being conducted in the field.

For example, the understanding among the people who are dealing with drinking water that even if the violence continues, both sides must refrain from harming the water infrastructure because this is a humanitarian issue of the first degree.

Overall, the ones most likely to be harmed are the Palestinians, but clearly Israel is also not immune.

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Egyptian daily criticizes PA as relations cool

By DANIEL SOBELMAN

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The state-affiliated Egyptian daily *Al Gumhuria* sharply accused the PA of ingratitude last week, confirming a trend of cooling relations between Egypt and the Palestinians.

The newspaper said the Palestinian Authority leadership failed to appreciate President Hosni Mubarak's efforts on its behalf. Heading his piece "Palestinians and Ingratitude," *Al Gumhuria* editor Samir Ragab wrote that Mubarak was leader of the group of Arab statesman who "boldly supported the Al-Aqsa intifadah."

Rajab, who has close ties to Mubarak, wrote that Egypt's president has never stopped making "sacrifices to provide shelter to Palestinians … to help them, to defend them from killings and massacres, and to fight for their rights.

"Although it would be expected that the Palestinians, all of their organizations and sub-groups, would at the very least offer a prayer to give thanks to Almighty Allah who has provided the Arab people with a leader such as Hosni Mubarak, a man who has devoted his whole life to the Arab cause, the Palestinians have turned their backs on Egypt's leader," Rajab wrote.

WINTER FASHION

Colourful fashions introduced at benefit for ovarian cancer

By CYNTHIA GASNER
Special to The CJN

More than 1,000 women (and a sprinkling of men) turned out for the 47th annual fall fashion show, silent auction and luncheon held recently by The Toronto Fashion Show Committee at the Metro Toronto Convention Centre.

The proceeds of the sold-out event will support The Familial Ovarian Cancer Clinic at the Princess Margaret Hospital, which officially opened last year. The funds will support research, and provide screening and care for patients with ovarian cancer.

Ovarian cancer is the fourth most frequent cause of death from cancer in women. More than 2,200 women will be diagnosed with ovarian cancer this year; 1,700 will die.

The Toronto Fashion Show Committee's goal for the next three to five years is to raise $3 million.

"It is important to increase awareness and educate women on ovarian cancer and the benefits of screening," said Ritasue Charlestein Fisher, a survivor of the disease.

On a video, she noted that "the staff and other patients at the Ovarian Cancer Clinic helped me get through the worst period of my life. I am truly grateful to them."

Many other survivors of ovarian cancer were present at the fashion

Continued on next page

Escada's new line was on show at the Metro Toronto Convention Centre recently.

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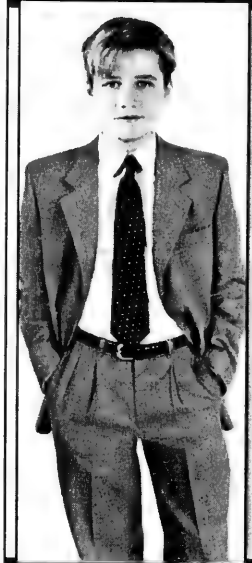

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Escada introduces
new line at benefit for cancer clinic

Continued from previous page

show, which featured Escada's Fall/Winter 2000-2001 Collection from Europe titled, The Colour of Elegance – and coulorful it was.

The shockingly bright colours and pastels were shown to perfection by pony-tailed youthful looking models. The collection featured textural fabrics with a fresh flowing soft look. The emphasis was relaxed and casual.

There were embroidered skirts, soft leathers, beaded pants, sequined jeans, slinky cut-out dresses and a melding of form and colour.

Four main themes were highlighted in the collection – animals, jewel tones, pastels (cool lavender and pistachio) and the always-in-style black.

The Toronto Fashion Show Committee, originally known as the Golden Daffodils, is a voluntary organization.

Marilyn Denis of Citytv was the MC of the show. Also participating in the program were the event's co-chairs, Tracey Neziol and Monica Cosgrove, and Dr. Joan Murphy, head of the divisions of gynecology and gynecology-oncology of the University Health Network, Princes Margaret Hospital.

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Beauty shop

By CAROL WISE

NEWS, NEWS, NEWS!

Isabella Rossellini, actor, model, author and mother, introduces the Manifesto Makeup and Fragrance lines to Canada. They are simple and glamorous and a lot of fun. People were really thinking when they designed the packaging. Features like the capless fragrance bottle and integrated mirrors on the containers are quite simply brilliant. To quote Daniel Fiorio, "It's about time."

Isabella Rossellini

Rock and Roll with hot winter colours that dance and frolic off the palette. Three words to describe this season are more, more and more. Luxe – and I don't mean smoked – is personified in every aspect of beauty and fashion.

Have fun mixing and matching all the great shades.

Smoke up your eyes with sultry tones, and no matter what your age, hair colour or style, you must have at least one grey or black kohl pencil. Liquid liner is back with a vengeance, but keep it on the top lid. Paint your mouth with deep shades, but remember, the rule of thumb is dark eyes and light lips, light eyes – dark lips.

Don't wait for your skin to pull or your lips to crack. Start using luxurious creams now. Exfoliate at least once a week with a good mask or use a gentle scrub. This process will allow your moisturizer to penetrate more deeply. Keep your lip balms handy and apply them a couple of times a day. A professional facial is a great way to catapult to your skin into action.

CAROL'S TIPS

Skin Care:

Vichy Laboratories combines high doses of vitamin C and pure retinol to create Reti.C Concentrate. This night corrector claims to reduce wrinkles and increase skin's radiance.

To recover from daily stress try Biotherm's D-Stress Nuit. It is relaxing, vitalizing and nourishing.

Elizabeth Arden's Skin Illuminating Complex is lightweight and suitable for all skin types. It can be worn under moisturizer, alone or mixed with your foundation. This award-winning skin treatment contains vitamin A to provide you with a glow all year round.

L'Oreal's Line Eraser is fabulous. It again contains a pure

Cont'd on page 46

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Winter Fashion

Continued from page 45

retinol treatment, but this time one designed specifically for the delicate skin around the eye.

Energize your skin with Shiseido multi-energizing cream. This little newcomer will nourish and fortify your skin.

Ombrelle is proud to bring to us Cold Weather Defence SPF 25, the first sun protection designed specifically for the winter. It not only protects but also defends against the drying effect of winter air.

Foundation:

For you travel lovers, a must see is the foundation capsules presented by Manifesto. Individual portions of liquid housed in petite capsules are available in five shades.

Faces announces a new foundation system to help you choose just the right colour for your face. The collection includes a warm yellow base and cool pink base with 22 shades in total.

L'Oreal's Translucide liquid foundation provides a medium to full, long-wearing coverage with a translucency that allows your skin to shine through. It is boosted with vitamin C and contains a SPF of 18 for sun protection.

Christian Dior's anti-fatigue crème compact is smooth as silk – and look for the little wide-awake eye miracle called Anticerne Diorlift.

Eyeshadow:

Manifesto introduces a small cake of colour that works for eyes and cheeks. Check out the mirror on the bottom of the package.

Snake eyes shadow from MAC are sensational. The colours will knock your socks off. Dasher and Prancer liquid liners are a must.

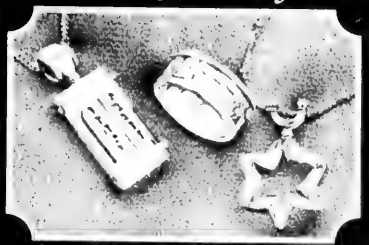
Luscious Lips:

MAC's lip balm is vitamin-enriched and can be used as a primer to enhance the look of your lipstick. Check out new MAC lip shades like Rockin' Rudi and top them up with Freeze-frost – a clear gloss with suspended pearl.

Shiseido's lip balm is also an ideal lip base and lip soother containing emollient. Be sure to get a lipstick ring from Manifesto – a must have for the season.

Continued on page 47

Designer Jewellery



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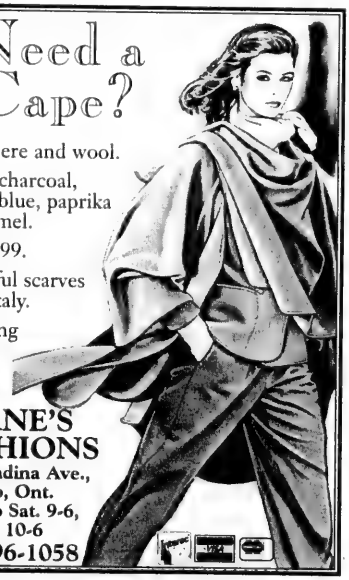

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Continued from page 46

Don't miss the most gorgeous lipstick tube to grace the market in years. Estee Lauder has simply designed one of the most exquisite cylinders I have ever seen. The lipstick is good and the colour selection beautiful.

Lancaster's Velvet Matte Comfort Lipstick is filled with moisture and lasts the day. It feels like a second skin.

Hair:

Daniel Fiorio of Salon Daniel (79 Yorkville Ave.) says the hair shapes this season are definitely '70s inspired with a twist of sexy sophistication that looks like Christie Turlingtons' hairdo on a recent issue of *Elle* magazine.

The guru of colour technique, Joanne Skillin, also at Salon Daniel, says forget about two-tone and chunking. The winter look is monochromatic.

L'Oreal Professional launches Serie Expert – a unique haircare line that surpasses all expectations! It has six categories: colour, energy, repair, silver, control and powerdoze. Each personalized solution provides visible results. It is so nice when we get the results we are promised.

Colour Extend Total Recharge inner hair fuel from Redken will give your hair super shine and vibrancy.

Fragrance:

Manifesto is an elegant combination of familiar scents from our gardens and everyday life. The floral scent changes unexpectedly into a sensual wood – very interesting.

Ralph Lauren's new fragrance is so sexy. It's floral, energetic and very fresh. His inspiration was his young daughter Dylan and her friends.

The House of Chopard treats us with a gorgeous gift set that is perfect for the holidays. Its name is Satin Dreams. This pale blue and silver satin drawstring pouch adorned with silver ornaments encloses a diamond shaped bottle of Wish Eau de Parfum with shimmering body veil to match. Its scent is dreamlike and very seductive.

Gucci Rush for men is a provocative and savvy scent. The design is as cool as it gets. The transparent bottle is clear plastic surrounded by white metal and contained in a clear sleeve – a perfect gift for your special guy.

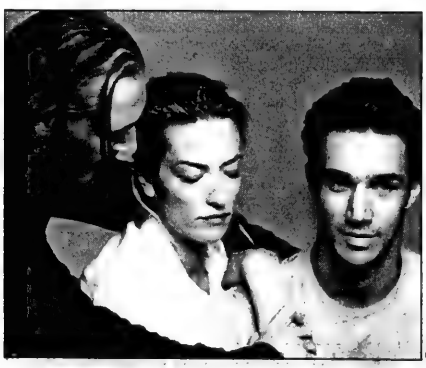
How does a photographer capture elegance as an attitude?

News Canada

Working for the American, Italian and German editions of *Vogue*, as well as for *l'Uomo Vogue* and *Vanity Fair*, is considered to be the highest level on the international photography scene.

These accomplishments are part of Michel Comte's resume along with long list of commercial clients including Gianfranco Ferré, Armani, Givenchy, Nine West, BMW and Revlon.

Contined on page 48



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Winter Fashion

Dressing up for Casual Fridays

News Canada

The business casual look, once restricted to dress-down Fridays, is becoming the daily dress code across Canada. A recent Omnitel survey reveals that 41 percent of working Canadians now wear business casual every day.

The business casual trend spread across North America with the rise of dot.com companies. But now it has been adopted by even the traditionally conservative financial and insurance industries, says Lisa Rogers, fashion consultant on CITY TV's City Line and host of a series of retailer seminars on business casual basics for today's workplace.

Making the transition from corporate uniform to fashionable business casual is a challenge for office workers, says Rogers. Many mistakenly carry their weekend wardrobe into the work week.

"Weekend wear is simply not appropriate for the office and it doesn't provide the flexibility that employees in many professions require," says Rogers.

In fact, 52 percent of those surveyed admit that they were only somewhat or not very satisfied with their current business casual wardrobe, which consists mostly of jeans, T-shirts and other sporty weekend casuals.

According to Rogers, business casual is careful casual, and like the formal business wardrobes of the past, it relies on good quality, well-made pieces. "You might still have a suit in your wardrobe, but it's how you put it together with other pieces that create a look that is both polished and relaxed," says Rogers.

Fabric plays a key role in a sharp business casual look, suggests Rogers. In fact, recent innovations in fabric – such as wool blends, knitwears, silks and techno fibres – have helped designers to create clothing that is comfortable yet professional.

According to Rogers, a fashionable business casual wardrobe starts with eight essentials:

- **An updated classic three-piece suit** (jacket, pants and skirt) in a dark neutral colour – dark colours look more polished, are slimming and make it easy to mix and match. This suit isn't much different from the traditional office suit, it's how you wear it and how you accessorize it that makes the difference.
- **A white shirt** is a basic piece that is always chic and fashionable. It also looks smart and sophisticated on days when no jacket is required or if you choose to take your jacket off through the day. The shirt should have simple clean lines, a slim fit and a moderate sized collar which gives a newer look when worn open and outside the jacket.
- **A long-sleeve or three-quarter-length sleeve turtleneck or crew neck** is the perfect choice to give your suit a more casual look or looks good on its own. Soft-touch, affordable fabric blends with cashmere or silk give the look and feel of luxury. And here is an opportunity to inject some colour – think of rich red, classic navy or soft heather colours. Add a little texture or a soft subtle pattern.
- **A cardigan** is both a basic that helps deal with temperature changes and a good alternative to the suit jacket. If you opted for a more subtle colour choice in your turtleneck, go for cherry red or burnt orange in your cardigan.
- **Invest in another pair of pants** – try a classic pair of pants in a tweed or wool blend fabric – navy, black or grey flannel go with almost anything. A pant less dressy than the one that is part of your suit purchase will give a more eclectic look.
- **Dresses are back** and provide a feminine alternative for your wardrobe. The latest fabrication allow for soft draping and the length should be at or just below the knee. Make sure that it works well under a suit jacket or cardigan.
- **Accessories** are a cost-effective way to update any wardrobe. Accessorizing for business casual should be fashion-forward but minimalist – pearls, scarves and even fur and animal prints (for shoes or purses) are good final touches.
- **Last but not least** you must have a good bag and shoes. Substitute your briefcase for a sleek leather tote. Trade in your pumps for a pair of sling-backs.

Capturing the message on film

Continued from page 47

Photoshooting in the fashion world can be a tough crowd to please. Comte has given life to models by many well-known couturiers and designers: Ungaro, Chanel, Armani, Dolce & Gabbana and other prestigious names.

His well-accustomed experience with conveying top models as more than just objects is what prompted the Swiss watch company, Longines, to hire Comte to creatively execute their latest international campaign.

Advertising campaigns can be a tough job for photographers, especially when the advertiser is depending on the visual to communicate a strong message. In the case of Longines, the brand has always been symbolic of elegance, but the new campaign has a very modern day take:

"Elegance is an attitude". How do you capture such a message on film? The advertising campaign is referring to "attitude" not as aggressive but rather charismatic. As seen in magazines and billboards all around the world, Comte successfully accomplished to convey the essence of "Elegance is an attitude" as interpreted by Longines.

What was the key to poignant photos for this campaign? Comte was graced to work with ideal subjects to express this state. A glimpse of the photo session shows Comte working in harmony with these contemporary personalities who are doing a good job confirming this concept can be true.

German born Tajana Patitz is a top model familiar to the public without being overexposed. Pedro Diniz is a Formula 1 racing driver who is a thrilling sportsman yet a grounded person. A statement defining new standards of the unthinkable has been made - Elegance is nor more nor less an attitude.

It is not easy for a photographer to transfer such an intricate message to film. Comte is reputed as one of the best, reinforced by adding this campaign to his long list of notable projects.

You may be used to seeing Comte's work in editorial pages of international magazines, you will now see his mastery in the same publications through a different angle thanks to the Longines message, "Elegance is an attitude".

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New cancer treatment to be tested in Toronto

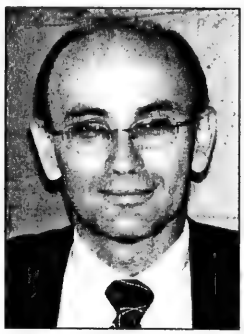
By FRANCES KRAFT
Staff Reporter

TORONTO — Clinical trials for a new cancer treatment developed at the Weizmann Institute of Science are set to begin within the next few months in Toronto, among other places.

Avigdor Scherz — a physical chemist who developed the treatment with Weizmann colleague Yoram Salomon of the institute's biological regulation department — spoke recently about his research on Cancer Therapy with Light and Chlorophyll at a Weizmann Women & Science program held at the home of Barbara Bregman.

The program was the first of three for the 2000-2001 year. In upcoming talks, Dr. Raymond Stein will discuss Technological Advances in Laser Vision Correction, and Dr. Jeffrey Dover will talk about Lasers: Revolutionizing the Treatment of Skin Diseases for the Aging Face.

Scherz' new cancer treatment uses a chlorophyll-based compound known as tookad (the Hebrew word for flame), developed by Dutch pharmaceutical company Steba Beheer NV. It will be tested at Princess Margaret Hospital and the Toronto Hospital, likely in cases of prostate and breast cancers.



Avigdor Scherz

The treatment may minimize side effects and be more specific than some other approaches, Scherz said. In animal trials, it has yielded promising results on solid tumours such as renal cancer and melanoma (skin cancer).

Melanoma is "a very challenging cancer" that is difficult to treat with chemotherapy and radiation, said Scherz. "Somehow we thought we'd be able to destroy it with our drug, and that was the case." Over 80 percent of the animals in preliminary tests were completely cured of large tumours, he said.

The treatment involves the injection of a drug that becomes toxic when exposed to infrared light, which can penetrate deep into the body with the use of a fiberoptic light guide. Older forms of photodynamic therapy (PDT) – therapy involving the use of light – were effective only against relatively flat and thin tumours.

Because of the vascular structure of solid tumours, which is different from that of normal tissue, the drug stays in the tumour longer, leaving a window of time to treat it with light after it is gone from normal tissue, Scherz explained.

The drug stays toxic only as long as light is shining on it, he added, and the result is destruction of the tumour entity, with minimal damage to surrounding tissue.

When you have a solid tumour, explained Scherz, not all the cells are accessible to the same extent to chemotherapy or radiation. One problem with chemo is that the drugs stay in the body for a long time, he noted, and patients must avoid light to keep from getting burned.

Unlike chemo and surgery, PDT can be repeated many times, he said.

The drug is cleared from the body within three or four hours, and can be used repeatedly, Scherz said. It may be useful in the case of widespread metastases as well as on solid tumour, but there's no guarantee, he added.

Preliminary experiments also indicated a reduced incidence of metastases, he noted. If the treatment actually induces some sort of immune response, he said, it may lead to a vaccine.

Younger Jewish teens using harder drugs, activist says

By DAVID LAZARUS
Staff Reporter

MONTREAL — An increasing number of illegal drug users in Montreal are both younger and Jewish, says a local drug abuse educator and activist.

Barry Salis has first-hand knowledge of such trends. A former drug user himself, he's now the director of outreach services for Project Pride, a non-sectarian, drop-in drug abuse prevention and intervention centre.

Located at the Queen Elizabeth Health Complex in NDG, the centre was founded locally 11 years ago, through the efforts of Rabbi Ronnie Fine of Chabad.

"We're seeing younger and younger kids coming in," says Salis of the 300 drug users who visit Project Pride each month. And nearly half of them – 45 percent, according to the centre's intake forms – are Jewish, he adds.

Project Pride's clients either come looking for a place to "detox," or have come out of a drug rehab needing follow-up guidance and counselling, says Salis.

While illegal drug use is becoming increasingly rampant among high school and CEGEP students, both in and outside the Jewish community, Salis says it's their increasing use of "hard" drugs that is most unsettling for him.

"What's alarming me is the number of younger kids now coming in with severe drug problems," he says. "I'm talking about crack cocaine here, which kids can get physically addicted to right away."

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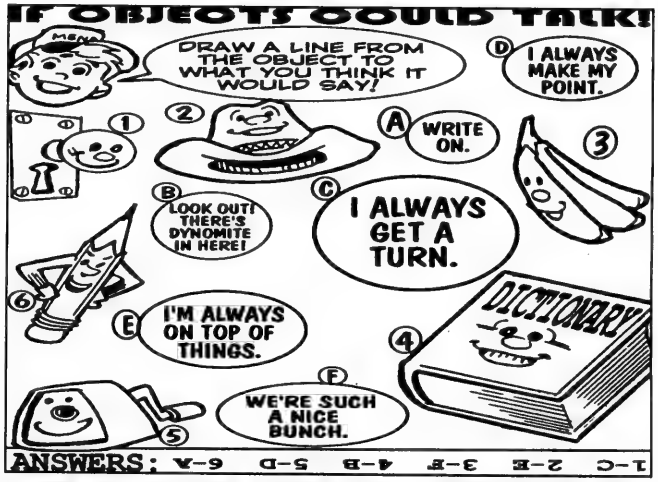
DRAW A LINE FROM THE OBJECT TO WHAT YOU THINK IT WOULD SAY!
D I ALWAYS MAKE MY POINT.
A WRITE ON.
B LOOK OUT! THERE'S DYNOMITE IN HERE!
C I ALWAYS GET A TURN.
E I'M ALWAYS ON TOP OF THINGS.
F WE'RE SUCH A NICE BUNCH.
DICTIONARY
1 2 3 4 5 6
ANSWERS: 1-C 2-E 3-F 4-B 5-D 6-A

PICTURE THIS

FIND OUT WHAT MENDY AND RIVKIE LOVE TO DO AT LEAST ONCE A DAY. SPELL OUT THE NAMES OF EACH PICTURE WRITING FROM TOP TO BOTTOM. YOU WILL FIND THE ANSWER USING THE TOP ROW OF LETTERS.

ANSWER → SHAZIAM

Actor Kirk Douglas makes Bible stories interesting for kids

By LEILA SPEISMAN
Staff Reporter

People don't think of movie stars writing books for children. But that is just what a very famous actor, Kirk Douglas did, when he wrote *Young Heroes of the Bible; a book for family sharing* (Simon & Schuster, 1999).

And he did it very well.

You might not have heard of Kirk Douglas, but he has been an actor for a very long time. He even won a special Academy Award for lifetime achievement. His son, Michael Douglas, is also a famous actor.

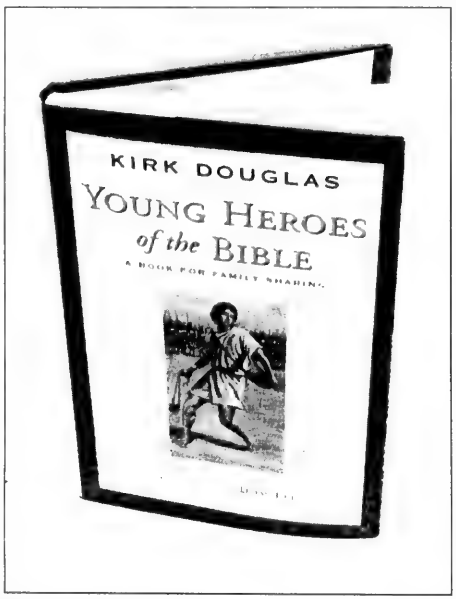

Photo By Edward Dunbar

In the beginning of the book, Kirk, who is Jewish, explains that he wrote the book because he remembers how he hated Sunday school, and how he wished that the teachers would make the stories in the Bible more interesting.

Whether or not you agree with Douglas, you will enjoy *Young Heroes of the Bible*. He talks about what people we read about in the Bible were like when they were kids.

For instance, when Abraham was a little boy, he had a lot of questions. But every time he asked his father or his teacher, he was told to keep quiet and not bother the grown-ups. Only one person (not exactly a person) listened to him – and that was God.

Douglas points out that the characters in the Bible were not perfect. Joseph, for instance, was "a spoiled brat," who kept boasting to his brothers about the wonderful things that would happen to him, and the beautiful coat their father made for him.

He couldn't have prevented what would happen, Douglas says, but Joseph still shouldn't have been boastful.

And how did David learn to throw the slingshot that killed Goliath? Well, he practised when he was looking after his father's sheep.

The book also talks about other heroes, like Miriam, who was willing to risk everything to help her baby brother Moses, and Rebecca, who took a lot of time (and a lot of energy) feeding the camels, even before she fed her guest.

One of the best parts of this book is that it is really very funny. Douglas talks a lot about what he thought and did when he was a little boy. For instance, when he heard that Pharaoh decided to kill all the Hebrew babies, he told his sisters that if their parents had lived then, they wouldn't have been born.

Being sisters, they had to tell him "you wouldn't have been born either, stupid."

Another time, he wonders whether noserings get in the way when you have a cold.

You will really enjoy this book, and you can even have fun reading it and talking about it with your parents. Especially if they like Kirk Douglas.

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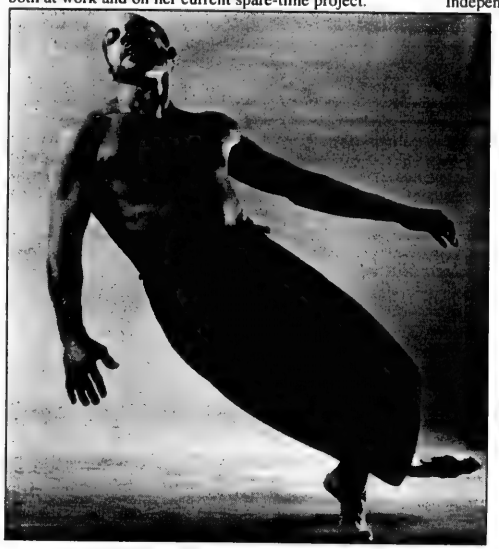
Arts & Travel

Sick Kids nurse resurrects Wiesel play

By FRANCES KRAFT
Staff Reporter

TORONTO — Judy Kopelow says she just wants to make a difference.

The critical care nurse, who works at the Hospital for Sick Children and in a part-time fund-raising position at the Pediatric Oncology Group of Ontario, is doing just that, both at work and on her current spare-time project.



Dancer, choreographer Allen Kaeja.

As part of Holocaust Education Week, Kopelow is producing and directing *Ani Maamin: a song lost and found again*, a rarely seen work of Elie Wiesel with music by French composer Darius Milhaud.

The 90-minute French cantata/oratorio, with accompanying narrative in English, will be performed on Nov. 6 at 8 p.m., in the Ettore Mazzoleni Concert Hall of the Royal Conservatory of Music, 273 Bloor St. W. Entry is free, but seating is limited to 250. (To RSVP, call 416-787-1060.)

The performance will be followed by a brief discussion, and a reception at the Windsor Arms Hotel.

Ani Maamin (I Believe) tells the story of patriarchs Abraham, Isaac and Jacob confronting God and reflecting on their own experiences in the wake of the Holocaust. The title refers to the Maimonidean creed that became a virtual anthem for doomed concentration camp inmates. "It is the story of the strength of the human spirit," says Kopelow.

Evan Solomon of CBC's *Hot Type* plays Jacob; Allen Kaeja, co-director of Kaeja d'Dance and Fringe Festival of Independent Dance Artists, is Isaac; and German-born orchestral conductor Harry Hurwitz is Abraham.

A former psychology professor, Hurwitz was raised in South Africa and was involved as a student in the anti-apartheid movement.

The trio bring different ways of expression and of looking at the world, Kopelow explained. Their roles are speaking parts only.

Solomon, who has a master's degree in theology and is in the preliminary stages of working on a Holocaust-related book, will lead what he hopes will be a "fascinating and lively" post-performance discussion.

The piece poses very complex questions such as why evil exists and why innocents have to suffer, he noted. For Solomon, what's important is "to wrestle meaning out of this."

He is also intrigued by the role the Holocaust plays in times of trouble, such as the recent violence in Israel, he said.

Guest soloists in *Ani Maamin* include Cantor Efraim Sapir. The production's musical directors, Fabio Mastrangelo of Virtuosi di Toronto, and Sabatino Vacca, will provide piano accompaniment.

Kopelow originally staged the production as a graduate student in comparative religion at the University of Manitoba in 1978, five years after *Ani Maamin*'s Carnegie Hall debut for the Centennial Concert of the Union of American Hebrew Congregations. Her minimal background in drama – a one-year stint as a part-time theatre apprentice – didn't deter her.

Judy Kopelow

"I read it, and I felt that people should see it," Kopelow recalled recently at the Conservatory, amid the strains of vocal and instrumental music.

"The words are so beautiful," she said, referring to a dialogue between the patriarchs and an angel sent by God.

Mezzo soprano Laura Pilarsky, a post-graduate Conservatory student who sings in *Ani Maamin*, said she believes the spoken text enhances the emotional quality of the work.

Rereading *Ani Maamin* this year, Kopelow was motivated to stage it again, something she's wanted to do for the past two decades.

A Winnipeg native whose parents did not experience the Holocaust, Kopelow grew up with "a strong sense that being Jewish and being Canadian were two wonderful things."

Kaeja, whose late father was part of the partisan movement and an Auschwitz survivor, found the script "very powerful. Every time I read it, it digs in deeper. It reaches inside my core and inside my soul." It wasn't until he became a father himself that he began to examine Holocaust issues in his work, he said.

Kopelow was driving home one day when she heard Kaeja discuss his two Holocaust-based dance trilogies on her car radio. She quickly decided to ask him to participate in the project.

"There was something about Judy," Kaeja recalled, that made him accept her offer.

ANSWERS TO CROSSWORD PUZZLE.

1 K	2 A	3 R	4 L	■	5 A	6 S	7 I	8 S	■	9 R	10 O	11 W	12 A	13 N
14 A	R	E	A	■	15 L	O	R	E	■	16 A	R	O	M	A
17 B	E	N	S	■	18 B	R	A	N	■	19 Y	A	K	O	V
20 U	N	E	■	21 L	E	O	N	T	22 R	O	T	S	K	Y
23 L	A	W	24 Y	E	R	S	■	■	25 E	N	E	■	■	■
■	■	■	26 O	A	T	■	■	27 S	28 H	E	■	29 S	30 O	31 N	32 Y
33 A	34 L	35 O	N	G	■	36 I	H	A	V	37 E	■	38 M	O	O
39 J	U	L	I	U	40 S	R	O	S	E	N	41 B	E	R	G
42 A	L	I	■	43 E	P	O	C	H	■	44 S	I	N	A	I
45 R	U	M	46 S	■	47 I	N	K	■	48 G	I	L	■	■	■
■	■	■	49 C	50 A	R	■	■	51 A	U	G	U	52 S	53 T	54 A
55 E	56 M	57 M	A	G	O	58 L	59 D	M	A	N	■	60 H	O	N
61 L	O	I	R	E	■	62 I	Y	A	R	■	63 P	E	N	N
64 A	L	L	E	N	■	65 R	A	I	D	■	66 A	B	E	E
67 L	E	A	S	T	■	68 A	D	D	S	■	69 M	A	R	X

Eye on Arts

By BILL GLADSTONE

QUÉBÉC ACADEMIC TO LECTURE IN YIDDISH ON MONTREAL JEWISH HISTORY

Québécois anthropologist **Pierre Anctil**, who has expended much energy building bridges between the francophone and Jewish communities in la belle province, is slated to lecture in Yiddish about Montreal's Jewish history in the key period of 1900 to 1920.

Anctil, who is not Jewish, is basing the talk on *Le Montreal juif d'autrefois*, his 1997 French-language translation of *Montreal fun Nekhta*, a 1947 book by **Israel Medres**, one-time staff writer for the former Yiddish newspaper *Kanader Adler*. Anctil's translation has received considerable press attention in Quebec.

Medres's granddaughter, **Vivian Felsen** of Toronto, has just published an English translation of the book under the title *Montreal of Yesterday* (Vehicule Press), thus providing the occasion for Anctil's visit.

Hear Anctil at the Jewish Book Fair, Sunday Nov. 5, 1:30 p.m. $3. Leah Posluns Theatre. Felson's book launch immediately follows the lecture at 2:30 p.m.

* * *

Holocaust Drama: The Friendly Spike Theatre Band presents *Father & Daughter*, a one-woman play by **Marlene Charney**, **Ruth Ruth** and **Ken Innes**, with music composed by **Heinz Klein**. Presented in conjunction with Holocaust Education Week, this bittersweet work explores the devastation that Auschwitz wreaked upon the lives of survivors and their children.

The Great Hall Centre, Dovercourt Studio, 1087 Queen St. W. (at Dovercourt). Nov. 1 to 5, 8 p.m. $10; Sunday 2:30 p.m., PWYC. 416-516-4740. E-mail friendlyspike@globalserve.net.

Persons wishing to express, in a creative context, how the Holocaust affected their lives are invited to perform at an Open Stage Community Cabaret, Nov. 3 and 4, 10 p.m.

* * *

Russian-Jewish Memoir: Published in 1910, *Rememberings* by **Pauline Wengeroff**, is supposed to be the only known book-length memoir of the everyday life of a Jewish woman in 19th-century Russia. The memoir is a dramatic literary narrative that details the life of a Jewish girl and woman in an era when the foundations of faith and tradition were eroding.

Henny Wenkart's skilful translation brings Wengeroff's tale of wandering and struggle to life. The Vienna-born, Harvard-educated doctor of philosophy presents a reading and discussion of Wengeroff's work in conjunction with the Jewish Book Fair, the Morris Winchevsky School and the United Jewish People's Order.

Sunday Nov. 5, 10:30 a.m. Leah Posluns Theatre. Admission free.

* * *

Cultural Perspective: The Bloor JCC, the committee for Yiddish and the Friends of Yiddish present the fifth annual The Holocaust, A Cultural Perspective. The program features a reading from *The Diary of Anne Frank* by **Maggie Blake** of Stratford fame, introduced by **Al Waxman**; a dance choreographed by **Serge Bennathan**; a reading in Yiddish and English by actor **Alon Nashman** of a passage from writer **Chava Rosenfarb**; and contributions by **Rick Salutin**, **Steve Paikin**, **David Wall** and others.

Trinity-St. Paul's United Church, 427 Bloor St. W. Nov. 2, 7:30 p.m. Members free, non-members $10. 416-924-6211.

* * *

What's Doing in Winnipeg: Yes, there is Yiddishkeit west of Bathurst Street... and lots of it, too. The Winnipeg Jewish Theatre inaugurated its 13th season last week with the Canadian premiere of *Door to Door*, a play by **James Sherman** that humorously focuses on three generations of Jewish women. Until Nov. 5.

WJT also presents *Hello Muddah, Hello Fadduh!* an off-Broadway hit musical featuring the hilarious songs and zany characters of **Allan Sherman**. Nov. 30 to Dec. 10.

Next comes *The Waltonsteins*, a one-woman show by Vancouver writer **Frannie Sheridan** about a Jewish family with secrets (February 2001). Following that is *The Gathering*, a play by **Arje Shaw** about a father-son dispute involving a protest at a German military cemetery (May 2001).

WJT bills itself as "Canada's only theatre company that stages a full season of entertaining and inspiring plays about the Jewish experience." Web site is www.wjt.ca. Tickets, 204-477-7478.

Play pokes fun at modern Jewish family

By BEN ROSE
CJN Staff Reporter

TORONTO — *Jest a Second* is a play that squeezes laughs out of the plight of a "modern" Jewish family – a therapist son, Joel, who is gay; a mother who asks her son's friend if he is married before she knows the truth; and a son-in-law who converts to Judaism and is more observant than the parents, yet manages to deliver a message of tolerance as well.

"Some people will hate you because you are Jewish and some will hate you because you are gay," says Joel's mother Miriam (Marion Hirschberg), near the final curtain of the Encore Entertainment production that recently ran at the Studio Theatre, Toronto Centre for the Arts.

The comedy by James Sherman has a pregnant woman (Liz Best) who gives birth during the play. "Joel isn't the only one coming out tonight," she says.

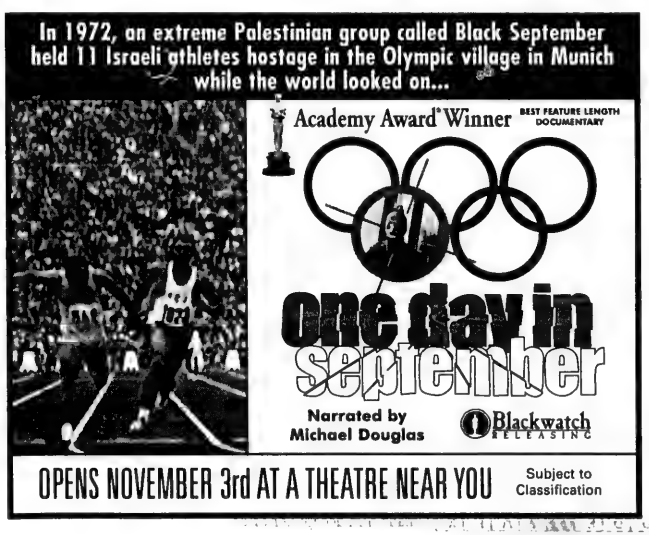
It also includes Bob (Mario D'Alimonte), the convert who won't start dinner on Friday before 6:23 p.m., when the sun sets, and the father (Herb Goldstein), who tells his son-in-law that "we wouldn't have these problems if you didn't turn Jewish."

"It wouldn't be my first choice," says Marion of her son's decision to be gay (he already has a non-Jewish wife who is divorcing him, and two children), but she is openly happy that Joel's new soulmate, Randy, is a pediatrician. "At last we have a doctor in the family."

Directed and produced by Merle Garbe, *Jest a Second* delivers laughs at a rapid rate, especially when Randy dresses up as a woman in an attempt to fool Joel's parents.

One of the complications is that Randy is also the mohel for Liz and Bob's new baby, an assignment he knows will mean trouble, but he is determined that Joel's best course is to tell the truth.

From Jan. 18 to 28, the company is presenting Neil Simon's *Rumors* at the same location.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Arts & Travel

Paris examines memory in new book, *Long Shadows*

By SHELDON KIRSHNER
Staff Reporter

In her new book, Erna Paris cites an observation made by the British novelist George Orwell in *Ninety Eighty Four*: "He who controls the present controls the past. He who controls the past controls the future."

Memory, as historians well know, can be shaped by selection or manipulation. This has always been so.

In *Long Shadows: Truth, Lies and History* (Random House), Paris, a Canadian writer, intelligently examines this contentious issue within the context of national remembrance.

As the 21st century begins, nations from Germany and South Africa to France and Japan wrestle with what she describes as their "unassimilated history."

These countries are trying to come to terms with national shame, be it Germany's role in the making of the Holocaust or France's wartime legacy of collaboration with the Nazis.

Erna Paris

The driving force that compelled Paris to write this thoughtful, sometimes gripping book was, in a word, amnesia. In the 1960s, when she was a resident of France, she was struck by the fact that her friends and neighbours hewed to a skewed view of the German occupation.

"There was a complete silence about the fate of the French Jews," she writes, referring to the deportation of some 75,000 Jews.

> *'The gate of memory... has creaked open a little wider'*

This glaring omission prompted Paris to ask herself a question that goes to the heart of the matter: "Who gets to decide what happened yesterday, then to tell the tale?"

The Germans had to face that uncomfortable issue as soon as the Third Reich had fallen into history's dustbin. In the immediate aftermath of World War II, they tried to suppress their ugly past. They were aided and abetted by Western nations fighting Communism. But as young Germans rejected the values of their parents, Germany was forced to confront the Nazi era.

As she explores Germany's struggle with its national myths, Paris draws an engaging profile of a man who has courageously recreated the history of a north German Jewish community, and revisits the controversies touched off by Daniel Goldhagen's book, *Hitler's Willing Executioners*, and by the 1985 Bitburg fiasco.

Paris, in dealing with the French, acknowledges that France meted out justice to the most visible pro-Nazi collaborators, but says it also passed a general amnesty so as to bury "the entire embarrassing business of 1940-44."

Of late, however, France has begun to address these troubling issues. "The gate of memory... has creaked open a little wider," she notes.

No fan of Goldhagen, Paris argues that he missed the essence of what Primo Levi called the "grey zone" of human affairs, the "foggy universe of mixed motives, conflicting emotions, personal priorities, reluctant choices, opportunism and accommodation, all wedded to self deception and denial."

Could the Allies have saved lives by bombing the gas chambers and the rail lines leading to the death camps? Against the backdrop of David Wyman's landmark work, *The Abandonment of the Jews: Americans and the Holocaust*, she touches on this emotionally incendiary topic.

Concluding *Long Shadows*, Paris claims that lies and inventions about history are bound to fail. Ordinary people will remember the past, even if pressed to "forget" it. The victims, as well as their children and grandchildren, will not let sleeping dogs lie.

For many years, Jewish Holocaust survivors remained virtually silent. Inevitably, this silence could not be contained.

Paris, rightly so, contends that accountability is the key to breaking the logjam entangling memory and denial.

"With accountability come facts about the past and possibly an acknowledgement of wrongdoing, but most important, accountability is a way of separating the ill-favoured past from the present and perhaps a stepping stone akin to justice."

She has taken Orwell's dictum to heart. Touché.

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Current events spoil SIBS

By BEN ROSE
CJN Staff Reporter

TORONTO — *SIBS* is a critical, sometimes humorous, look at Jewish family life by two Jewish actors who publicly disavow that it is about their own lives.

But the 80-minute play is so real that a lot of their own experiences must have been the inspiration. It is unfortunate that *SIBS*, written and performed a year ago by Diane Flacks and Richard Greenblatt, was remounted by Tarragon Theatre at Buddies in Bad Times Theatre (until Nov. 12) at a time when the world at large is unfriendly to Israel.

The play is a collaborative effort by two Jewish artists who cast an honest and questioning eye on events inside and outside their families. With live percussive music by Rick Sachs between their many scenes, the two present flashbacks to their days as infants, pre-pubescent youngsters and teenagers who do the jitterbug and heavy metal dances.

In their recollections as they are growing up in their Jewish environment they refer to relations between Arabs and Jews. They also talk about Palestinian claims to Jerusalem.

Their references to Jews and Palestinians now bring an audience response that is not friendly to Jews. The media coverage of the events in the West Bank and Gaza has, no doubt, contributed to this response.

At one time, the sometimes painful evaluation of a Jewish sister and brother could be taken at face value as a contribution to honest debate, but not today. References to Palestinian demands on Jerusalem elicit objections from audience members who have not given enough attention to the Israeli situation.

The play starts with the siblings as adults, as the shivah for their widowed father ends. Diane is now living where her career has taken her, 400 miles away from their childhood home. Richard is in the midst of a marital crisis.

Richard is angered to learn that Diane is planning to leave the next day while "time sensitive" items relative to the estate remain to be done. Among other things, they have to deal with a gift of $25,000 their father has willed to Cherisse, his lover.

The scenes moving back-and-forth in time are a bit confusing, and the sight of a mustachioed and mature Richard crying in a crib with a soother is hard to believe. The scenes where the two talk as adults were meaningful to this reviewer, but those in which they scampered about the stage as children got the biggest response from the audience.

Brother and sister cover for each other when they come home drunk or drugged, or when they are smoking pot. Richard sniffs that his sister "is a keen environmentalist who uses 80 gallons of hot water a day."

SIBS is clearly a dark comedy.

Playwright regains confidence after bout with cancer

BY KATHRYN KATES
Special to The CJN

TORONTO — Adam Pettle's lifelong dream to act was shattered in his final year of acting studies at Dalhousie University in Nova Scotia.

Diagnosed with thyroid cancer at the age of 21, the surgery to remove a tumour damaged his left vocal chord affecting his voice and jeopardizing his future as an actor.

Instead of dwelling in self-pity, Pettle, now 27, helped his healing process by penning a play, *Therac 25*, a fictional love story drawn from his experience as a cancer patient at the old Princess Margaret Hospital.

Therac 25, named for his ward at the hospital, played at the Atlantic Fringe Festival and was produced in Toronto by Slide, a production company owned by Pettle and his older brother, Jordan, an actor and director. *Therac 25* will be broadcast on CBC radio in November.

Pettle was recently offered a small part in the Canadian Stage Company's production Terry Johnson's *Hysteria*, currently on stage at the Bluma Appel Theatre at the St. Lawrence Centre for the Arts until Nov. 4.

Pettle plays two roles, a Holocust victim and a corpse. The latter, a memorable part because he appears nude in this drama that fictionalizes a meeting between Sigmund Freud and artist Salvador Dali in 1938.

"Basically the director needed someone thin who looked like a Holocaust victim. I had the look because my head is shaved. It is a great part time job for six weeks, I get money for a couple hours work at night." Pettle says.

During the day, the fully clothed playwright is putting the final touches on his latest offering, *Sunday Father*, which he hopes to develop with a workshop in January 2001. His play *Zaidie's Shoes* will make its Canadian premiere Jan. 4 at The Factory Theatre in Toronto. The cast includes brother, Jordan and seasoned stage actor Randy Hughson.

The cancer hit as Pettle was just finishing his studies at Dalhousie where he was majoring in theatre. He struggled – flying back and forth for treatment in Toronto to classes and performances in Halifax. Performing was difficult, as his voice was so weak from the surgery.

"It changed everything in my life, when I got sick. I had a hard time after getting out of the hospital to readjusting to the outside world." In time, Pettle's yearning to be part of the theatre scene was reborn. He enrolled at the National Theatre School of Canada - graduating from the playwriting program. "But now, I don't have the drive or the fire that needs to burn to get you on stage. I loved acting, but writing has become far more satisfying for me.

To see all of Adam Pettle in *Hysteria*, call the CanStage Box office at (416) 368-3110.

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Business Profile

President pilots Palm in friendly Canadian waters

By PAUL LUNGEN
Staff Reporter

In a lot of ways, Michael Moskowitz is a prototypical tech-savvy businessman of the Internet age. He's young, enthusiastic, he loves what he does and he "wakes up excited" about the prospect of building a business from the ground up.

A marketer and advertising specialist by training – as well as by inclination – these days Moskowitz is flogging the latest technological marvel that has taken Canada by storm, the Palm PDA. Personal Digital Assistants, those wallet-sized electronic gizmos that bridge the gap between laptop computers and electronic organizers, are better known by their brand names, in this case, the Palm.

Five years ago, US Robotics introduced the Palm Pilot, the granddaddy of the PDA market, offering core applications like an appointment organizer, address book, to do list and memo pad. The Palm Pilot was recently put to pasture in favour of newer and hipper products like the Palm Vx and the Palm IIIc, which offer extended features that make the device as much a portable computer as an organizer.

At 30, Moskowitz is the president and general manager of Palm Canada, a subsidiary of Palm Inc., the giant U.S. mother company. Palm Inc. had been spun off from 3Com, which in turn had acquired U.S. Robotics.

Like other famous brands before it – think of Kleenex, Saran Wrap – Palm Pilots and the more recent generation of Palm products have become synonymous with the product they represent. Far from being just a high-tech *tchachkeh* or toy, the Palm is quickly becoming a vital component in the corporate worker's toolbox and the gadget of choice for those who need to organize their schedules and phone lists. With a large number of attachments that expand the PDA's utility as well as an open technology that lets developers around the world write software for the device, users are finding new applications for the Palm all the time.

Sales people are using it to track inventory and record sales forecasts.With a modem attachment, it can be hooked up to the Internet to download e-mail, Web content, spreadsheets, faxes and photos. Get Moskowitz started, and his enthusiasm bubbles over about the revolutionary changes the device is wreaking in the business world.

"This is the Web in your pocket. Think about how powerful that is. Think about inventory on hand, purchase orders, sales tracking. That's powerful," he said.

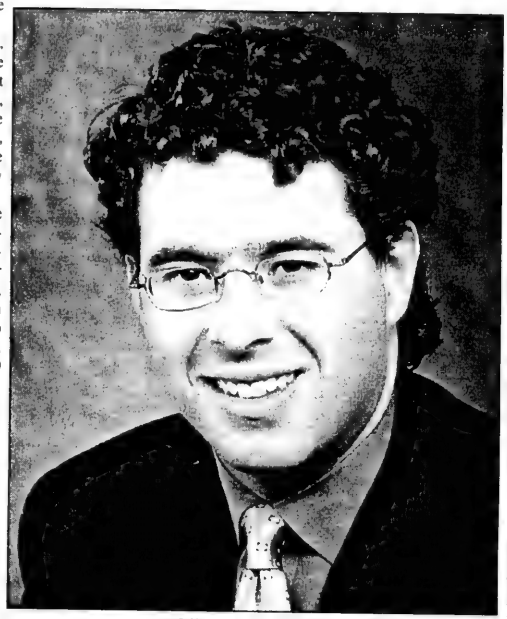
With a modem attachment, you can download up to five Web pages on the device (text only). With the new Palm VII, to be introduced to the Canadian market shortly, wireless Internet access will be available at the touch of a few buttons.

The Palm devices have proven so popular in the corporate world, Palm Canada regularly fills clients' orders for several hundred units at a time, even up to 1,000. Canadian consumers are also taking to the Palm in a big way. So far, sales of more than 600,000 units have generated approximately $130 million. "We joke that Canadians like anything the size of a hockey puck, but the fact is size, simplicity and functionality really does matter," Moskowitz said.

Globally, hand-held computer units are expected to hit sales of seven million in 2000 and grow to 18 million in 2004. Palm Inc. recently reported first quarter revenues of $401 million US, up 14 percent from the previous quarter and up 127 percent from the same quarter a year before. Its rival, Handspring Inc., reported fourth quarter revenue of $51.8 million US, up 51 percent from the previous quarter.

Palm owns about 86 percent of the Canadian market, eclipsing its domestic rivals and bettering the market share (72 percent) enjoyed by the parent company south of the border. The entry level Palm IIIe sells for around $229 while the high end monochrome Palm Vx goes for approximately $599.

When Moskowitz started at 3Com a little over three years ago, Palm Canada was merely a tiny division of the U.S. giant, a corporate backwater where gizmo-heads had developed a toy-like device that seemed to offer limited business potential.



Michael Moskowitz

"It was the jewel that grew up," Moskowitz said.

Three years ago, the device was so new, no one in retail knew what to make of it. It was tough to convince electronics store merchandizers to stock the Palm Pilot, he recalled.

"Some retailers absolutely didn't let us in the door," he said. "Can you imagine? It was a struggle to get Palm inside the door of some of the larger national retailers."

At the time, Palm did not fit neatly into any single category. "No one understood what it did. They thought it could be like an organizer, some of which had succeeded, others had not."

Moskowitz's most important task at the time was "to build the brand. We've done that in three to four years."

It entailed lots of marketing, advertising, in-store demonstrations and training sales people. "We tried to get people aware of the product," Moskowitz said.

He now predicts "the category will grow 100 percent a year for the next two years" as both consumer and corporate demand increases.

Although he seems a little on the young side for all the responsibilities he's assumed, Moskowitz has been training for his position for some time. After studying urban planning at York University, he obtained an MBA from Dalhousie University and then moved on to marketing and sales jobs at Sony and Sharp Electronics. At Sony, "I was given the opportunity to move around and gain experience," he said. "I was thrown in the fire many times. I said, 'I can do it, give me the opportunity.' It was a sink or swim experience."

Even before that, he gained lots of on-the-job training working for his father, Milton, the president of Eldon-Rubber Maid. The younger Moskowitz worked in the marketing department, did desktop publishing and helped with the company's computer system.

Up until two years ago, he also owned his own business, a donut kiosk at Dufferin Mall called Round Delights.

A native of Toronto, Moskowitz attended USDS before going on to A.Y. Jackson High School. While working as a counselor at Camp Shalom, he met his future wife, Shoshana Green. They have an infant daughter, Hannah.

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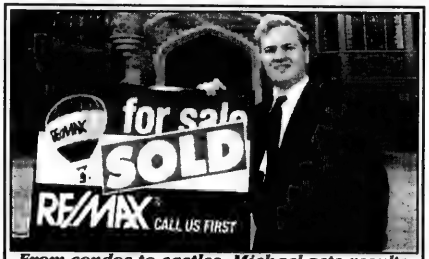

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Don't forget to put the Box Number on your envelope.
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VOGEL, Peter - Peacefully in Ottawa, on Saturday, October 21, 2000, aged 92 years. Beloved husband of Rita and dear father of Leonard (Svieta), Stanley and Millie. Loving grandfather of Natalie, Tina, Annette and Adrian. A private family service was held in Ottawa. Arrangements in care of the Central Chapel of Hulse, Playfair & McGarry, Ottawa.

ZAIDMAN, Ben - on Sept. 25, 2000, late of 156 Cocksfield Ave.
COHEN, Allan - on Sept. 27, 2000, late of 4383 Bathurst St.
NADEL, Osias - on Sept. 28, 2000, late of 2 Covington Rd.
ZIMMERMAN, Dorothy - on Sept. 27, 2000.
MENDELSON, Tina - on Sept. 28, 2000, late of 5935 Bathurst St.
SCOLNICK, Ida - on Sept. 28, 2000, late of 3560 Bathurst St.
LAND, Jacob (Jack) - on Sept. 28, 2000.
MALINOWITZER, Jack - on Sept. 28, 2000, late of 36 Cedarcroft Blvd.
ROSS, Owen Jay - on Sept. 28, 2000.
DEUTSCH, Arthur - on Sept. 29, 2000.
FRAIMAN, Rachel - on Sept. 29, 2000.
CONWAY, Betty - on Oct. 2, 2000, late of 4001 Bayview Ave.

Steeles Memorial Chapel

STRONGIN, Sergey - on Oct. 1, 2000.
TCHOUDOVSKAIA, Sarra - on Sept. 29, 2000, late of 211 Joseph Aaron Blvd.
GOLDBAND, Lucy - on Oct. 2, 2000, late of 91 DeQuincy Blvd.
GOLD, Anne - on Oct. 17, 2000, late of 25 Fisherville Rd.
MELCER, Esther - on Oct. 17, 2000.
BURSTEIN, Joseph - on Oct. 19, 2000.
KOREN, Yael - on Oct. 18, 2000.
STUDNIBERG, Wolf - on Oct. 19, 2000.
KERNERMAN, Samuel Charles - on Oct. 20, 2000, late of 2075 Bayview Ave.
GRODY, Lottie - on Oct. 20, 2000, late of 90 Neptune Dr.
FEJER, Ludwig - on Oct. 21, 2000.
SEIGEL, Sophie - on Oct. 20, 2000.
TREE, Michael - on Oct. 21, 2000, late of 25 Dana Cres.
PEKLER, Revekka - on Oct. 21, 2000.
HERSHTAL, Oscar - on Oct. 22, 2000, late of 3636 Bathurst St.
SHULMAN, Gordon - on Oct. 21, 2000 late of 1121 Steeles Ave. W.
BRAUN-NYMAN, Rywka - on Oct. 20, 2000, late of 27 Alameda Circle.
KRYSTAL, Josef - on Oct. 22, 2000, late of 12 Sundale Gardens.
FRANKEL, Joseph - on Oct. 20, 2000.

Steeles Memorial Chapel

335 UNVEILINGS

The unveiling of a monument to the memory of the late
LILLIAN BIREN ז"ל
will take place
Sunday, Nov. 5th, 10:30 a.m.
Pardes Shalom Cemetery
Dufferin St., n. of Major Mackenzie
B'nai B'rith Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ANSHEL ZYLBERMAN ז"ל
will take place
Sunday, Nov. 12th, 11:00 a.m.
Bathurst Lawn Memorial Park
Wierzbniker Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ESTHER MALET ז"ל
will take place
Sunday, Nov. 5th, 10:00 a.m.
Pardes Shalom Cemetery
Lodzer Section
Relatives and friends are invited to attend

TO PLACE AN UNVEILING NOTICE PLEASE CALL AT LEAST 14 DAYS PRIOR TO THE DATE OF THE UNVEILING

336 CARD OF THANKS

The Family of the late

JOSEPH STEIN ז"ל

Would like to thank our relatives and friends for their kindness and support during our time of grief and for their many cards and donations and especially the support of the ZAGLEMBIER SOCIETY and RABBI MOSHE STERN.

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VIENNA MONUMENT:
Austria's first monument to Jews killed by the Nazis was unveiled in Vienna on October 25, 2000, as a testimony to the almost complete eradication of the country's Jewish community in the second world war. The "Nameless Library," the brainchild of veteran Nazi hunter Simon Wiesenthal and constructed by British artist Rachel Whiteread, was opened almost four years later than planned because of a row over the site in the heart of the Austrian capital.
[RNS/Reuters photo]

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Women seeking Men

To respond to an ad, Call:
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LOVELY LADY
Single Jewish female, 41 yrs, attractive, fun loving, intelligent, professional, 1 dependent, enjoys dining and dancing, sports, hiking, good sense of humour, seeks male, non smoker, honest, professional, with similar interests **AD#1123**

LOVE & LAUGHTER
Single female, 52 yrs, attractive, intelligent, slim, 5' 1", no dependents, good sense of humour, lives in the Toronto area, wide variety of interests, seeks male, well groomed, non smoker, emotionally stable, kind, gentle **AD#1015**

LET'S CONNECT
Professional female, 5' 2", pretty, classy, petite, enjoys music, theatre, travelling, walking, small pets, and ocean, seeks unattached, Jewish Canadian male, but not religious, 54-60 yrs, over 5' 8", healthy, handsome, educated, established and secure, with same interests and qualities **AD#1179**

A WONDERFUL LIFE
Single Jewish female, 5' 5", blonde, blue eyes, attractive, fit, stylish, accomplished, confident, adventurous, active, no children, traditional and conventional, seeks male, 38-48 yrs, who's somewhat cultured, charismatic, fit, stylish, witty, social, family man, humourous, enjoys outdoor, as lover, soulmate and friend **AD#1492**

FRIENDSHIP
Single mom with one daughter, 41 yrs, 5' 6", slim, very attractive, warm friendly, enjoys great conversations, long walks, love children and dogs, seeking professional male, 40-45 yrs, over 5' 10", with similar interests for friendship. **AD#1338**

PETITE AND SLIM
Single female, 33 yrs, petite and slim, attractive, educated, professional, down to earth, good sense of humour, seeks male, 32-40 yrs, respectful, kind, handsome, intelligent, good sense of humour, able to share his emotions. **AD#1084**

Men seeking Women

To respond to an ad, Call:
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HOPELESS ROMANTIC
White South African male, 1939 model, 5' 11", 160 lbs, slim, blue eyes, healthy, young, casual, down to earth, seeks female, caring, humourous, good personality, physically/emotionally stable, and financially secure **AD#1220**

READY FOR LOVE
Single male, professional, 46 yrs, handsome, outgoing, nice guy, wide variety of interests, seeks female, intelligent, sensitive, stable, ready for a serious mature relationship **AD#1165**

FAMILY ORIENTED
Traditional Jewish male, 51 yrs, 5' 7", dark hair, green eyes, not overweight, recently divorced, with 3 children, 1 living with me, honest, humourous, type B personality, seeking attractive Jewish female, 35-40 yrs, intelligent, slim, non smoker, traditional values, and children are welcome **AD#1269**

I LIVE IN BARRIE
Divorced businessman, 40 yrs, part-time Dad, humourous, social drinker, in Toronto weekly, enjoys skiing, travelling, dining and activities with kids, seeks female, 31-39 yrs, good looking, slim, active, loving, nurturing, enjoys boating, water skiing, to share dreams and ambitions with **AD#1163**

HEART OF GOLD
Single white female, 34 yrs, good hearted, sincere, easy to get along with, seeks female, nice, sincere, good sense of humour, good conversationalist, loves to socialize **AD#1267**

SMILES & LAUGHTER
Widowed, Jewish female, humourous, cute, petite, intelligent, artistic, secure, auburn hair, brown eyes, enjoys bridge, music, the theatre, long walks, movies, seeks Jewish male, 58-68 yrs with similar interests **AD#1612**

LOOKING FOR A COMPANION
A very pretty , very well educated modern Orthodox lady, who loves Israel, seeks a successful, emotionally secure man of around 50 years, of age, for friendship and companionship **AD#1658**

SERIOUS INTENTIONS
Single female, Jewish professional, kind, active, creative, honest, seeks Jewish male, 38-45 yrs, intelligent, easy going, slightly adventurous, with a winning smile **AD#1287**

L'CHAIM
Single Jewish female, attractive, vivacious, 5' 5", long brown hair, brown eyes, fit, kind, sincere, fun to be with adores, her Jewish heritage, seeks male, Jewish, 40-55 yrs, handsome, established, non smoker, kind, fun loving, traditional values. **AD#1031**

A BIT SHY
Widowed female, secure, independent, self sufficient, a wide variety of interests, seeks male, nice, kind, romantic, with similar qualities and interests. **AD#1437**

ARE YOU AVAILABLE
Divorced Jewish physician with a great sense of humour and eclectic tastes, seeks an emotionally available Jewish professional man aged 50 or over fora possible long term relationship. **AD#1435**

SEEKING LOVE
Single female, beautiful, values intimacy, kindness, music "touches my soul", believes in love. Seeks male, 50-65 yrs, established, secure, and enjoys travel **AD#1235**

SPEND A LIFETIME
European born lady, seeks a friend to spend her life with. She enjoys walking, dancing, dining out, watching television and nice evenings **AD#1423**

LOVELY LADY
Single female, mid 50's, attractive, intelligent, energetic, seeks interesting and out-

GIVE ME A CALL
Single male, 6' , brown hair, brown eyes, educated, enjoys dining and dancing, movies, sports, outdoor activities, good conversation, seeks female, seeks Jewish female, 29-35 yrs, for loving relationship. **AD#1439**

LASTING RELATIONSHIP
Jewish male, 46 yrs, look younger, cute smile, university educated, employed, full time, professional, with good manners, enjoys dining, movies, sports events, hiking, nice parks, and walks around downtown, seeks attractive Jewish female, 33-41 yrs, for casual datin leading to lasting relationship **AD#1264**

SEEKING SOULMATE
Single white male, 58 yrs, romantic, self-employed, professional, enjoys travel, movies, good conversation, quiet evening, seeks female with similar qualities and interests **AD#1216**

LET'S CONNECT
Single male, Jewish, 39 yrs, professional free-lance writer, lives in the north, Toronto area, enjoys baseball, jogging, movies, sports, travel, biking, seeks female with similar qualities and interests **AD#1641**

GOOD TIMES AHEAD
Single male, professional, 52 yrs, active fit, 2 university aged children, enjoys politics, art, adventure, travel, seeks female Jewish with similar interests and qualities. **AD#1415**

CAPABLE OF LOVING?
40 year old business owner, who lives in Barrie, who loves life and has a creative sense of humour, seeks a slim, good looking and active woman, who is capable of loving and nurturing and accepts the same. **AD#1523**

going male She enjoys music, movies, dining and dancing **AD#1341**

SEEKS NON-SMOKER
Single, attractive and intelligent lady seeks a man between 62 and 70 yrs, who is honest, caring, established, and a non-smoker to share life with. She enjoys travel, theatre, dining and quiet evenings, **AD#1030**

HONEST A MUST
Single female, Chomier Shabbist, 5' 4", 42 yrs, blue eyes, brown hair, voluptuous, sensual, fun loving, seeks male over 5' 9", Chomier Shabbist, emotionally and financially stable and good sense of humour She enjoys travel, the theatre and boating. **AD#1493**

CUTE & EDUCATED
Cute, auburn haired widow, seeks a kind, sincere, loving man, between 56 and 57 yrs She likes theatre, walking and bridge, is humourous, petite, has brown eyes, university educated and secure. Likes all of life's pleasures **AD#1527**

LET'S LOVE AGAIN
Single professional female, 52 yrs, European background, speaks Hebrew, down to earth, family values, seeks male 50-58 yrs with similar qualities and interests for serious relationship. She enjoys travel, dining and dancing, movies, and the theatre. **AD#1407**

CLASSY LADY
Divorced Jewish female, classy, attractive, late 40's, slim, non smoker, fun loving, intelligent, no dependents, good sense of humour, and a wide variety of interests, seeks male, 48-63 yrs, **intelligent**, Jewish, professional, honest and financially secure. **AD#1286**

LET'S CHAT
Single female, professional, pretty, petite, red hair, enjoys music, movies, travel, fine wine, art gallenes, musicians, seeks male, 54-65 yrs, kind, successful, good sense of humour, educated. **AD#1191**

AN EXCEPTIONAL COMPANION
Single female, professional, 45 yrs, 5' 7", slender, attractive, modest, stylish, tasteful, non smoker, generous and sincere, seeks Jewish male, 50+ yrs, with

SPECIAL PERSON
Single male, 48 yrs, professional, honest, sincere, romantic, non smoker, enjoys sailing, skiing, biking, photography, dining and dancing, travel, seeks female, 38-50 yrs, non smoker 5'2"—5'6", with similar interests. **AD#1408**

SERIOUS INTENTIONS
Single male, 35 yrs, professional, 5' 8", very fit, handsome, kind, young at heart, spiritual, enjoys nature, the theatre, world traveller, family life, capable, open minded, and loves to have fun. **AD#1585**

ROMANCE ON THE HORIZON
Single male, 52 yrs, young looking, fit, 5' 10", 175 lbs, brown hair, brown eyes, slim to medium build, good listener, enjoys sports, movies, dining and dancing, long walks, romantic evenings, seeks female who's affectionate, passionate, romantic, down to earth, humble, and open minded **AD#1486**

MAN OF THE WORLD
45 yr old male, sexy and attractive, conservative, off shore stock trader, Toronto native, lived in Israel a lot, seeks a person with similar qualities, for a good relationship **AD#1618**

SERIOUS INTENTIONS
Single Jewish male, 45 yrs, 5' 7", medium build, university educated, humourous, adventurous, sensitive, non smoker, health conscious, family oriented, seeks female with similar qualities and interests He's a nature lover **AD#1058**

SUNSHINE ON MY SHOULDER...
Single male, musician singer-songwriter, enjoys sporting events, music events, movies, restaurants and dancing, seeking female, who's down to earth, outgoing, someone I can get along with, for a positive long term relationship. **AD#1548**

substance and integrity. She enjoys art, travel, life, love and laughter **AD#1141**

STYLE & CLASS
Single Jewish female, 29 yrs, beautiful, seeks male, 30-45 yrs, professional, university educated, outgoing, good sense of humour, respectful, honest, with a sense of style and class. She enjoys sports, movies, community and cultured events art, dining and dancing. **AD#1260**

LOVES LIFE
Single female, 50ish, 5' 7", blue eyes, professional, confident, intelligent, fit, fun loving, easy on the eyes, no excess baggage, good sense of humour, seeks male, warm, affectionate, who's able to share his emotions She enjoys the theatre and travel **AD#1113**

FRIEND AND COMPANION
Widowed female, 5' 6ñ"-5' 7", 130 lbs, red-dish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend **AD#1105**

COMPANIONSHIP
Female, attractive, slim, tall, energetic, intelligent, spiritual, seeks unattached male, for companionship **AD#1263**

FRIEND AND COMPANION
Widowed female, 5' 6ñ"-5' 7", 130 lbs, red-dish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend. **AD#1105**

ARE YOU OUT THERE
Female, seeks non smoking male in his 40's, who's intelligent, secure, active, and has a sense of humour. **AD#1037**

SWEET AS HONEY
Single Jewish female, late 20's, attractive, fit, auburn hair, green eyes, educated, employed, traditional values, strong cultural beliefs, with a zest for life, enjoys dining and dancing, romantic adventures, seeks professional Jewish male, 30-45 yrs, for possible long term relationship **AD#1259**

FRIENDS 1ST
Single mom of 2 children, 38 yrs, attractive, spontaneous, adventurous, from Israel, enjoys movies, travel, loves chil-

ROMANTIC AT HEART
Single male, 61 yrs, business professional employed, active, outgoing, enjoys, dining and dancing, fine wine, romantic evenings, seeks female, active, attractive, classy, well groomed, for possible long term relationship. **AD#1561**

SERIOUS RELATIONSHIP
Self employed, male, 40 yrs, 5' 10", 170 lbs, short hair, lives in Thornhill, enjoys movies, dancing, dining out, comedy shows and more, seeks female, 30-37 yrs, who's interested in a serious relationship **AD#1057**

FRIENDS 1ST
Single Dad of 2 children, professional, employed, well groomed, enjoys movies, theatre, dining and dancing, the outdoors, seeks single female, single mom's welcome, medium height and build, strong Jewish values. **AD#1584**

TIRED OF BEING ALONE?
Widowed male, 54 yrs, 5' 7", very fit, handsome, 5' 7", attorney, kabalist, cultured, scholar, author, poet, world, explorer, public speaker, financial whiz, seeks female, to be my soulmate, for everlasting relationship **AD#1592**

CARING RELATIONSHIP
Professional male, 67 yrs, active, easy going, enjoys the outdoors, fishing, gardening, cooking, classical, music and reading, seeks attractive, slim female, who's down to earth, unpretentious, non smoker, with similar interests, for reciprocal caring relationship **AD#1404**

LOVE TO TRAVEL
Young, 60 year old male, educated, semi-retiree, healthy, active and secure, seeks slender female, for permanent relationship, who has no commitment, that would interfere with winters in the sun or European adventures **AD#1380**

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dren, pets, seeks male, 38-45 yrs, with similar interests and qualities. **AD#1450**

DOG LOVER
Divorced Jewish female, 36 yrs, 5' 4", slim, optimistic, insightful, idealistic, social, conscious, appealing, seeks male, 34-48 yrs, who's stable, must be humourous, has eclectic interests, in terms of films and music, enjoys exercise and loves dogs **AD#1489**

SOULMATE SEARCHING
Separated Jewish female, 49 yrs, petite, 5' 2", blue eyes, auburn hair, enjoys travelling, bridge, the theatre, long walks, good conversation, seeks male with similar interests and qualities **AD#1587**

HONEST A MUST
Single female, 42 yrs, 5' 4", (Shomer Shabbist), blue eyes, brown hair, voluptuous, sensual, good natured, intelligent, fun loving, enjoys travel, the theatre, long walks, long walks, boating Seeks male, emotionally and financially stable, over 5' 9", for possible long term relationship. **AD#1136**

WINTER GETAWAYS
European senior lady, flexible, compassionate, and fit, seeks similar male, to share winter vacations, preferably in Israel **AD#1610**

MUST LOVE KIDS
Fun loving Jewish mother of 2, 34 yrs, traditional but not religious, tall, attractive, rubenesque, good cook and friend, seeks male, fun, compassionate, romantic, and must love kids, to start life over again **AD#1340**

KIDS R NOT US!
Single female, 37 yrs, independent, slim, attractive, ambitious, funny, articulate, ethically and professionally driven, seeks

OLD FASHIONED VALUES
Single male, 47 yrs, conservative looking, good sense of humour, enjoys dancing, old movies, country drives, seeks female, late 40's, to early 50's, does not have to be slim, single mom's okay, very down to earth **AD#1327**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, 5' 8", husky build enjoys the theatre, movies, dining and dancing, travel, music, long walks, good conversation, seeks female, 28-39 yrs, single mom's okay too! with similar qualities. **AD#1567**

FRIENDSHIP FIRST
Handsome professionally employed male, 46 yrs, university educated, ambitious, romantic, affectionate with cute smile, enjoys music, concerts, dancing, movies, sporting events, scenic drives, walks, nice parks, seeking attractive young lady, 32-42 yrs, for casual dating leading to lasting relationship **AD#1012**

LET'S GET TOGETHER
Single male, seeks female, down to earth, easy going, for possible long term relationship **AD#1462**

NO STRINGS
Single male, late 50's, physician, enjoys music, reading, working out, seeks female, 30-40 yrs, attractive, quiet, cultured, for long term mutually satisfying relationship with no strings attached **AD#1005**

CANDLE LIGHT AND WINE
Single male, professional, employed, enjoys sports, dining and dancing, fine wine, seeks female, intelligent, outgoing for loving relationship. **AD#1162**

LET'S TALK
Single male, 34 yrs, not shy, loves exercise and conversations, seeks female with similar qualities. **AD#1334**

male, humanitarian, avid reader, like minded, with no particular urge to multiply **AD#1026**

FRIENDS 1ST
Widow Jewish female, 55 yrs, 5' 4", enjoys life to the fullest, seeks male, 58-60 yrs, fun to be with positive secure with traditional values **AD#1400**

LOVES LIFE
Single female, 42 yrs, warm, sensual, red-head, enjoys healthy life style, long walks, cuddling by the fire, hiking, cross country skiing, seeks male, non smoker, university educated, good sense of humour, intelligent, enjoys the outdoors **AD#1458**

SEEKING SOULMATE
Single Jewish female, 50 yrs, free spirited, wide variety of interests, seeks male, good sense of humour, enjoys life and self confident **AD#1456**

PET LOVER
Single Jewish female, slim, attractive, 5' 1", brown hair, brown eyes, friendly, outgoing, university educated, professionally, employed, enjoys movies, the theatre, travel, spending time with her dog, seeks male, Jewish, single, 35-41 yrs, with similar interests and qualities **AD#1163**

It's absolutely **FREE** to retrieve your messages

MUST WANT FAMILY
Divorced Jewish male, 53 yrs, good brain, good heart, good looking, former, real estate broker, now writing a book, have no children, but would like to, seeking female who can and wants to start her own family, the old fashioned way **AD#1673**

FOREVER YOUNG
Single male, 6' , handsome, energetic, easy going, athletic, enjoys dining and dancing, athletic events, seeks female, single or single Mom's, slender, attractive, 38-52 yrs, 5' 4" or taller for possible relationship **AD#1154**

COMPANION FOR LIFE
Single male, happy, very fit, caring, successful professional male, enjoy travel, and all the arts, seeking an attractive, 40ish, female, who has done her homework, emotionally and physically for a life time companion. **AD#1617**

READY AND WAITING
Divorced male, Jewish, Toronto born, no children, generous, speaks 2 languages, writer, seeks female, young with similar interests, and qualities, who is ready to start a family. **AD#1266**

LET'S TALK
Single Jewish male, educated professional, tall, witty, smart, loves the arts, theatre, movies, music, dining, dancing, and many other thing, seeking Jewish female, children and pet are okay **AD#1011**

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Film examines tragic Munich Olympics

By PAUL LUNGEN
Staff Reporter

TORONTO — In the world of elite athletics, the Olympic credo of peaceful, friendly competition has a special pride of place.

Not only do the Olympics bring together superb athletes who match themselves against the world's best, but the games claim to embody higher, nobler ideals untarnished by the imperfect world of politics and self-interest.

That's the theory, but reality has had a nasty habit of intruding on that idealistic world. A brief reading of history shows the Olympics have never been divorced from politics. In 1936, Nazi Germany turned the games into a propaganda showcase for its racist state; in 1980, the West boycotted the Moscow Games over the Soviet invasion of Afghanistan; in 1984, the East Bloc returned the favour and refused to participate in the Los Angeles Games.

Throw in numerous examples of Olympic-affiliated bodies ostracizing Israel from regional sports organizations thanks to the political clout of Arab countries, and a picture emerges of the Olympics and politics as intertwined as two Greco-Roman wrestlers in a gold-medal match.

Never was that as clear as at the1972 Olympic Games in Munich,West Germany. For those who have forgotten or never knew the story, a recently released documentary shines a light on a terrorist attack that shocked the world.

One Day in September, directed by Kevin Macdonald and distributed by Blackwatch Releasing, reminds us that sport is never divorced from the world around it. Intended by the Germans to showcase a kinder, gentler image to the world, the Munich Olympics were turned on their head by the dramatic kidnapping of Israeli sportsmen by Palestinian Black September terrorists linked to Yasser Arafat.

The events of the day, culminating in a police shootout at an airport in which all the Israelis and most of the Palestinians were killed, is recounted in a dramatic documentary that packs the punch of a Tom Clancy thriller. Fear, hubris, human folly, regret and tragedy all have a place in the film, which melds the political and human aspects of the events into a riveting whole. Particularly moving are the recollections of Ankie Spitzer, widow of Israeli fencing coach Andre Spitzer.

The games were 10 days old and full of wonderful sports stories – Olga Korbut's gymnastics feats, Mark Spitz's seven gold medals – before the terrorists struck.

Early in the morning of Sept. 5 they broke into the quarters housing Israeli athletes and coaches, killing two and holding nine others hostage. One miraculously escaped. Negotiations ensued the rest of the day as the unprepared Germans played for time and sought a solution to their embarrassing situation.

Andre Spitzer (left) and Joseph Romano were among 11 Israeli athletes killed at the Munich Olympics.

In a film full of disturbing images – the bodies of slain athletes are graphically shown – one of the most jarring is that filmed at midday. With two Israelis already dead and nine others held captive, with the world's media focusing on the tense standoff, we witness dozens of athletes enjoying themselves in a recreation area only a few hundred metres from the Israeli quarters. They play ping-pong, sun themselves and discuss their competition, seemingly oblivious to the drama unfolding nearby.

Following the massacre of the Israeli athletes, the heartless disregard for the Israelis continued. The Games resumed the very same day, barely skipping a beat.

Although the film does not explore the apparently self-centred and callous attitude of the athletes and Olympic organizers, we are left to wonder about the value-system that puts sports ahead of other human values, including respect for fallen comrades.

For British director Kevin Macdonald, the events of 1972 were part of history, and not a particularly well-known history.

"A lot of people of my generation didn't know anything of it at all," he said.

When he began studying the event, he was surprised by the Germans' refusal to come clean on what had actually transpired. Their stonewalling spurred him on to see the 2½-year project completed.

"What really drove it for me was the injustice of it, and that the Germans were covering it up for so long," he said.

At first, he found it almost impossible to get Germans involved in the event to speak on camera. They were still too embarrassed by the fiasco and their ineptitude in dealing with it.

His research revealed plenty of reasons for embarrassment: the Germans were completely unprepared for a terrorist attack; the IOC wanted the terrorists and their hostages moved out of the Olympic village so the Games could go on; West Germany turned down Israeli offers for military help; they hastily summoned untrained police officers to deal with the situation; they did not prepare the police for the airport shootout with the terrorists; some police, who were supposed to be lying in ambush, decided at the last minute they were too untrained to tackle the terrorists and abandoned their posts; an insufficient number of snipers was put in place to handle the terrorists; there was no central authority controlling events on the German side.

We learn that an order for armoured units was only given after a gun battle began at the airport and that the battle went on for over an hour before the last of the terrorists, seeing the situation was hopeless, threw a grenade into one helicopter holding bound Israelis and strafed another with machine gun fire, killing all the hostages.

In what is one of the most damaging revelations in the film, Macdonald claims Germany did not want to hold onto the three surviving terrorists, for fear of retaliation. Germany colluded in a hijacking of a Lufthansa airliner that had only about a dozen passengers on board and no women or children, Macdonald asserts. The West German government quickly agreed to trade the three surviving terrorists for the plane and its passengers. The terrorists, released to Libya, were greeted as heroes, as had been the five slain terrorists, whose coffins were carried aloft by an ecstatic crowd during their funeral.

Mentioned in a postscript was that Israel set up a special assassination squad to hunt down the remaining terrorists and their handlers.

One, however, Jamal Al Gashey, survived and was interviewed (in disguise) for the film.

Al Gashey is unrepentant, "though as an individual, he feels remorse for the families," Macdonald said. He feels that "it was war and he still feels glad that he did it."

No wonder he still feels he has to live in hiding.

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ספרותנו

מאת: יעל זליגר

משורר לאומי: אני? יחודה עמיחי 1924-2000

לזכרו של יהודה עמיחי, חיוצר חבכיר ביותר בספרות העברית המודרנית. כאשר היו פונים אליו כ"משורר הלאומי העכשווי" חיה מגיב פליאה: "אני?"

"מסופים לילות חזעקון, סיפור זכירה/ לסתים בשלחפה. גם דור החוכרים החלך ותת,/ואני בשיבת סופה, ואני בשיבת רעה,/ ומי יזעור את חזוכרים?"

חוא נולד בגרמניה; משפחתו עלתה ארצה ב- 1935. חוא עבר את חכל, את חצבא חברימי, חפלמ"ח ומלחמת חשחרור. לאחר חמלחמה החליט לעסוק בחוראה.

"אלף תשע מאות ארבעים ושמונה. אבל ערשיו חכל שונה."

לא היה טוב ונשוב ממנו ביכולתו לבטא, בשם כולנו, את חאכזבה האיומה שחדרה לחכרתנו מאז 1948; חידיעה שמריר חגשמת חחזון חציוני כבר מנשוא.

"אבי חיה ארבע שנים בשלחמתם, ולא שוא אוריני ולא לחב...
ובעיניו אשף מתים בידי שם,
מתים רבים אשף לפעני,
שאבירים בפצעיו ואוהבם
ולא אמות פסוחם בזעה...
חוא מלא עיניו בחם וחוא שתף:
אל כל סלחמותי יוגא אני."

בגיל 24 פורסם ספר חשירים חראשון שלו. עד חיום, תורגם עמיחי ל- 37 שפות. חוא זכה באין ספור פרסי תוקרה. קוראיו דתיים ולא דתיים. בשיריו חיפים, בדרכו חייחודית דיבר אל כל אחד מאתנו. מעולם לא חטיף ורק דבר אחד בקש בכל מאודו: את חשלום.

"אני, עליו חשלום, אני, חתי אומר
עליו חשלום - אני רוצה שלום בבד
עבשיו בעולמי חי..."

תמיד חיה משור את חתנ"ך בכתיבתו; *"ששון ובבל לעמוד בעקדש המלישים/*
בעזה חתעקל, חזקני נא אך חמעם./
ופה יחיה בעם חבאה!"

כל-כך פשוט וכל-כך מתוככם;

"משה חרים את שתי ידיו/
בעבד נבד חעמלקים ידי לחזק את חלוחמים./
ובמעט זה סיפן לכניעה."

חוא יחסר לנו, למבוגרים ולילדים כאחד. באמצעות שעשועי לשון מקסימים חיה מנסה לקרב את ילדי ישראל לנפלאות חשפה העברית.

"כל פיני דברים, מדברים ומדברים./ חציעור אופר בלטאלטאלטאם/ ומלבד זה לא אופר כלום.../ ואירון חדברים בעצה..."
"וחדלת מצלחלת ומטעטה בבחלת..."

נפשו יצאה אל חילי ישראל שכבר בצעירותם חם למודי סבל.

"בני חתעייף לעבוא. חבאנו אותו למחנה עם כל חנערים./ עבשיו עם בני נוסף לעמים שונבדים מבני בחלונות אוסובוסים... עבשיו עם בני בתנת בחלון,
קטן בכלים על מבכבים."

שירי אחבה רבים כתב יחודה עמיחי; לרבים מחשירים חולחנו מנגינות; *"אחבתי חפכה אותי ברוראה/ כים בלוח לשמות מתוקות של "ורח". אני טובא אלדך לשט ונופל./ עדליני. אין לנו מלעך אל/ מי שניננו ביחי. קל אחד לחט."*

קובץ השירים חחדש, פתוח סגור פתוח, חפך מיד לרב מכר; באמצע שנות חשבעים שלו, כתב עמיחי ספר בקול גדול,ושוב חעניק לנו אוצר.

"פתוח סגור פתוח. לפני שעדם עלך חבל פתוח בקוסו בקליני. בשחוא מי חבל קשר או בלניי. ובשחוא את חבל שוב פתוח. פתוח קשר פתוח. זה קל האדם."

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1 pkg. wide egg noodles
3 eggs
3/4 cup low-fat mayonnaise
dash of Tabasco sauce
salt, pepper, paprika to taste
garlic powder, oregano to taste
2 - 3 cans tuna, drained

Preheat oven to 375°F. Grease 9x13" casserole dish. Cook noodles according to directions on pkg., drain and cool.
Mix together tuna, mayo, spices. Beat eggs well, then mix into tuna mixture. Gently fold into noodles.
Bake, covered for 45-60 mins., then uncover, bake for additional 10-15 mins. Serve hot.

About Food

Dear Norene

If you are intimidated by the thought of entertaining, check out Bonnie Stern's latest cookbook, *HeartSmart Cooking for Family & Friends* (Random House Canada). It contains over 200 delicious recipes plus work plans, menus, presentation ideas and wine suggestions to help you master the art of casual entertaining with ease.

You'll find nutritional tips, napkin folding techniques, even how to set a table for both formal and casual meals. Recipes include a nutritional analysis and meet the guidelines of the Heart and Stroke Foundation of Canada. The magnificent photographs will definitely whet your appetite. The majority of recipes can be adapted easily to meet Kosher requirements.

This vegetarian lasagna can be made a few weeks ahead and frozen. Enjoy!

CRAZY LASAGNA

2 lb. plum tomatoes, seeded and quartered
1 lb. thin eggplants (about 4) or 1 large eggplant, cut in 1/2 inch slices
1 lb. zucchini (about 2), sliced
1/2 lb. portobello mushrooms, trimmed and cut in chunks
2 sweet red peppers, cut in chunks
1 large onion, cut in chunks
2 tbsp. olive oil
Salt and pepper, to taste
2 heads garlic
1/4 lb. lasagna noodles, broken up
2 cups pureed tomatoes or tomato sauce
1/2 lb. light ricotta cheese
1/4 cup shredded fresh basil or parsley
1 tbsp. chopped fresh oregano, or 1/2 tsp. dried
1/2 lb. part-skim mozzarella, cut in small chunks
2 tbsp. grated Parmesan cheese

Arrange tomatoes, eggplants, zucchini, mushrooms, peppers and onion on two baking sheets lined with parchment paper. Drizzle with olive oil; sprinkle with salt and pepper. Cut top quarter off garlic heads and wrap garlic in foil. Place on baking sheet.

Roast vegetables in a preheated oven at 400 for 45 minutes, or until browned.

Meanwhile, cook pasta in boiling water until tender. Drain and rinse with cold water.

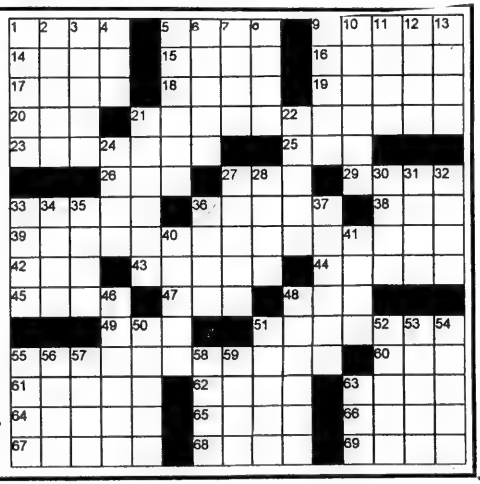
In a large bowl, combine noodles with roasted vegetables. Squeeze in garlic. Add pureed tomatoes, ricotta, basil, oregano and mozzarella. Taste and adjust seasonings.

Transfer mixture to a 13x9 inch or 3 1/2-litre round baking dish; sprinkle with Parmesan. Cover and bake in a preheated oven at 350 for 30 minutes. Uncover and cook 20 to 30 minutes longer, until lightly browned. Allow to rest for 10 minutes before serving. Makes 8 servings. Serve hot or at room temperature.

Norene Gilletz, a Canadian author of kosher cookbooks, gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at* goodfood@gourmania.com.

The Canadian Jewish news

CROSSWORD PUZZLE



"Red... White and Blue?"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across
1 With 69-across, co-author of *The Communist Manifesto*
5 Sale words
9 Martin's "Laugh-In" partner
14 Geometric concern
15 Oral history
16 Wafting scent
17 Stiller and Franklin
18 See 26-across
19 Comic Smirnoff
20 French one
21 Organizer of the Bolsheviks' "Red Army"
23 Breyer and Ginsberg
25 Compass pt.
26 With 18-across, '80's health fad
27 Yonder female
29 Japanese giant
33 With 36 "___ a dream"
38 Pasture word
39 He was executed June 19, 1953
42 "The Greatest"
43 Geological period
44 Campaign site of '56
45 Jamaican exports
47 Jerusalem Post expense
48 Buck Rogers portrayer Gerard
49 Wheels
51 New England capital
55 Noted anarchist
60 Darlin'
61 Nantes' river
62 Three before Av
63 "Dead Man Walking" Oscar-nominee
64 "Mighty Aphrodite" director
65 Entebbe Event
66 Have ___ in one's bonnet
67 Fewest
68 Tacks on
69 See 1-across

Down
1 Afghanistan's capital
2 Sphere of conflict
3 Ask for more *Moment*
4 ___ Palmas
5 Smart guy's name
6 Central European University founder
7 Shah's former home
8 E-mailed
9 Synthetic fabric
10 Takes the stump
11 Chinese restaurant cookers
12 Wild
13 Sea power
21 The L in ADL
22 Superman portrayer
24 Bibi's brother
27 Alvin Toffler's *Future* ___
28 Greasy spoon food
30 Sign of what's coming
31 Screenwriter Ephron
32 Bear or Berra
33 Open a little
34 Little ___ (comics star)
35 *Aliyah* participants
36 Romania's ___ Guard (pro-Nazi group of the 1930's)
37 13-down rank
40 Richard's veep
41 It stands for "House of Jacob, Let's Go!"
46 Gives a "Goosebumps" book
48 Some Auschwitz employees
50 Michael Ovitz, notably
51 "Everybody Ought to Have ___"
52 Kings queen's domain
53 Copy machine fluid
54 Secret ___ (Anne Frank's hideout)
55 Modern way to Israel
56 Long-term Mossad employee
57 Uris's ___ *18*
58 Italian bread
59 Woodward & Bernstein was a journalistic one
63 Dawber of "Mork & Mindy"

(Answers are on page 52.)

jewish Toronto

Solidarity In Action

Twenty **UJA FEDERATION** leaders from the Greater Toronto Area are winding up a whirlwind six-day **solidarity mission** to Israel. The October 29 - November 3 mission connected participants with key Israeli politicians in a series of top level briefings. The mission was highlighted by a Jerusalem rally which included participants from North American Jewish communities, new immigrants and Israelis.

For **Golda Brown**, the decision to be part of the UJA FEDERATION mission was easy and instant. "All my life, I've gone to Israel for the *chagim* or on vacation - in the good times. But now is when we have to be there," Brown explained. "We need to fill the hotels and shops and show the world that we're unafraid, strong and united."

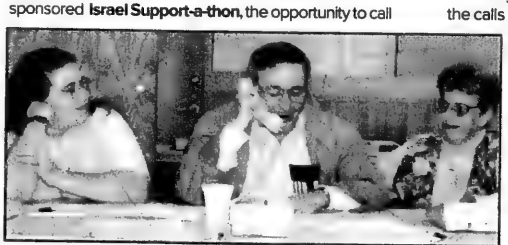
Harry Gorman was also part of the UJA FEDERATION solidarity contingent and he, too, stressed the importance of visiting Israel at this time."If the people of Israel can live and work in the midst of this trauma," he explained, "we can at least spend a few days there showing our care and support. We also have an important part to play," he continued, "in seeing first hand what is really happening, what the media is saying and what they're not."

Building on the success of this first solidarity mission, additional trips are being planned as messages of unity with the people and government of Israel.

Last week, Toronto Jewish community members started their morning by participating in a UJA FEDERATION-sponsored **Israel Support-a-thon**, the opportunity to call family and friends in Israel to express concern and solidarity.

During a recent solidarity mission, a delegation of North American Jewish Federation leaders made a condolence call to the widow of one of the Israeli officers killed by Palestinians in Ramallah. Photo courtesy of: United Jewish Communities.

Donors, volunteers and agency representatives contacted more than 100 people, including residents of our **Partnership 2000** region in **Eilat-Eilot**. Many of those called described low morale, uncertainty, tension and, most importantly, the need for Canadian Jews to maintain contact and to visit. **Norm Kaman**, together with his wife and daughter, attended the Israel Support-a-thon. "One of the calls I made was to a long-time family friend in Beersheva. Her voice was cracking as she told me how hard it is to understand the violence and how much our call meant."



The Kaman family at the UJA FEDERATION Israel Support-a-thon, October 20, during which community members joined together to place solidarity calls with friends and family in Israel. (l to r) Cheryl Fine, Norm Kaman, Brenda Kaman.

Where to turn

UJA FEDERATION continues to connect the community with the latest developments in the Middle East. For Israeli news updates, check out our **Website www.jewishtoronto.net** and click the **Israel Update** button for stories on the changing situation. Here you will also find a list of key media and political contacts. Click **Action Guide** in the Israel Update section.

Calling All Contributors

UJA FEDERATION Campaign 2001 -- The Campaign For Our Children - is making a special effort to reach 8000 of last year's contributors who have yet to make their annual gift. According to **Campaign Chairs Ron Frisch** and **Ed Sonshine**, contributions from these donors will propel the campaign to its goal of $45 million.

Campaign Co-Chair Ed Sonshine (l) with Ronnie Appleby at last week's canvasser briefing.

"We are two thirds of the way there, but now we need the support of every single donor to make it all the way," said Frisch. The campaign total currently stands at $30 million, with nearly $3.5 million in increased contributions, representing a 13% increase over last year at this time.

Ron Frisch (l) Campaign 2001 Co-Chair, with Mark Usher at the recent "card pull-in."

Last week, UJA FEDERATION's leading canvassers handed in completed pledge cards representing nearly $6 million in gifts. The "card pull-in" was held at the office of Campaign Co-Chair Ed Sonshine, where participants heard a briefing on the Israel situation from Toronto's **Julia Koschitzky** and *Jerusalem Report* Editor **David Horovitz**.

Further information, as well as **Campaign For Our Children** updates, are available at **UJA FEDERATION's Website www.jewishtoronto.net**. You can also donate on line conveniently and securely.

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This Week

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Car bomb claims two victims

Jerusalem residents skeptical about peace

By VIVA PRESS
CJN Israel Bureau

JERUSALEM — A car bomb exploded in the heart of Jerusalem, killing two people less than 24 hours after Palestinian Authority leader Yasser Arafat and Knesset member Shimon Peres agreed to call a truce in the escalating Israeli-Palestinian conflict.

The bomb exploded in a side street near Machane Yehuda market at 3 p.m. (local time) on Nov. 2, one hour after the ceasefire had been scheduled to go into effect. The blast claimed the life of 24-year-old Ayelet Levy, the daughter of Yitzhak Levy, leader of the National Religious Party, as well as 32-year-old Hanan Levy (no relation). The terrorist escaped on foot.

"The rumours of a ceasefire didn't make it to Jerusalem," said Jerusalem mayor Ehud Olmert at the scene of the attack, which wounded nine. "There are those saying we were lucky this time because only two people were killed. What luck? People died and people were wounded."

"I thought the explosion was a plane breaking the sound barrier," said Michael Friedland, who works at a butcher shop in the market. "Then the ambulances came. The *shuk* [market] was busy right before the attack but it emptied within two to three minutes. I can't blame people [for leaving]."

Continued on page 45

SOLIDARITY WITH ISRAEL: More than 1,500 North American and Latin American Jews visited Israel last week in a show of solidarity with the Jewish state. Seen here are participants who marched from Zion Gate to The Western Wall Plaza. *Please see related story on page 44.* *[Israel photo]*

Edmonton synagogues hit by arson

By PAUL LUNGEN
Staff Reporter

TORONTO — Two Edmonton synagogues were fire-bombed last week, one of them for the second time since Mideast violence flared in late September.

There were no injuries, and damage was light at both the Beth Shalom Synagogue in downtown Edmonton and the Beth Israel Synagogue in the city's west end. The attacks took place within half an hour of each other in the early morning hours last Wednesday.

Less than two days later, police arrested a suspect in connection with the first incident. Twenty-year-old Yousef Sandouga was charged with one count of arson involving the Beth Shalom synagogue.

Sandouga "is a person of interest" in connection with the second arson incident, said Edmonton police spokesperson Wes Bellmore.

Police charge suspect

In the first incident at Beth Shalom, a window was broken and a Molotov cocktail tossed into the building, but it failed to ignite fully and caused only minor scorching marks, said Neil Loomer, ritual director of the shul.

A neighbour was alerted to the incident and scared off the perpetrator, who appeared to be carrying other Molotov cocktails, Loomer said. Police later found a Molotov cocktail and an empty glass container on the ground beside the synagogue wall.

A little later that night, the Beth Israel was attacked with an incendiary device, which blew out windows because of the heat, and caused a little more damage than the previous incident.

"They threw a gasoline bomb, a Molotov cocktail," said Martin Abugov, a spokesperson for the Beth Israel congregation.

Abugov said cost of repairs will exceed $1,000. "We're going to have to replace two large windows and [clean] smoke marks between the windows up to the top of the building," he said.

"I'm extremely dismayed. I personally put five years into the construction of this building."

Continued on page 36

Greater Toronto Area

Shabbat: Lech Lecha
Candlelighting: 4:38
Havdallah: 5:43

Barak, Arafat agree to go to Washington — please see page 43

The News in Brief

CANADA

Blast Condemned

OTTAWA — The Canada-Israel Committee and Canadian Jewish Congress last week condemned the car bomb attack in Jerusalem that left two Israelis dead and injured at least 18 others.

"Much responsibility for this attack must be placed squarely on Yasser Arafat for continuing to incite violence, releasing Hamas and Islamic Jihad terrorists from prison, and refusing to impose discipline over the Tanzim and other militant factions that are openly collaborating with Hamas," said CIC national chair Joseph Wilder.

"This is a heinous and cowardly attack by those who seek to derail even the possibility of peace. Yasser Arafat must immediately take action to arrest the terrorists he has previously released and to ensure such attacks cannot take place again in the future. He must be held accountable," said CJC president Moshe Ronen, who was in Israel as part of a Canadian solidarity mission.

ISRAEL

Harassment Trial

JERUSALEM — Former Israeli cabinet minister Yitzhak Mordechai went on trial last week on charges of sexually harassing three women over the course of eight years. Mordechai has denied the allegations.

Shul Vandalized

JERUSALEM — A synagogue in a West Bank settlement was vandalized last week, and Israeli police suspect Palestinians are at fault. The vandals painted graffiti and swastikas, flooded the building and stole money from the charity boxes of the Efrat synagogue last Friday.

Wagner Played

JERUSALEM — A musical taboo in Israel was broken last week when the Rishon leZion Symphony Orchestra performed a work by Adolf Hitler's favourite composer, Richard Wagner. Efforts by Holocaust survivor groups to block the performance failed after the Supreme Court refused to intervene, citing freedom of expression. But the performance was not without disruption. As the first notes of Wagner's *Siegfried Idyll* filled the hall, a Polish-born survivor swung a noisemaker in protest.

WORLD

Casino Folds

JERICHO — The Oasis Casino in Jericho closed indefinitely last week because ongoing violence created a sharp drop in business. Israelis, who constitute the majority of the casino's clientele, have been barred from entering the Palestinian autonomous areas because of the unrest.

Reform Gathering

MOSCOW — Reform Jewish leaders from around the world gathered in Moscow this week to celebrate 10 years of Reform activity in the former Soviet Union. The movement now boasts a presence in nearly 90 communities there.

Broadcasts of Trial

PARIS — French television launched a month-long series of daily broadcasts from the 1987 trial of the Nazi official known as the Butcher of Lyon. The trial, in which Klaus Barbie was jailed for life for sending thousands of French Jews and Resistance fighters to the death camps, was the first French trial by jury to be filmed. Barbie, the Gestapo police chief in Lyon during the war, died in prison in 1991.

Counter Protest

BERLIN — Some 25,000 people demonstrated in Germany last week against the recent wave of neo-Nazi violence across the country. The head of Germany's Jewish community said at the demonstration in Dusseldorf that Germans must not remain silent when neo-Nazis strike.

Nazis March

COEUR d'ALÈNE, Idaho — About 35 neo-Nazis marched through the streets of this quiet town to protest a judge's decision that upheld a $6.3 million verdict against the Aryan Nations. The marchers, who were outnumbered by nearly 400 counter-demonstrators, were led by four men carrying a sign that read, "Jewish Treason Governs America."

Sainthood Flap

PRAGUE — Five Israeli historians are calling on the Vatican to halt plans to canonize a Slovak Catholic bishop. The historians charge that the late Bishop Jan Vojtassak was a senior official in the pro-Nazi wartime Slovak government. During a visit to Slovakia in 1995, Pope John Paul suggested that Vojtassak could be a candidate for sainthood because he suffered at the hands of the Communists.

Embassy Moves

WASHINGTON — Newspaper reports last week said Al Gore told a group of Arab American leaders that he opposes moving the U.S. Embassy in Israel from Tel Aviv to Jerusalem. Meantime, a former U.S. congressman said George W. Bush has changed his mind about moving the American Embassy to Jerusalem.

Bleak Times Seen in Yugoslavia

BELGRADE — Yugoslavia's 3,000 Jews, about half of whom live in Belgrade, see their future closely linked to the fate of the country as a whole.

Highly integrated, mostly secular and often intermarried, they share the hardships and aspirations of their neighbours.

The past decade of war, economic sanctions and dictatorial rule turned Yugoslavia into an economic disaster and made it a political pariah.

Today, with the Balkan winter looming, the economic crisis presents the most urgent immediate challenges for Jews and non-Jews alike.

"The economic situation is catastrophic, not just for Jews but for everyone," says Aca Singer, the 78-year-old president of the Federation of Yugoslav Jewish Communities. "Both the state and inhabitants are practically left without any financial or food reserves."

Daily blackouts around the country cut power for four to six hours at a time, and prices of basic goods such as meat, oil and sugar have skyrocketed. Among the hardest hit have been senior citizens, who make up more than a fifth of Yugoslav Jews.

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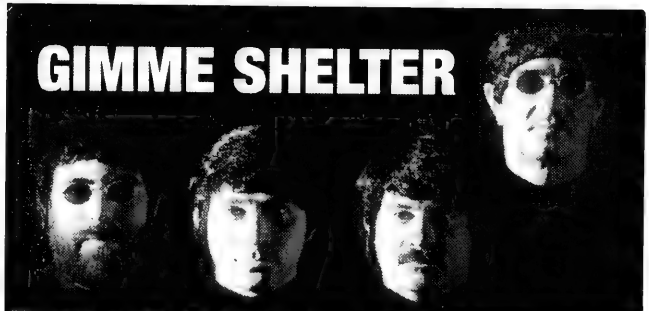

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Faith groups rally for private school funding

By RON CSILLAG
Staff Reporter

TORONTO — Jewish students and educators marched side by side with members of the Sikh, Muslim and Greek Orthodox religions last week in a noisy, downtown noon-hour rally to call for full funding of all faith-based school systems.

The rally came on the first anniversary of the finding by the United Nations that Canada, specifically Ontario, discriminates against non-Catholics by publicly funding Catholic schools but not other religious schools.

Ontario has more or less ignored the UN decision, while Canada has said education is a provincial matter.

Marchers called on Premier Mike Harris to extend full funds to all independent schools. They also made use of the federal election campaign to call on Prime Minister Jean Chrétien to rectify the inequality through tax breaks and other measures.

Harris was loudly booed by marchers, as was the name of Elinor Caplan, the Liberal MP for Thornhill and federal minister of citizenship and immigration.

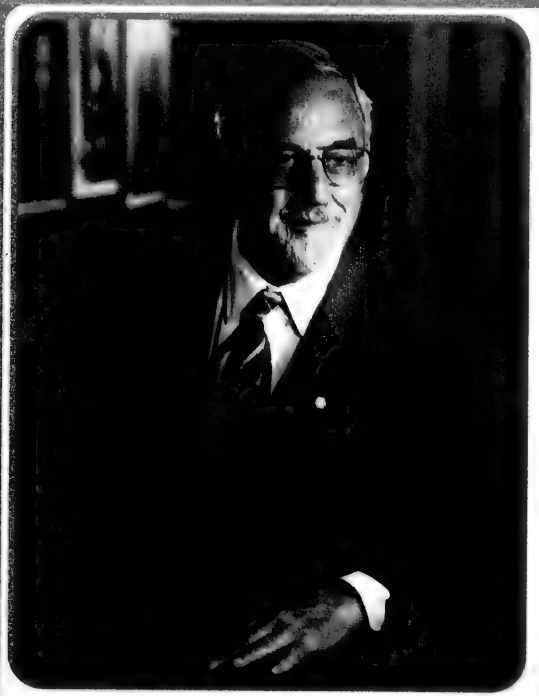
In a related development, The Ontario Association of Jewish Day Schools (OAJDS) was unveiled last Sunday. The new umbrella group will bring together community organizations, parents and all Jewish day schools to press the government as a united front.

The group has been in the formative stages since last spring, when representatives of Canadian Jewish Congress, B'nai Brith, the Board of Jewish Education and grassroots parents organizations met to explore setting up a single voice to lobby for funding.

New Jewish lobby group launched

Continued on page 22

Jews joined Sikhs, Muslims and students of a Greek Orthodox school at a rally last week calling for full funding for religious schools.
[Ron Csillag photo]



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Proceeds from the 2000 Negev Dinner will be used to develop a tourist, recreation and visitors' area at Mt. Saul on the historic Gilboa Mountain range in the Lower Galilee area of Israel. Mt. Gilboa is the biblical site of the death of King Saul and his sons and from that time until today, has played an important role in Israel's history. This project will stand as a lasting tribute to Avie Bennett from his friends, colleagues and supporters of the Jewish National Fund in Toronto. It will clearly demonstrate our affection and respect for him and the role he has played to make our community, indeed our country, a better place.

A SPECIAL PRIZE — A random draw at the Dinner will provide two *FREE* return economy tickets to Israel, compliments of El Al Israel Airlines, to a lucky donor who makes a minimum gift to this year's Negev Dinner of at least $360 and purchases at least one ticket to the event itself.

For ticket information and reservations, call: JEWISH NATIONAL FUND OF TORONTO 4600 Bathurst Street, Suite 238 Toronto, Ont. M2R 3V3 Phone: (416) 638-7200 Fax: (416) 638-7345

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Greater Toronto Area

Worthwhile reading

From the editor's desk

From time to time in this space, I like to bring worthwhile reading to the attention of *CJN* readers. In this issue, I commend two works, one a book, the other a booklet.

* * *

Any novel whose title sings forth the lyric magic of *The Possibility of Dreaming on a Night Without Stars*, deserves to be read. And this novel dances with the music of its title.

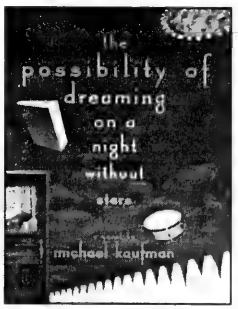
It is thoughtful and deftly written. Author Michael Kaufman spins an imaginative tale about a middle-aged teacher in Cleveland, divorced, father of two teenagers. In the course of one fateful summer, he must struggle with the sudden convergence of the essential, pressing issues of his life, indeed of all human life.

The plot moves quickly with a skilled artistry and esthetic that at times is reminiscent in its technique of Dylan Thomas' poetry, as when the narrator, Eli Schuman, states: "I saw her body, brown and golden in the colours of the stream." Its narrative power is reminiscent of Tolstoy, as when Eli finally, near the end of the story, grasps the painful but significant truths of his life.

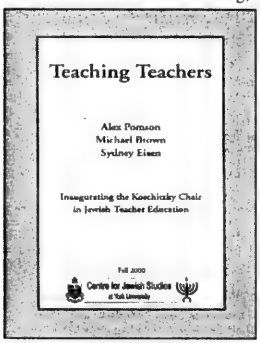
Eli, a successful teacher but frustrated writer, decides one summer day to follow the trail of a bizarre but possibly serendipitous tip about Marilyn Monroe. The tip represents for him the opportunity to write that one great story he has never had the courage to begin.

In pursuit of the rumour that Marilyn Monroe might still be alive somewhere in the rustic and rolling farmland of rural Ohio, Eli comes face to face with and must battle the pernicious encroachers upon human dignity and self-esteem: doubt, confusion, indecision, denial and shame.

Without inhibition, Kaufman explores many of life's ultimate issues: love, death, education, parenting and filiality. He also explores the "problems" of Jewish identity that are commonplace for so many of our co-religionists who are minimally educated in the ways of Judaism, and live what we might call unaffiliated Jewish lives.



"Dreaming" is a metaphor for individual striving, for the cherishing of private hopes and the ability to find the courage to act on aspiration. In the end, Eli learns how to "dream," how to see past the clouds and into heaven's ever-present starlit sky.



This is not an epic saga. It is, however, an entertaining, poignant story replete with gentle didacticisms, insightful descriptions and surprise plot twists about the vast, still mostly unexplored domain of the human heart.

The Possibility of Dreaming on a Night Without Stars is published in paperback by Viking Penguin Books Canada Limited.

* * *

Teaching Teachers is a booklet published by The Centre for Jewish Studies at York University celebrating the inauguration of the Koschitzky Chair in Jewish Teacher Education.

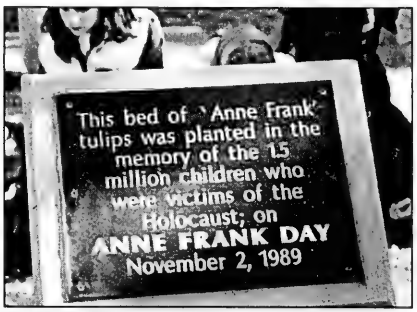
In addition to a brief foreword by the centre's director, Michael Brown, it contains two essays. The first is co-authored by Brown, Sydney Eisen, the Centre's founding director, and Alex Pomson, the holder of the Koschitzky Chair and director of the Jewish Teacher Education Program at York. It describes the purpose, philosophy, history and methodology of the innovative and internationally applauded Jewish Teacher Education Program. The second is an anthology, compiled and "annotated" by Pomson, of mini-autobiographical sketches by three alumni of the program.

The alumni now work in distinct, Jewish education-related fields – teaching, planning and administration. But the paths for the alumni to each of those fields has been through the Jewish Teacher Education Program.

The three mini-sketches are a helpful, peer-poignant guide for any youngsters curious about the uniquely gratifying fulfilment to be had in a career in Jewish education and for any parents seeking unobtrusive yet meaningful ways in which to assist their children in striving to find their future and their place in a community that needs and relies upon each and every one of them.

—MBD

See JN


This bed of Anne Frank tulips was planted in the memory of the 1.5 million children who were victims of the Holocaust; on
ANNE FRANK DAY
November 2, 1989

STUDENTS REMEMBER ANNE FRANK: Students from both Brown Public School and The York School planted a special bed of 1,200 Anne Frank tulip bulbs in the Amsterdam Park at Avenue Road and St. Clair Avenue, in the 12th annual ceremony in memory of the 1.5 million children who died in the Holocaust. Nov. 2 has been Anne Frank Day in Toronto since 1989. Attending the ceremony were Ada Wynston, co-ordinator of the event, who as a child in Amsterdam attended the same school as Anne Frank; and Napoleon Winla, consul of trade and culture for the Netherlands. The planting was sponsored by the Holocaust Education and Memorial Centre of Toronto, UJA FEDERATION of Greater Toronto and the Dutch/Canadian Association of Greater Toronto. [Carolyn Blackman photos]

Greater Toronto Area

Alliance's Day makes pitch for Jewish votes

By PAUL LUNGEN
Staff Reporter

TORONTO — Canadian Alliance leader Stockwell Day last week made a whirlwind appearance at the Beth Avraham Yosef Synagogue of Toronto and presented a trio of wedge issues designed to separate the Jewish community from the Liberal party.

Election 2000

For further coverage please see pages 16–22

Delivered to an enthusiastic audience at a nomination meeting in the suburban constituency of Thornhill, Day's speech blasted the Liberals for supporting a United Nations vote critical of Israel. He also promised tax relief for parents sending their children to Jewish schools and he denied any Alliance links to anti-Semitism.

"There have been unfounded and hurtful attempts to link the Canadian Alliance to anti-Semitism in the past," Day told a crowd of about 500. "I oppose racist and anti-Semitic views and those who propagate them, with every ounce of my being.

"The Canadian Alliance will have a policy of zero tolerance for these kinds of views."

Day may have been responding to reports that focused on his role in the mid-1980s as an administrator at a Bible school in Bentley, Alta. The curriculum used at the fundamentalist school reportedly included a question that asked students whether it was true "Jewish leaders were children of their father, the devil?"

In addition, a report prepared by former senator Ron Ghitter, which examined the Accelerated Christian Education curriculum used by the school, found it included "a degree of insensitivity towards blacks, Jews and natives."

Another factor is the support the Alliance's forerunner, the Reform party, received from members of the White supremacist Heritage Front.

Although he mentioned none of these issues specifically, Day explicitly distanced the Alliance from racism: "We must always be vigilant against anti-Semitism and other kinds of racist and intolerant views," he said.

The audience responded warmly to those comments, but it was his criticism of Canada's vote at the United Nations that prompted the loudest cheer.

The UN resolution was "one-sided" and it "singled out Israel as the sole party to blame in the latest outburst of violence," he said.

"It was unbalanced because it only referred to casualties on one side, because it did not call on both sides to rein in violence in their communities and because it referred to the holy sites in Jerusalem only by the Arab name, Haram al Sharif, and not also by the Jewish name of Temple Mount."

"It was embarrassing and unsettling to see Canada support his kind of resolution in an international forum," he said.

Day then turned his guns on Thornhill MP Elinor Caplan, who, he said,"was nowhere to be found" when the Jewish community rallied in support of Israel three weeks ago.

"If Canada is to be seen as an even-handed party in the peace process that will be trusted by both sides, we cannot support unbalanced resolutions of this kind," he added.

Day attracted more applause when he stated the Alliance would reform the tax system to "recognize the costs associated with sending children to non-publicly funded schools. We want to see all parents and all children treated fairly, regardless of religion or denomination."

Day's pitch found receptive ears among several members of the audience. "I think the Liberals are disgusting to have voted against Israel in the last resolution," said Martin Charney.

Aaron Franco and two friends – all of Israeli origin – say they have not made up their minds how they'll vote on Nov. 27. They wanted to hear Day discuss the issues before finalizing their choices but Franco said he was "absolutely upset" by Canada's UN vote.

Tax reforms welcomed by audience

Eddie, who declined to give his last name, said "it makes me upset that Canada voted against Israel, a democratic country with human rights. It's not fair."

Sheryl Steiner, a member of Ontario Parents for Equality in Education Funding (OPEEF), believes Day's stand on school funding and Israel appeals to Jewish voters.

"A lot of people are very angry with the Liberals on the Israel issue and that we are constantly passing the buck on the education issue," said Steiner, who has three children in day schools. "We've had enough."

"I think what you are seeing is enormous frustration in this riding," said Georganne Burke, OPEEF's director of operations. "People are upset about the lack of [school] funding. People are very hot about the vote at the United Nations."

Day, she continued, "speaks in a language that people identify with, values, principles, families, the need to recognize hard working people. That's what people in this riding are about."

Asked about Day's role at the Alberta school, Burke said she has met with the Alliance leader and "I asked him those questions and specifically raked this issue over the coals. The man is not an anti-Semite. He wouldn't teach his children that Jews are the children of the devil. That's what I believe."

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Rwanda genocide appears hauntingly familiar

By LEILA SPEISMAN
Staff Reporter

TORONTO — The words had a sickening familiarity. Mass murder of the innocent. The world knew and did nothing. Neighbour turned against neighbour. The perpetrators were just doing their job. The demonization of the victims. It never happened.

But the program at Ryerson Polytechnic University during Holocaust Education Week was not about the Jews in Europe. It was about the genocide by Hutu militia of over one million (some estimates are over two million) members of the Tutsi tribe, as well as some moderate Hutu people, in Rwanda.

And it happened not 50 years ago, but in three months in the spring of 1994.

Léo Kabilisa, who lost his father, brothers, aunt, cousins and nieces, told a stunned and silent audience "Don't say never again. It's not never again."

Kabilisa escaped from Rwanda in 1990, when sporadic massacres were already taking place, and now lives and teaches in Canada.

The focus of the program, which was sponsored by the Holocaust Education Week Committee and the Hope for Rwanda's Children Fund, was an hour-long film titled *Rwanda: In Search of Hope*.

The film, produced and directed by Peter Raymont, followed a group of Canadian teachers and community workers who went to Rwanda to try to understand what happened, and to see what they could do to help the estimated half-a-million orphans left behind.

Among the participants was Carole Ann Reed, director of the Holocaust Education and Memorial centre of UJA FEDERATION of Greater Toronto.

Holocaust Education Week

For further coverage please see pages 23–26

The film showed bodies of the victims left as a memorial where they were killed – often in churches and schools where they had gone for shelter. Whole villages were wiped out, and new ones created to house women and children who had managed to survive.

One girl of 14 is caring for her four brothers and sisters. A woman begs the tour members to take her son, because she fears she can't protect and care for him.

There is a debate about how best to memorialize the victims. In many places, the bones of the victims are stacked in piles and rows. In other places, remains of bodies lie, their belongings beside them.

Kabilisa questions this approach, saying he feels that it takes away the dignity of the murdered ones.

He also questions the fact that the Canadian government isn't prosecuting Rwandan "war criminals" who are living in Canada.

There are also thousands of the Hutu militia in prisons in Rwanda. The courts don't have the facilities to prosecute them, Kabilisa said, and some are being transferred to local courts, and even being allowed to return to private life.

Further coverage of Holocaust Education Week in next week's issue

JVS WORKERS ON STRIKE FOR *FAIRNESS*

The 80 frontline workers at JVS (Jewish Vocational Service) have gone on strike to fight for decent wages and working conditions.

Here's why the members of CUPE Local 2137 - who provide job counselling, educational and vocational services, along with a long list of other services - have taken this dramatic action:

- There are several major issues still outstanding, including – unbelievably – an **employer demand for concessions to our Jewish Holidays.**
- Wages are also a major issue. They were essentially frozen between 1992-1997 and the agency has now offered a paltry increase for one year.
- Some JVS staff make up to $20,000 less than their counterparts in similar agencies.
- JVS has had more than 50 staff leave the agency in the last two years, because they were fed up with being treated like second-class employees.

Some history is in order. JVS was founded as a Jewish organization in 1947, offering assistance to survivors of the Nazi Holocaust new to Canada. Over its 53-year history, it has grown to a multi-service agency that serves all people, and has earned great respect in both the general and Jewish communities. This is in no small part due to the hard work and commitment of its staff.

You can help bring this dispute to a fair and reasonable resolve. Contact JVS Executive Director Karen Goldenberg or Board President Morris Milner at (416) 787-1151. Remind them what JVS is supposed to stand for!

IT'S TIME JVS WORKED FOR ITS *EMPLOYEES!*

A MESSAGE FROM CUPE LOCAL 2137

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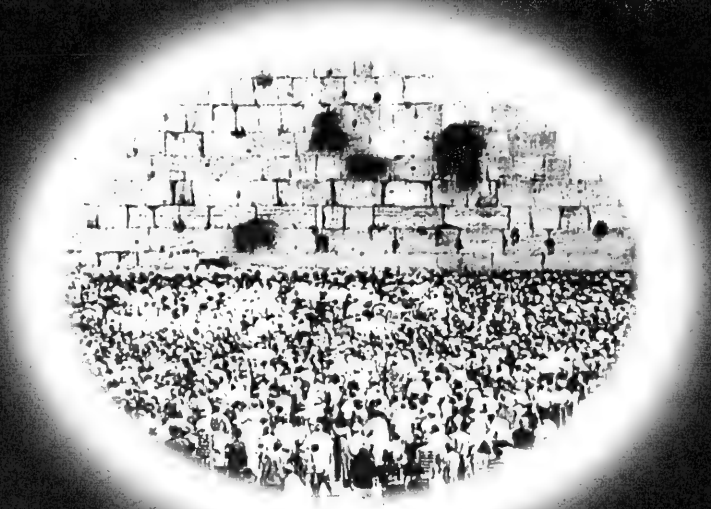

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Editorials and Letters

What Canada could do

Merely hours after Shimon Peres and Yasser Arafat agreed last week to a truce in the spiralling violence gripping the West Bank, Gaza and parts of Israel, two murderers belonging to Islamic Jihad ignited a car laden with explosives beside the Machane Yehuda market in Jerusalem. Two Israelis were killed; 11 were injured.

The official announcement by the people who sent the two murderers read, in part, "Islamic Jihad takes responsibility for the heroic act undertaken in the heart of conquered Jerusalem this afternoon." Of note in their official announcement was the characterization of the craven car-bombing as "heroic" and of Jerusalem as being "conquered."

The "heroism" of the car bombing is of a piece with the "heroism" of lynching, of suicide-bombing, of sending children to places of danger, of shooting from behind those children towards Israeli soldiers, of using ambulances to carry munitions, of using textbooks to teach children hatred, of using classrooms to extoll that hatred into intifadah, of using mosques to send worshippers onto the streets frenzied and enraged, seeking to fulfil their "heroic," even "religious" obligation to spill Jewish blood.

That Machane Yehudah is in west Jerusalem is but an incidental, inconvenient detail for the haters of Jews. They regard all of Jerusalem, as indeed they regard all of Israel, to be "conquered" territory. Their intention, as proclaimed two weeks ago in Friday prayers at the Al-Aksa mosque, is simply to "purify the land of the Jews." Thus, with them, there can be no negotiation towards a peaceful resolution of the conflict.

When confronted by the media to comment on the bombing, Yasser Arafat said he was opposed to such actions. But Israelis were hard-pressed to find any sincerity in the chairman's statement. Indeed anyone who has followed the unravelling of the seven-year Israeli-Palestinian entente since the failed Camp David meeting in July, would be hard-pressed to find any sincerity of any kind in Arafat.

But whether or not a differentiation between the intentions of Arafat and the methods of Islamic Jihad is warranted, the car-bombing last week cries out for a forceful Western response. The Western democracies must publicly and unambiguously condemn the militant Islamic organizations and their sponsors. The democracies must make plain that, under no circumstances, will the West ever support or give succour to such hate-filled purposes and bloodthirsty tactics. The West must also demand from Yasser Arafat that he, too, unambiguously condemn such purposes and tactics, and that he take the necessary steps to prevent these acts from recurring.

Condemnation of the aims and activities of organizations such as Islamic Jihad, Hamas and Hezbollah is not condemnation of the legitimate aspiration of the Palestinian people to govern themselves. In fact the opposite is true. A differentiation between the two would bring an end to the conflict much sooner. This would be the best aid to the Palestinian people.

The governments of the West know this. And Canada could take the initiative to underscore the point for the sake of the Palestinians, the Israelis and the world.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

* * * * *

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Writing a book

I'm writing a book about my father's life and need information about the towns he grew up in. If you are from either Miechow or Ksiaz Wielki (also known as Kshoynzh), or know what it was like for Jews living in those towns, please contact Dennis at 416-781-1155. Any information will be appreciated.

Dennis Turner
Los Angeles

* * *

Photo part of election campaign

I am dismayed by the prominent picture, in colour no less, of Roni Milo with Elinor Caplan and Art Eggleton (*CJN*, Oct. 26). There was no expression of their opposition to their government's position, no attempt on their part to explain their position or perhaps their inability to explain their position. The picture (to me) implies their support of Israel.

I have not seen or heard anything publicly about their support for Israel. With an election coming, I feel that this is electioneering on the part of *The CJN*. Also neither of them were at the community rally at the Beth Avraham Yoseph of Toronto. I am aware that Caplan was in the Maritimes. For once, a politician saved some taxpayers' money in not getting on an aircraft in a hurry.

Harry Krakowsky
Toronto

* * *

Not surprised

It should come as no surprise that the Liberal party voted to condemn Israel at the United Nations. This is the same party that held power and turned away boatloads of Jews during the war years to die in Nazi camps.

What is a surprise is that Herb Gray, a Jew, is the deputy prime minister of the Liberals. There are those among us who would "sell their Jewish souls" in order to maintain power.

Marvin Taylor
Toronto

* * *

Shame on Canada

Shame on Canada and the outgoing foreign minister Lloyd Axworthy for voting in favour of the United Nations Security Council resolution condemning Israel and blaming Israel for the recent outbreak of violence. Is it not ironic that 25 years ago on Oct. 19, 1975, the UN adopted an Arab inspired draft resolution that equated Zionism with racism? Certainly, as far as Israel is concerned, nothing ever changes at the United Nations. Canadian Jewry can show its solidarity with the State of Israel by voting anything but Liberal in the forthcoming election.

Bert Raphael
Toronto

* * *

MPP concerned over violence

Like many in our community, I am deeply concerned about the ongoing violence in Israel.

In July, I was in Israel with my family and had great optimism about the prospect of peace. My wife and I took our children to many historic and holy sites to connect them with our heritage. We all had a strong sense that we were going to witness peace and stability in our time. However, recent events have shaken that sense of hope and optimism. I am truly saddened by the recent violence in Israel and the harm that it has done to the peace process.

I was also saddened by the federal government's decision to support the recent UN resolution condemning Israel for "excessive use of force." Last month, I wrote to my federal counterpart, Jim Peterson, to express my disappointment with the Liberal government's decision to support the resolution. I asked him to work with the prime minister and the minister of foreign affairs to assist the international community in restoring the peace process in the Middle East.

I have also personally raised this issue with Opposition leader Stockwell Day, who has spoken out against the federal government's unbalanced stand on the issue.

Canada has a real opportunity to play a leadership role in returning stability to the Middle East and putting the peace process back on track. I only hope that, after this federal election campaign is over, the new government will take a more responsible and positive approach to ending the violence in the region and bringing peace in our time.

David Young, MPP
Willowdale

* * *

Applaud Rabbi Scheim

Re: Article on "Women's Ritual Role is Changing" (*CJN*, Oct. 12). I was pleasantly surprised to learn from my mom about Rabbi Scheim's sermon stating that women should be allowed more involvement in synagogue.

This is a similar debate to the one I had with Rabbi Scheim about 10 years ago when I was preparing for my bat mitzvah at Beth David. At the time, I was shocked to discover that anything I read in synagogue "didn't count" as a mitzvah and thus had to be followed up by a male reading of those texts. This made no sense to me. Had I not practised thoroughly? Did I not know the texts practically by heart?

The message I received was that women do not count in synagogue. At that moment, I felt incredibly isolated from my culture and religion and became increasingly less involved at Beth David. The arguments that Rabbi Scheim lists for the inclusion of women have always seemed to me to be based on common sense and logic.

I want to applaud Rabbi Scheim and the committee for being leaders and taking the first of many radical steps towards ensuring all congregants are welcome at Beth David. It is my hope that other synagogues will follow suit in the next years. Seeing women represented on the bimah will encourage young women to stay connected with their cultural roots. I know I certainly would have appreciated it.

Rhonda Major
Thornhill

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Jewish art: history, halachah and philosophy

By RABBI BARUCH FRYDMAN-KOHL

In the modern period, following the emancipation of Jews and our entry into the world of Western culture, many collections of Jewish art have been assembled.

Whether public or private, looted or intact, these collections consist primarily of religious items – illuminated manuscripts, chanukiyot, ketubot, and other material expressions of Jewish religious activity.

In recent years, we have witnessed an explosion of contemporary Judaic art, to be found in museums, for sale at private auctions, at the annual Jerusalem Arts Fair, and even in our own neighbourhood.

The creation of these religious articles follows the rabbinic understanding of Exodus 15:5: "This is my God and I shall exalt Him." The rabbis of the Talmud inquire, "How is God to be exalted?"

The question is immediately answered: God is to be "exalted" by preparing a beautiful sukkah ... and with specially crafted tfillin. That is, all this art is utilitarian, not l'art pour l'art, but for *hiddur* mitzvah, to exalt the religious deed. It is for the glorification of God.

If we would seek a Jewish esthetic, where would we begin? Following Maimonides, who chose to explicate the nature of God through the *via negativa*, we shall also begin with the negative, indicating what is not Jewish art.

While there are other works of art which reflect the life of a Jew, depicting Jews at prayer or in our homes, as well as paintings by artists considered to be Jewish, I do not consider these works to be Jewish art. Rembrandt's portrayal of a Sephardi rabbi or Chagall's imagery of crucifixion is not Jewish any more than my drawing of a Chinese woman is Chinese art.

Let us continue on a negative path for a bit longer, for Judaism has been taken to be profoundly iconoclastic. The best-known opposition to art in Judaism is found in the record of the foundational experience of the Jewish encounter with God. The Ten Commandments include the injunction, "You shall not make for yourselves an image or any likeness of that which is in the heavens above, the earth beneath or the waters below. You shall not bow down to them or worship them." (Exodus 20:4-5).

These verses and others (Deuteronomy 4:16-18 and 5:8) appear to prohibit making any image, especially any representation of God.

In contrast to the verbal, written and musical arts, which are well represented in Judaism, this commandment is usually cited as the reason for the paucity of plastic and graphic art in the Jewish tradition. Yet, as Jewish historian Cecil Roth has observed, "At every stage of their history the Jews and their ancestors of biblical times expressed themselves in various art forms which inevitably reflect contemporary styles and fashions and the environment in which they lived ... Jews have constantly produced or made use of objects which appealed in some fashion to their aesthetic sense."

How might we explain this tension between what Roth has described as both "revulsion and attraction?"

In the later biblical period and throughout classical antiquity, in an environment in which the worship of images was a significant part of the surrounding culture, Jews reacted strongly against this practice.

Yet, the Torah states that among the Israelites who left Egypt were artists Bezalel and Oholiab who were accomplished "in all manner of workmanship, to work in gold and in silver and in brass, and in the cutting of stones for setting, and in the carving of wood, to make any manner of skilful work." (Exodus 35:31-35)

The women were skilled in embroidery. Their designs extended beyond non-representational craft. For despite the disastrous episode of the golden calf, the wilderness sanctuary included a pair of cherubim whose wings extended over the Ark. These figures were also a part of the First Temple, thus indicating that the Israelites did not absolutely prohibit plastic art. Authorized images for the proper worship of God were permitted.

After the destruction of the Temple and the later failure of the revolt against Rome, the rabbis of the Land of Israel, surrounded by the physical images of Roman culture, appear to have accepted them as part of the reality of their society – even the images of alien deities. The most famous literary example is that of Rabban Gamliel, who dismissed the concern of his students and entered the Roman bathhouse where an image of Jupiter was displayed, maintaining that it was placed there for decoration only.

In the 20th century, the history of Jewish art moved beyond textual references to encompass archeological evidence of synagogue imagery.

From Sotheby's Catalogue

Gilt silver book binding, probably Polish, late 17th or early 18th century.

A visit to the Israel Museum or to actual archeological sites such as Tzippori will reveal the depiction of birds, animals and even people in ancient mosaics.

At Beth Tzedec, we enjoy Shabbat kiddush over a reproduction of the mosaic floor of the Bet Alpha synagogue (which caused a stir when first excavated by Sukenik in 1928).

In the Middle Ages, Jews found themselves living in two very different religious cultures. Christianity with its incarnation theology lent itself to church iconography, while Islam placed great stress on iconoclasm and the absolute prohibition of any images.

Where Jews lived affected their attitude toward representational art. For example, in Islamic Spain, the *Sefer hachinuch* (39, 12) emphasized that it was forbidden to make likenesses of a human being out of any material. Maimonides, following a family tradition which often used the Yerushalmi as a source of law, was a bit less severe, forbidding the human form in sculpture, but permitted it in painting and tapestries (*Mishneh Torah, Laws About Foreign Worship* 3:10-11).

From Sotheby's Catalogue

El Lissitzky, b. 1919, *Chad Gadya* (from the Passover Haggadah)

In northern Europe, under the rule of Christendom, the situation was different. Cecil Roth reports that generally representational art was acceptable. For example, in the 12th century, Ephraim ben Issac of Regensburg permitted the painting of animals and birds on the walls of a synagogue.

In the 12th century, the Tosafists of Franco-Germany discussed and permitted even the three-dimensional representation of the human form, provided that it was incomplete. In Ashkenaz we find liturgical manuscripts, printed books, and ritual objects with representations of the human form – sometimes even three-dimensional.

Clearly some aspect of our attitude depended on the surrounding cultural norms. Nonetheless, when rabbis did permit representational art, they limited its scope, prohibiting the imaging of God and human beings.

In allowing images of the manifold works of creation, but not full three-dimensional sculptures or portrayals of human beings, the rabbis gave birth to what the late Steven Schwartzschild termed "the theology of the slashed nose." Schwartzschild, who sought to articulate a theory of Jewish esthetics, which I find most intriguing, contended that by permitting the depiction of humans only with a bird's head or a facial distortion, the rabbis articulated an important principle. A bird's head or slashed nose would indicate that what one saw did not represent the ensouled or inspirited object.

Rachel Wischnitzer referred to this as the "Jewish principle of incompleteness." Schwartzschild claimed that in this we find something akin to the modernist notion of distortion which may legitimately be claimed as a fundamental principle of Jewish esthetics.

If Greek esthetics emphasized *mimesis*, imitation, Judaism recognized that true creativity (*beri'ah*) belonged only to God. Humans could approximate God through *yetzirah*, the formation or crafting of something which would be new – different from God's work in this world.

Schwartzschild pointed to Arnold Schoenberg's opera *Moses and Aaron*, which was staged this past year in New York. This work reaches its climax when Moses destroys the golden calf and says (not sings), "Perish, you embodiment of the impossibility of putting the Infinite in an image!" In a similar manner, the elongated forms of Modigliani and the masked wraps of George Segal become examples not of *mimesis*, but of the crafting of alternate visions of the human being.

If, as claimed earlier, the purpose of Jewish art is not contemplation or beauty for its own sake, but religious action – which links one to God and to other people – then there is another principle which might become part of a Jewish esthetic.

Schwartzschild again called attention to contemporary art. Mobiles, "events," written artistic invitations to action can all be seen as linked to the idea of *ma'aseh*, deed, and serve as challenges to act, to transform this world. In a sense, modern art seeks that which appears unattainable but must be sought.

I also want to echo Schwartzschild's bold and shocking claim that the Nazis may have had an inkling of all this when they identified modern art with what they saw as degenerate Judaism. For Jewish art generally does not seek to depict the natural world. Moreover, in contrast to *mimesis*, Jewish art challenges the human to act and to imitate God through the deed.

Rachel Wischnitzer, in her ground-breaking essay, *New Art and We*, argued that the Jewish divorce from naturalism led to a concern with "the inner face, the inside of things."

Contemporary thinkers, such as Emmanuel Levinas, see in Judaism the polar opposite of the Nazi effort at dehumanization. For Levinas, we are commanded to see the true visage, the face of other people, even the stranger, and to act with moral courage on behalf of the Other.

One can see in contemporary art a similar struggle against and for ethics. One can sense an envisioning of the unattainable, comparable to the Jewish struggle to realize the messiah. We should note a difference between contemporary esthetics and a Jewish esthetic. I think of some recent exhibits which trash religious symbols of Christians when I caution that in its quest for freedom, sometimes modern art actually degrades the spirit. Jewish art, in contrast, always strives for *kedushah*, the elevation of the human toward the holy.

In its quest for *hadrat kodesh*, the beauty of holiness, the ritual objects of Jewish art serve as a constant moral challenge to act so that the human being, the only true icon of God in this world, is treated with dignity and respect.

Rabbi Baruch Frydman-Kohl is the spiritual leader of Beth Tzedec Congregation in Toronto.

Opinions

The rhetoric of destruction

I write these lines in the midst of a new low in the Mideast conflict. It seems to me that the days of the 1970s are being relived. The media generally favour the Palestinian cause, the United Nations delivers itself of its condemnation of the Jewish state, and some religious bodies come down with similar pronouncements. We, in turn, travel to Israel on solidarity missions and express our love for our brothers and sisters.

Rabbi Gunther Plaut in Toronto

The fact is that Ehud Barak offered peace with Palestinians so far-reaching that many Israelis were doubtful about its extent, but Yasser Arafat once again missed his chance – and Israelis and Palestinians are paying for it with blood. Moreover, when peaceful conditions eventually return, Israel will have to look at the way its Arab citizens are treated. Discrimination anywhere at any time undermines the proper functioning of democracy. In that respect, Israel is no different from Canada.

But what is different is the inflammatory rhetoric on the other side. I read today what Ahmad Abu Halabiya, a member of the Palestinian Authority and a former acting rector of the Islamic University in Gaza, said in a recent sermon aired on the television channel of the Palestinian Authority. Here are some quotations:

"O brother believers, the criminals, the terrorists are the Jews that butchered our children, orphaned them, widowed our women and desecrated our holy places and sacred sites. They are the ones who must be butchered and killed; as Allah the Almighty said, 'Fight them.' Allah will torture them at your hands, will humiliate them and will help you to overcome them, and will relieve the minds of the believers…

"Brothers in belief, Allah has purchased from the believers their persons and their property in return for the promise that they shall have paradise for their fight in the cause of Allah…

"Have no mercy on the Jews, no matter where they are, in any country, fight them wherever you are. Wherever you meet them, kill them. Wherever you are, kill those Jews and those Americans who are like them and those who stand by them. They are all in one trench against the Arabs and the Muslims because they established Israel here, in the beating heart of the Arab world in Palestine."

That is the nub of the matter. The speaker's view – one that is inculcated in Arab children from the moment they are old enough to read – is that Israel is an intruder and has no right to exist. Nothing has changed in the minds of those who repeat this view endlessly.

Not all Arabs and/or Muslims think that way, but once again this has become an acceptable rhetoric, and as long as it continues, the words of peace will be inaudible. It has once more become a battle, not just against Israel, but against all Jews.

But then, this was the way it was 30 years ago and Israel survived it, as did we. I am confident we will do it again.

An uneven balance sheet

In the surfeit of analysis that is inevitable in a crisis, there is a facile tendency for certain truisms to take hold. In Israel today, these are the "I told you so" tendency of the old right and the chagrin and silencing of the old left. How, people ask, can there be peace now? But the rhetoric of this outdated divide masks a more complex reality for Israelis internally, as well as in their relations with their neighbours. History does not stand still, and the Middle East universe is different than it was 10 years ago.

Shira Herzog in Toronto

In fact, at no time in the history of the Arab-Israeli conflict has peace seemed so close and yet so far, at one and the same time. Although the peace process is clearly stalled, and Yasser Arafat's fatal weaknesses as a negotiating partner have been exposed, certain achievements of the Oslo process cannot be erased. The reality of the conflict, even between Israelis and Palestinians, has been altered immeasurably. What is the balance sheet to date?

Since the signing of the Wye agreement by Prime Minister Benjamin Netanyahu in 1998, a consensus has emerged for most Israelis on the reality of Palestinian nationhood and statehood, as well as an acceptance of the principle of territorial withdrawal from significant parts of the West Bank and Gaza.

As recent polls have shown, this is unlikely to change. A majority of Israelis have maintained support for renewed negotiations with the Palestinians, right through the violence of the last several weeks. On the Arab side, the restrained resolutions at the Arab League Summit last month demonstrated the realism of Arab leaders who know that the risks of war by far outweigh the gains of strident rhetoric. In spite of the ongoing conflict with the Palestinians, Israel does not face the prospect of all-out war. So much for the assets.

The liabilities are all too clear. The outbreak of violence has forced a fundamental rethinking of the assumptions that guided the Israeli peace camp for three decades. Arafat's refusal to accept Barak's offer of 90 percent of the territories captured in 1967 gives the lie to the belief that withdrawal from those territories, as such, is the key to peace with the Palestinians. The sinking realization for supporters of the process is that the conflict may not have resolution in the foreseeable future. Coupled with the zealous fervour of religious rhetoric that has been woven into recent events, the future seems angry, confrontational and explosive.

Inside Israel– and this no less important – recent violence on the part of Israeli Palestinians has reopened the festering sore of relations between the Jewish majority and the Arab minority. The dilemma of coexistence is acute. For many Jewish Israelis, it now appears that the "Green Line" has disappeared. Israeli Arabs are identified with the Palestinians, and their loyalty is questioned more than ever before.

For Israeli Arabs, the death of 16 fellow Arabs at the hands of Israeli police has been the violent culmination of decades of discrimination and secondary status. From their perspective, Israelis never dealt with their reality as a minority with equal status within a Jewish state. While radical voices within the Arab community are calling openly for a disengagement from the state, others in the Arab and Jewish community feel that this may be a last chance for a renewed dialogue and a new effort at equalizing opportunities and resources. No Israeli prime minister can now afford to ignore this issue, regardless of the outcome with the Palestinians.

Last week, the excruciating existential dilemmas faced by Israel were expressed eloquently and forcefully in an address to law graduates by Chief Justice Aharon Barak. "When the guns of war fire," he said, "we need the 'muse' more than ever. Especially when the guns fire, we must strengthen our internal democracy and our respect for the equality of every individual in our society, including 'the stranger in our midst.'"

Ultimately, this is what Israelis are fighting for. As the relationship with the Palestinians is radicalized and an angry generation of Israel Arabs goes to the streets, the country has to redefine, again, what it means to be a democracy at war.

Do we need the kosher police?

Montreal's Vaad Ha'ir, the organization that supervises kashrut, has recently published formal rules concerning the practice of keeping kosher.

In the spirit of Quebec's beloved language police, l'Office de la Langue Française, the Vaad seeks to intervene more directly in all phases of Jewish eating, from food preparation to consumption. In so doing, the Vaad runs the risk of becoming the de facto "kosher police" of Montreal Jewry.

Morton Weinfeld in Montreal

According to the Vaad's executive director, who arrived in Montreal from South Africa two years ago, the aim is to protect the consumer. One logical way to do that would be to simply refuse to endorse the kashrut of any Jewish venue that does not meet the Vaad's standards. (The fact that for most Jews, keeping kosher is a matter of idiosyncratic degree, not of absolutes, does not undermine the Vaad's role in setting up a standard. The issue is how the standard is applied.)

The method of approving Jewish establishments has been the rough status quo for many years. Certainly, synagogues and Jewish venues differ in their level of kashrut. Jewish consumers can decide where to eat in the same way they decide whether a given restaurant is really kosher, relying on certification by the Vaad Ha'ir. But this apparently is insufficient.

As a result the Vaad is targeting Jewish caterers. Vaad-certified caterers would apparently no longer be able to provide kosher food for simchahs taking place in unapproved venues. According to the report in *The CJN* (Oct. 19), kosher caterers would be forbidden to service clients in Reform and Reconstructionist (my own) synagogues under any circumstances. This is an indirect attack on the very legitimacy of these denominations. (And what is worse, the attack is directed at the weak spot of all Jews, their stomach.)

One assumes, one has to assume, that this is a well-meaning initiative by the Vaad and not deliberately mean-spirited. But it seems that the cure, as reported so far, may be far worse than the alleged disease. The policy even envisions the Vaad sending mashgichim into private homes, especially when catering staff are being used for an event. Even Quebec's language police have so far resisted the incursion into private homes, though they may take inspiration from the Vaad's guidelines.

It seems that this policy might lead to many losers and few winners. Jews who are not strictly Orthodox will be less likely and able to hold kosher events, in synagogues or in their own homes. (Will kosher butchers who sell meat to secular Jews or non-Jews be targeted next?) Kosher caterers may well see their businesses hurt, with fewer affairs to service. Non-kosher caterers will pick up the slack.

It seems likely that the cost of kosher food may also rise. The Vaad intends to hire more mashgichim, who will be working longer hours at Jewish official and private affairs. All caterers and synagogues will have to fill out more paperwork to meet the new requirements. At the end of the day, directly or indirectly, it is the consumers who will wind up paying these extra costs.

But there is a far greater cost than money and inconvenience. As *CJN* readers know, the Jewish world at present is dealing with a renewed attack on Israel's legitimacy in the Middle East. There is an accompanying increase in anti-Semitic incidents in Canada and throughout the Jewish world. The Vaad's actions are inevitably divisive, pitting Orthodox against non-Orthodox Jews. Jewish energies can be used far better for other matters. This is not the time.

And Montreal is not the place. Over the years, Jewish communities evolve with distinctive characteristics. Montreal in the recent period has been noted for the relative harmony and tolerance found among all the branches of Judaism. If I had to distill the principles which of late typify Montreal Jewish life, I would propose those of ahavat Yisrael, klal Yisrael, Yiddishkeit and mentschlichkeit.

The spirit of the Vaad's new policy has the unintended consequence of negating these values. By all means, the Vaad must continue its commendable work of maintaining high standards in the production of kosher food and encouraging Jews to experience the satisfaction of choosing kashrut. But 1984 has long gone, and there is no need for a Jewish Big Brother. Regulating the actions of consumers through enforcement of rules on kosher caterers seems unnecessary and counterproductive. As my late father, alav hashalom, would say, feh!

The Kirshner File

Israel's Frankenstein: Sheikh Ahmad Yassin

These are propitious times for Hamas – the Islamic Resistance Movement – and its smaller offshoot, Islamic Jihad. The Oslo peace process has been battered, perhaps beyond repair, the prospect of armed conflict between Israel and the Palestinian Authority is no longer theoretical, and the mood of Israelis and Palestinians has hardened.

Sheldon Kirshner in Toronto

In short, conditions are ripe for a resurgence and retrenchment of radicalism and rejectionism among the Palestinian masses, courted with equal fervour by the PA, Hamas and Islamic Jihad.

Palestinians who have no faith in diplomacy to defuse the Arab-Israeli conflict, who believe that Israel has no right to exist as a sovereign Jewish state, and who champion Islamic fundamentalism as a possible panacea for the Palestinians' plight as a dispossessed and stateless people look mainly to Hamas, founded and guided by Sheik Ahmad Yassin, for inspiration.

Hamas, having always contemptuously scorned the peace process as a waste of time, has turned increasingly bolder as the new Palestinian uprising has taken hold in the West Bank and the Gaza Strip. Its political leader, a Gaza University professor named Ismael Abu Shanab, said recently that since the Palestinians are at war with Israel and since they seek vengeance for the killing of scores of Palestinians by Israeli forces, "all Israeli targets are legitimate."

This raises the distinct and horrific possibility that Hamas, backed by Iran and Syria, among others, is preparing to launch a new round of suicide bombings, the last deadly wave of which convulsed Israel from April 1994 to September 1997 and claimed the lives of some 60 people. Alluding to this, Prime Minister Ehud Barak, on Oct. 12, warned, "I call on the public to be vigilant."

It was, in retrospect, a prescient warning. Last week, shortly after PA President Yasser Arafat and Minister of Regional Development Shimon Peres negotiated a shaky truce based on the unimplemented Sharm al-Sheik accord, Islamic Jihad struck, setting off a car bomb in Jerusalem. The blast came on the heels of another suicide bombing perpetrated by Islamic Jihad on Oct. 26. Riding a bicycle near an Israeli army post in Gaza, the terrorist detonated five kilograms of explosives strapped to his stomach and lightly wounded two soldiers. The attack, though timed to mark the fifth anniversary of the assassination of Islamic Jihad leader Fathi Shakaki in Malta, was a foretaste of what Palestinian radicals have in store for the foreseeable future.

The Israeli government blamed the PA for both Islamic Jihad bombings, claiming that its leaders have deliberately encouraged violence since Ariel Sharon's ill-fated visit to the Temple Mount. The PA denied the accusation, saying it had no vested interest in such acts.

In the past month, however, Arafat authorized the release of dozens of Palestinian militants from prisons. They included Mahmud Rejab Zatma and Adnan Jaber Alghul, master bombmakers affiliated with Hamas whose devices killed numerous Israelis in Jerusalem, and Hashem al-Malek Deeb, who drove an Islamic Jihad terrorist to Tel Aviv for a suicide bombing mission.

Arafat, too, allowed Hamas and Islamic Jihad officials to sit on the steering committees that planned street protests, and looked the other way when their supporters desecrated Joseph's Tomb in Nablus.

Prior to the latest unrest, the PA kept Hamas and Islamic Jihad on a fairly short lease. Bowing to Israeli and U.S. demands, Arafat arrested key Hamas members and foiled their plans.

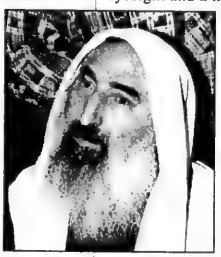
Last May, the PA detained Mohammed Deif, chief of Hamas' armed wing, the Izzedine al-Kassam Brigades. A fugitive for four years, Deif was a top associate of Yehiya Ayyash, popularly known as The Engineer. Ayyash masterminded the first wave of suicide attacks in Afula and Hadera, among other places, after Baruch Goldstein's murderous rampage in Hebron in February 1994. A settler from Kiryat Arba, Goldstein mowed down 29 Arabs at prayer in a mosque.

In 1995, Ayyash's booby-trapped cell phone exploded in his face. His assassination is believed to have been the work of Israel's secret service. Mounting a campaign of revenge, Deif – who still remains in a PA jail – was behind a series of suicide bombings in a nine-day period from February to March 1996.

Coming under intense Israeli and American pressure, Arafat incarcerated Hamas activists (some of whom were later freed in what critics refer to as his "revolving-door" policy), raided its bomb factories, largely dismantled its network of clinics and schools, and seized control of its mosques.

From an operational point, these raids virtually crippled Hamas. Yassin, in an interview last August, acknowledged that the PA, in keeping with its security co-operation obligations under the Oslo accords, had nipped in the bud 175 operations.

By the same token, Arafat turned a blind eye to Hamas terrorism. In 1997, after suspending bilateral negotiations with Israel over Benjamin Netanyahu's decision to build the Har Choma housing project in eastern Jerusalem, Arafat tolerated and may have encouraged a fresh suicide bombing campaign by Hamas: In March, a bomber struck a Tel Aviv cafe, killing three women, one of whom was pregnant. In July, 16 shoppers were killed when two bombers blew themselves up at the Mahane Yehuda market in Jerusalem. And in September, three bombers took the lives of five Israelis in Jerusalem's Ben-Yehuda Street pedestrian mall.



Sheikh Ahmad Yassin

Hamas, however, has had its share of failures, thanks in part to Israel's vigilance. In 1998, the Shin Bet – Israel's internal security service – frustrated some 100 planned Hamas attacks aimed, at among other targets, a shopping mall in Jerusalem, the diamond exchange in Ramat Gan, and bypass roads in the West Bank. Shin Bet also tracked down and eliminated two of Hamas' most wanted operatives, Imad and Adel Awadallah.

Last year, Israeli commandos hunted down Eiad Batat, a Hamas mastermind, while the Shin Bet squelched Hamas operations in Hadera, Tiberias and Haifa. In the past seven months, Israel has thwarted a bombing in a Netanya bus station, wiped out a terrorist squad in the Israeli Arab village of Taibe, and almost captured Mahmud Abu Hanud, a leading Hamas fugitive. During an Israeli raid on his West Bank village, Hanud, wounded, escaped the dragnet. Subsequently, he surrendered to the PA, and remains in its custody.

Apart from these setbacks, Hamas' operational abilities have been damaged by Jordan. In November 1999, King Abdullah II, charging Hamas with illegal political activities, closed its office in Amman and deported three of its leaders. One of them, Khaled Meshal, was the object of a bungled Mossad assassination attempt in Amman in 1997. Strangely enough, the Jordanian government did not touch Mousa Abu Marzook, suspected of complicity in 10 terrorist attacks from 1990 to 1994. A U.S. resident for 15 years, he was deported to Jordan by the United States after Israel suddenly withdrew its extradition request.

Yassin, Hamas' spiritual leader, is a free man today because of the Meshal affair, which badly strained Israel's relations with Jordan. After Jordan arrested the Mossad agents who tried to kill Meshal, King Hussein, outraged by Israel's operation on Jordanian soil, demanded Yassin's release from an Israeli jail in return for their freedom.

A quadriplegic with poor hearing, failing eyesight and a tinny voice, Yassin is Israel's Frankenstein. In 1973, Israel granted Yassin, born in Palestine in 1936, a licence to establish an Islamic centre as a charity to run social, religious and welfare institutions. From 1979 to 1984, Israel propped up Yassin, a preacher, as a counterweight to the secular PLO. In 1984, he was jailed for possession of firearms and sentenced to 13 years' imprisonment. Released in 1985 in a prisoner exchange between Israel and the Popular Front for the Liberation of Palestine, Yassin resumed his anti-Israel activities.

He formed Hamas in January 1988, following the outbreak of the intifadah a month earlier. In August 1988, Hamas issued its charter, which opposes the very idea of a Jewish state in the region. Yassin was rearrested in 1989, charged with conspiring to abduct and murder two Israeli soldiers. He was sentenced to 15 years.

The leadership of Hamas passed to a disciple, Abdel al-Aziz Rantisi. Along with 400 supporters, he was deported to southern Lebanon in December 1992, accused of abducting and murdering an Israeli border policeman. Since Yassin's return to the fold, he has twice offered Israel a ceasefire in exchange for a complete withdrawal from the West Bank, Gaza and eastern Jerusalem. But Yassin's long-range strategic objective – Israel's destruction – has not changed, and he fully intends to fight Israel until his last drop of blood.

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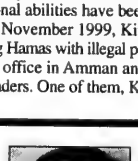

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Jewish Life

The journeys of a lifetime

By RACHAEL TURKIENICZ

As the Torah introduces us to our ancestors, it begins to describe a journey that will unfold over a length of time. The *lech lecha* journey that Abraham and Sarah and their household take raises questions about the nature of such a journey.

God tells Abraham to travel to a land, sight unseen. With nothing offered but the promise of a future, God tells Abraham to leave all he knows behind and journey into the unknown.

Immediately we see the beginnings of something that is more than a physical trek. Abraham and his family must leave behind their homeland, their ancestral home and their birthplace.

These are not locations, these are relationships. The invitation is to travel on a life journey.

The Hebrew phrase used by God to begin the journey is *lech lecha*. The first word, *lech* is the imperative verb of the word walk or go.

That word alone would have been sufficient to communicate the message. God is telling Abraham to go – *lech*.

This raises the interesting question of the need for the second word, which is actually quite awkward grammatically both in Hebrew and English. The word *lecha* can have several different meanings. It can mean *for you* and *to you*. Jewish commentaries have discussed this word at great length and the meaning of its inclusion in a phrase that was clear without it.

One of the most common understandings of the phrase is that the word *lecha* shows that the journey itself will benefit Abraham. The process of the journey itself will improve him, or perhaps the rewards at the end are so great that it is a journey he takes for himself.

This interpretation understands the journey to be quite physical with the arrival representing the moment of climax. But there are other meanings that shift the focus of the journey.

Since *lecha* also means *to you*, it now adds another dimension to the arrival. The implication is that Abraham will journey toward himself. It is a journey of self-discovery where he learns who he is and who he is capable of becoming. But he is taking this trip blindly – he does not know where he is going. God is leading the way and Abraham is following behind. And we hear determination in God's words.

God does not ask Abraham to embark on the trip but God uses the imperative form: "Go." In fact, some early translations render God's words as "Get out!" Why has God chosen such strong language?

The midrash in Genesis Rabbah asks why the Torah lists all the generations by name until Abraham? Surely the text could simply have told us there were 10 generations between Adam and Noah and 10 generations between Noah and Abraham. Why list their names?

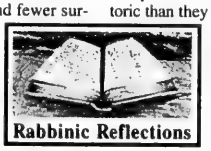
The rabbis conclude that the list is to show the reader how long God has waited for this moment. The word *lecha* (for you), is God saying to Abraham, "I have waited so long for you," and therefore God's words are strong and determined.

Abraham and Sarah are our Jewish ancestors and we all walk in their footsteps. We all take life journeys and they are journeys of discovery and journeys of arrival. The Torah now tells us that we can choose to take that journey alone or with the Divine Creator and God waits patiently until we make our choice.

A megillah for Yom Hashoah

By RABBI PHILIP SCHEIM

Loss of memory is scary whenever and to whomever it occurs. But to Jews, in particular to Jews of our times, it is terrifying. We have a great deal to remember, including memories that the rest of the world would rather see forgotten. We fear for ourselves when we realize that each year means fewer and fewer survivors left to remind us and the world of what happened, of what human beings are capable of doing to each other. We fear for the millions who will be wiped out of all earthly record, if not for our determined effort to ensure that they are remembered and revered until the end of time.



A generation from now, there will be no more Holocaust survivors among us to testify to what happened to them, to us. We need to hear that testimony now. It is a sacred responsibility.

We know that the memories carried from one generation to the next are imperfect at best. They are a mere echo of the events, times, feelings and conditions described. All the more reason for us to listen as well as we can to the witnesses of events that preceded us, for in the next generation, it is we who become witnesses to the witnesses. It is our testimony, one, two or 10 generations removed from actual events, that will help set the tone of the Jewish future.

The recently concluded Sukkot festival commemorates our ancient wilderness wanderings following the Exodus from Egypt, which itself is remembered through the Pesach festival six months from now. Shavuot will remind us of the Sinai revelation of Torah. Minor holidays of Chanukah and Purim will commemorate the Hasmonean victory over the Hellenist assimilationists and the Greek-Syrian Empire, and our being saved from evil intent in ancient Persia. Fast days on our calendar will remind us of the various stages in the destruction of the ancient Temple. Our holidays are far more historic than they are theological. Remembering is fundamental to our very being as Jews.

Remembering the Holocaust, though, has been challenging on a religious level. It is relatively so soon after the events, that we have not yet even come close to uniformity as a people in figuring out how to put our memorializing the six million into a religious context.

But we can't wait a thousand years – about as long as it took the commemoration of the exodus to evolve into the seder of Pesach. We don't have the luxury of time that our ancestors did. First, the tragedy of the Holocaust dwarfs all previous periods of suffering in intensity – there simply is no comparison; what was good enough for the enslavement in Egypt and the liberation cannot suffice for the horrors of Auschwitz and Treblinka. Second, our enemies, in particular the adversaries of Israel, the Arab world and some anti-Semites closer to home, seek to deny our pain, to eradicate our memories, and the risk is always there that their sympathetic audience will continue to grow.

No, we can't wait. We have to memorialize the Holocaust in our liturgical year.

Yom Hashoah was established by the Knesset decades ago, but it has been more secular than religious in nature. Some communities have sought to establish a ritual, but these attempts have been sporadic.

Several years back, Alex Eisen, known for his charitable projects in the Toronto community and the State of Israel, raised the idea of producing a megillah, a Hebrew scroll, to be read on Yom Hashoah. He felt, correctly, that a consistent approach was needed in synagogues, that a megillah, to be chanted in synagogue on Yom Hashoah, would give the rituals in our shuls a central structure, and lead to the day being observed by more and more Jews, as, of course, it should be.

We have now begun the process of creating a megillah for Yom Hashoah. The text we are writing, of course, is not a "megillah" in the biblical sense, for none of us have the temerity to suggest that we could add to the Tanach.

Rather, it will fill the liturgical function of a megillah on Yom Hashoah.

Even though no blessings will be recited by virtue of it not being a biblical text, it will serve as the central core of a liturgy for that important day. Even though the text is being produced through the Rabbinical Assembly and Schechter Institute of the Conservative Movement, the hope is that others across the religious spectrum will find meaning and inspiration in the final product. The text, being written in Israel, should, God willing, be completed by this coming Yom Hashoah.

A way to remember the six million needs to be brought into the synagogue in a structured and consistent manner. Time is not on our side. Hopefully, the megillah we are producing will help further that goal.

Rabbi Scheim is spiritual leader of Beth David B'nai Israel Beth Am Congregation in Toronto.

Jewish Life

Israel radio on the net

By MARK MIETKIEWICZ

With the news from Israel changing from day to day and hour to hour, it can be hard to keep up with the latest events. But thanks to Internet technology, you can listen to the exact news that Israelis are listening to. Today, I'm going to begin my guide to the sites that let you listen to both pre-recorded and live Israeli radio shows on your computer.

First, though, a few important notes about software setup, reliability, sound quality and cost.

Software and setup: Setting up your computer to receive these stations is relatively easy.

The majority of the radio sites in Israel (and around the world) make use of either the Real program **[http://www.real.com/player/]** or Windows Media Player **[http://windowsmedia.com/redir/download]**. Both programs are free although Real does sell an upgraded version which offers a few more bells and whistles. I have only used the free version of Real and have been very satisfied with it. These programs work with Netscape and Internet Explorer and have versions for Windows and Macintosh. Your computer may already have these programs installed on it but it can't hurt to upgrade to the latest version available online.

Reliability: Install the software, click on the button – and sometimes you'll hear nothing at all. Although the reliability of Israeli radio stations has improved markedly over the past two years, be prepared to receive error messages telling you that no signal is currently available. That could either mean that the station is off the air permanently or more likely, that you should try again in a few hours or in a day or two.

Quality of sound: The quality of the sound depends on a few factors, some of which you have control over, some of which you do not – the quality of the signal the originating radio station is sending out; the speed of your Internet connection; and the speed of your computer and whether you use external speakers. I have found that with a 56k modem telephone connection and an internal speaker, the stations usually sound comparable to an AM radio station.

Cost of the service: Although there are some radio stations that require you to pay to listen, the vast majority of sites in Israel (and around the world) are free. There is so much out there, I have never been tempted to pay for anything more.

You can start listening to Israel in English twice a day **[http://www.israelradio.org/english.html]**. Every morning, Kol Israel (The Voice of Israel) public radio produces a 15-minute news bulletin including a review of the morning's Israeli newspapers and every evening there's a half-hour news magazine.

If you want to listen to something other than Hebrew or English, then you can tune into Israel's shortwave service – right on your computer.

Israel Radio International carries daily broadcasts in Russian, French, Amharic and Tigre, Persian, Spanish and Ladino, Yiddish, Romanian and Hungarian **[http://www.israelradio.org/livestream.htm]**. Since these aren't recorded shows, you'll have to catch them live as they are being broadcast. The IRI page carries a complete schedule to help you out.

One of my favourite Israeli stations is Reshet Bet – Israel Radio's news and information station **[http://bet.iba.org.il/]**. The Hebrew-language station focuses its coverage on extended newscasts and interviews. The site's home page has links to the station's broadcast schedules, photos of their studios and the station's live radio site [http://bet.iba.org.il/reshetbet.rm]. I often like to start it up and just let it play in the background as I'm doing my work.

And even if you don't understand Hebrew, I do recommend listening to Reshet Bet anyway. Just close your eyes, listen to the five beeps leading up to the hourly news and pretty soon you'll imagine yourself riding Dan Bus No. 2 up Tel Aviv's Dizengoff Street.

Next time, more radio from Israel.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at highway@home.com.

Guest Voice

Vacation for one

By DOUG HOHENER

Go on a holiday. You might meet someone. Sound familiar? Well it might if you're like me, single, in your early 30s, and wanting to go on a vacation. Such was the case again this year as I embarked on my summer vacation.

Let's get something straight: Vacationing is stressful enough, but add to the mix what I refer to as the "single factor" and you've got *stress.*

Everyone encouraged me to go. In addition to the "maybe you'll meet someone" I was also told – "Go, you'll make new friends."

I don't know about you, but making friends on the Let's go Israel trip or the Let's go Europe trip was possible when I was younger because everyone was single and ready to have fun.

But my experience tells me that you don't actually meet all that many people (people = single men and women) when you're travelling alone in your early 30s.

In fact, what I mostly meet is couples, which is great if you're craving more of that third wheel feeling – like the one you get at home when you go out with your married friends.

But I wasn't going to stay home on my vacation. I wanted to go away. Well, what I really wanted and had hoped for was that this would be the summer I would go on vacation with that "special" someone. However, it was not in the cards. So I found myself looking vacation time straight in the face and deciding to take the plunge into yet another vacation for one.

When you're single, the first thing you think about is maybe trying one of those Club Med things. Everyone says how great they are. But they often go places I'm really not interested in going to, and although I do entertain the idea because, let's face it, there definitely will be other "single" people on the trip, I just can't seem to sacrifice what I really want to do for the sake of being in the company of strangers who are either hoping to meet someone or wishing they were on the vacation they really wanted.

Instead, I opted for what I really wanted – a whale-watching trip, and I picked up a travel brochure, one where they picture romantic get-aways – sea, beach, candlelight and two people staring into each other's eyes.

Then there are the travel agents who, upon realizing you're not a "big ticket item" (i.e. you're single), don't spend too much time helping you.

Finally, I bought a single plane ticket to my chosen destination.

The plane trip was fine until I realized that it was going to cost me double the cab fare, double the food costs, double the room rates, double everything, except myself of course.

Finally I arrive. Now I need to book a room – a single room, as the hotel reservation person asks me again, "You want a single room?" "Yes," I reply, "that's right, a *single* room."

Finally, I fall asleep. In the morning I set off on my excursions, ordering a ticket for one on my boat trips. Boat trips that include five other couples and me.

Later, once my knapsack full of nosh has run out, it's time to face the dreaded dinner for one. As I am seated at the table for four, I hope the waiter doesn't take away all of the place-mats, but after confirming that I am indeed alone, he proceeds to take them away – a table for four with one person at it – now if that isn't obvious.

Luckily, I have planned ahead and brought plenty of magazines to read over dinner. I even took along my journal so that I would feel like I was actually having a conversation. Once dinner is over, I head back to my hotel for yet another night of planning, while I work on singing skills to try to drown out the giggles coming from the room beside me. And so it goes on, for a week.

Will I put myself through all of this next year? Will I continue to go on vacation alone, dine alone, read magazines at restaurants, book my one-person ticket to singlesville? The answer is, of course, yes. I mean, you never know, I might meet someone.

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Election 2000

Jewish issues in Atlantic Canada

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Lack of Jewish immigration to Atlantic Canada is an issue candidates for seats in the Nov. 27 federal election should be considering, say two high-ranking Jewish officials in the region.

"We'd like to see Canadian consulates encourage Jewish immigration to Canada, and specifically to our region," says Boris Tzinman, chair of Jewish Immigrant Aid Services (JIAS), Atlantic region.

The Halifax businessman was encouraged to come to the city almost 20 years ago by a Canadian embassy employee in Russia.

"Members of Parliament in Ottawa can have incredible input in this issue," he says.

Jewish populations in smaller centres are dwindling and can be bolstered by new immigrants, says Jon Goldberg, executive director of the Atlantic Jewish Council.

"These immigrants are encouraged to go to bigger centres where the major populations and Jewish institutions are located," he says. "If the federal government could steer these people away from the gridlock and to our more open region, we could build our communities."

While Tzinman admits jobs are not plentiful in the region, he says the government doesn't make things easier for potential newcomers.

"Atlantic Canada has an increasing computer-oriented economy, and is heavy into oil and gas," he says.

"JIAS is trying to provide job information to immigrants. MPs and the federal government should be encouraging people by providing these mechanisms through their embassies."

Goldberg says Jewish voters should be asking their candidates to help provide funding for more Jewish cultural events in Atlantic Canada by bringing in Jewish artists from around the world.

"In addition, if we can elect a government member from Nova Scotia, it might give us more of a voice in cabinet and Parliament. Right now, there is no one doing direct lobbying for Jewish Nova Scotians."

He says Canada's recent support for a United Nations resolution that condemned Israel was not widely accepted in the Jewish community.

"We had conversations with [Halifax MP and federal NDP leader] Alexa McDonough, but were given political talk which meant nothing," he claims.

"We also sent statements of displeasure to all Liberal MPs."

He says candidates have to be aware of the feelings of Jewish Atlantic Canadians, and all Canadian Jews, before voting on certain issues.

At press time, there were no known Jewish candidates in the region.

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Little change expected in Manitoba seats

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Manitoba's federal electoral map should be little changed after Nov. 27 and the province is expected to remain the most politically diverse in Canada.

Manitoba is the only province with representatives of all four major political parties and one independent.

The current breakdown of MPs from the province is – five Liberals, four NDP members, three from the Canadian Alliance, one elected as a Reform member but who now sits as an independent, and a lone Progressive Conservative.

Winnipeg accounts for half of Manitoba's 14 federal ridings and is split between the Liberals and the NDP. The city remains hostile territory for the Canadian Alliance.

In the northwestern area of the city, home to one of two suburbs with large Jewish populations, three-term Liberal MP Rey Pagtakhan is expected to be re-elected.

NDP MP Judy Wasylycia-Leis, in the riding next door, should also be safe.

The Liberals believe they may have a shot at the NDP-held riding of Winnipeg North Centre, which they lost in the last election.

The most interesting contest will be in former foreign affairs minister Lloyd Axworthy's riding of Winnipeg South Centre, which also has a large Jewish population. Axworthy, who has held the seat since 1980, is not seeking re-election.

Carrying the Liberal banner in the riding this time is Anita Neville. A long time school trustee, Neville is the only Jewish candidate running for federal office in Manitoba this time.

Neville is up against Conservative David Newman, who was a cabinet minister in former premier Gary Filmon's provincial Conservative government.

Newman lost his seat in the last provincial vote in 1999, which brought the NDP to power.

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Election 2000

UN resolution support angers Willowdale voters

By BEN ROSE
Staff Reporter

TORONTO — A lot of concern has been expressed by Willowdale residents about Canada's support of the recent UN resolution criticizing Israel, said Liberal Jim Peterson, 59, MP for the riding.

Peterson, a lawyer, told *The CJN* that as secretary of state he must observe cabinet solidarity and will not speak out against Canada's vote, but he has passed along the concerns to John Manley, the new minister of external affairs.

Jim Peterson

"Manley has not changed Canada's foreign policy, which is to ensure peace on both sides, and that Israel, the only democracy in the Middle East, has the right to exist behind secure borders," Peterson said.

Yvonne Bobb

The riding, which is generally bordered by Highway 401, Steeles Avenue, Bathurst Street and Victoria Park Avenue has 70,989 voters.

Peterson, who has won the riding four times since 1979, estimates that under 10 percent of the voters are Jewish.

On funding for Jewish day schools, he said the federal government already allows a tax credit for the religious portion of the fees.

Chungsen Leung

However, he said that he believes that parents should get tax credits for the rest.

"Ontario collects school taxes from these parents and gives them back nothing in return," he said.

Peterson said he intends to press home this view as soon as he can arrange a meeting with the prime minister.

These issues loom large with the Alliance party candidate, Kevyn Nightingale, who said his campaign chair is Norm Gardner, former chair of the police services board.

Kevyn Nightingale

Nightingale, 38, is a member, along with his wife Rita, of Beth Tikvah Synagogue.

Nightingale, a tax accountant, subscribes wholeheartedly to the views of his party leader, Stockwell Day, that it was wrong for Canada to support the UN resolution criticizing Israel for events in the Middle East.

He also endorses Day's stand that people sending their children to private schools should get a tax credit "for taking the burden off the public school system."

Though his party has no official position on war criminals, he told *The CJN* that he and the party believe that no war criminals, including those with Nazi connections, should be allowed to stay in Canada.

The Progressive Conservative candidate in the riding is Chungsen Leung, 50, is a native of Taiwan who came to Canada in 1968.

Leung said he believes Israel's right to defend itself is comparable to Taiwan's struggle for independence.

"I don't think Canada should have supported the United Nations resolution against Israel," he said. "Israel has every right to take steps to defend itself."

"I've been an entrepreneur for 25 years," said the candidate who is a proprietor of a sporting goods store.

"Canada has been dragging its feet on the prosecution of war criminals," Leung said.

On the question of government support for religious schools, he said he believed that if there is public funding for the Catholic schools, it should be extended to other religions "so that everyone is treated fairly."

As members of the Newtonbrook United Church, Leung said he and his wife take part in a Passover seder at Beth Sholom synagogue every year.

Born in Guyana, NDP candidate Yvonne Bobb came to Canada in 1969. In Guyana she was involved with the People's Progressive Party under Dr. Cheddi Jagan.

Asked by *The CJN* what her view is of the UN resolution criticizing Israel, Bobb said: "I don't have any comment on that."

As for funding for Jewish schools, Bobb said she believes the public school system should be available to everyone, no matter what ethnic community they come from.

On Canada's record on war criminals, she said: "My personal opinion is that if any have committed crimes and are going free, they should be punished."

A provincial civil servant, on leave of absence without pay, Bobb has held several elected positions in her OPSEU local.

She believes the two most important issues in this election are health care and the environment.

"I am working for people of colour, workers, particularly women, and all those who suffer exploitation, sexism and racism," she said. "I believe in equal opportunity and economic empowerment for all Canadians."

Other issues she believes in are universal child care, equal pay for work of equal value, affirmative action and rent control.

Israel In Crisis

"כל ישראל ערבים זה בזה"

What One Family Can Do

Here are some suggestions from UJA FEDERATION's Board of Jewish Education regarding the current crisis in Israel. We are all concerned and anxious about our brothers and sisters in Israel, those of us with close relatives there and those of us who feel that we are all one family under siege. As parents, children and grandparents we need to react together and find a way to demonstrate our solidarity as a family.

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- Write letters to school children: for addresses call BJE 416-633-7770
- Create and send "faxable" graphics to Israel to lift their spirits
- Order baskets for soldiers (Shai LeChayal) call 416-783-3053
- Make a video montage of families sharing thoughts of support
- Contact Prime Minister Chretien, your M.P.'s and M.P.P.'s and candidates in your riding; express your opinion and find out theirs
- Join other families and make a peace quilt
- Begin or end each day with a prayer for Israel
- Watch, digest, analyse and discuss the news as a family

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Election 2000

Jews remain on sidelines in B.C.

By MARLANE PRESS
Pacific Correspondent

VANCOUVER — Although candidate lists are still being finalized, it appears that not one member of the B.C. Jewish community will be a nominee in the upcoming federal elections, said Zena Simces, chair of the Canadian Jewish Congress's Pacific region.

"I really can't say why there's a lack of Jewish participation – and not just in the federal arena – but what Congress would like to do is hold a panel discussion and invite members of the Jewish community, leadership, and especially young people, and talk about how we can politically get more involvement," Simces said.

"I don't think we can get it going in time for the federal election but before the next provincial election we're really planning to raise the awareness and talk about getting more involved."

Simces said, however, that the CJC, the Vancouver Multicultural Society and SUCCESS – an organization of Vancouver's Chinese community members – plan to host a Vancouver candidates' forum jointly on Nov. 14. The meeting, to be held at 7:30 p.m. in the JCC's Norman Rothstein Theatre, will include Liberal, Conservative, NDP and Canadian Alliance candidates from five Vancouver ridings – Quadra, East, Centre, South and Kingsway.

"We're also planning to invite a number of MPs to a breakfast meeting and brief them on issues of concern to the Jewish community."

In particular, B.C. Jews want to hear the official party policy on Israel, and CJC wants to deal with other issues that may affect legislation and Canada's immigration policy, Simces said.

Dr. Michael Elterman, national secretary of the CJC, said a major question for Jewish voters is why Canada chose to condemn Israel in the recent UN resolution vote blaming Israel for excessive violence.

"I think what has happened, particularly in the larger cities, is that Liberal Jewish voters are beginning to ask members of Parliament and candidates what their personal and party views are on Israel. Clearly the prime minister has received thousands of messages by e-mail, letter and phone calls from the Jewish community, and I think we now have the prime minister's attention, because what he has been told is that the Liberal party cannot take for granted the Jewish vote," Elterman said.

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'Perhaps our view of politics out here tends to be more cynical'

Although Canada abstained from the UN's second vote on the violent and escalating situation within Israel, Elterman said many in the Jewish community here feel that Canada should have gone one step further to cast its vote against the resolution.

He also speculated on why B.C. Jews don't enter politics. "Perhaps our view of politics out here tends to be more cynical," Elterman said.

A letter and materials from the CJC to members of B.C.'s Jewish community are currently being written, said Erwin Nest, executive director of the CJC's Pacific region. Issues being raised in the package are not strictly B.C. matters, he added.

"There are no local [Jewish] issues, so to speak, that we will be raising for the federal election. Obviously, we would raise those for the provincial election. We're trying to activate members of the community and we'll be raising the same issues as Jews in Winnipeg, Ottawa and so on," Nest said. "Israel is obviously a big issue right now."

The package will be distributed in the CJC's constituent agencies and to all leaders in the Jewish communities, Simces said. "We're contacting leaders in the Richmond area and supplying them with this package and lists of questions to ask, and we will encourage them to meet with their local MPs."

All B.C. cities with Jewish populations, such as Kelowna and Victoria, will receive the CJC materials, Simces added.

Dr. Lawrence Rossoff, president of Richmond's Beth Tikvah synagogue, said he was not aware of any pressing issues or ongoing dialogue between his area's MPs and Richmond's Jewish population. "We share the same concerns as Jews across B.C. and across the country: Are our MPs meeting the concerns of Israel when it may not be a popular thing to do? Do they understand the nature of the conflict so a Jewish perspective is not diluted when national policy is made? And, of course, wanting to make sure our communities are safe from anti-Semitism," Rossoff said.

"There has to be zero tolerance for targeted hate."

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Election 2000

CJC to remain neutral in federal vote: Ronen

By DAVID LAZARUS
Staff Reporter

MONTREAL — Canadian Jewish Congress will stay traditionally neutral in the countdown to the Nov. 27 federal election, president Moshe Ronen told a recent meeting of the national executive here.

But all candidates will still be made aware of Canadian Jews' solidarity with Israel, as well as its continued sense of betrayal over the Liberal government's support of the Oct. 7 United Nations Security Council resolution that condemned Israel for using "excessive" force.

"We are not going to be ambushing any government or trying to manipulate the [Jewish] electorate," Ronen said. "We are not out to defeat any government, but we will be conveying our feelings."

Ronen was joined at the meeting by Joe Wilder, national chair of the Canada-Israel Committee (CIC), and CJC-Quebec chair Dorothy Zalcman Howard. Most of the discussion focused on the Mideast crisis, its implications for the coming election and the unprecedented number of anti-Semitic incidents across Canada since the violence erupted.

Ronen told reporters after the meeting that Congress will not use the elections as a "tool to change government policy."

Stressing solidarity with Israel

Canadian Jewry is looking for consistent "balance" in Canadian policy. The crisis will be a "major issue" individual Jews will consider when casting their ballots, one that could "weigh heavily in their decision," he said.

At the Oct. 17 meeting between Jewish leaders and Prime Minister Jean Chrétien, nobody asked for an apology for the UN vote, Ronen said. "It was pointless to ask for something [former foreign affairs minister Lloyd] Axworthy authorized."

Still, Chrétien did provide assurances that the PMO would be more directly involved before Canada votes in future Security Council resolutions.

Earlier at the meeting, Ronen said that while the sense of "disappointment and abandonment" by Canadian Jews was still being felt, it was not orchestrated by leadership but came from the grassroots.

Ronen said John Manley, Axworthy's successor as foreign affairs minister, now has the "opportunity to prove himself" with regard to Israel.

Manley, however, has said that the UN vote did not represent a change in Canada's foreign policy, and Wilder noted that Canada's UN voting pattern was indeed "not new." He referred to a February 1999 resolution supported by Canada that "described Israel in the most heinous terms.

"Canada's voting pattern was not from yesterday," Wilder said, but added that he was "appalled" by comments Axworthy had made blaming Likud leader Ariel Sharon's visit to the Temple Mount as the trigger for the violence.

Still, Wilder described the meeting with Chrétien as promising. "I think we had a good result. I thought we had a good meeting and that we had the prime minister's ear."

He advised taking a wait and see approach, to allow the Canadian government to show whether its policies on the Middle East will be more balanced.

Canada's abstention in a subsequent UN General Assembly resolution on Israel was "not the best result," Wilder said, but he noted that the resolution's content was virtually the same as the earlier one passed by the Security Council, and therefore, that the abstention was an improvement.

Mark Weintraub, national chair of CJC's community relations committee, said issues to be put before political parties as the election draws near will include dealing with reported allegations that Canada is a haven for terrorist groups that can pose a threat to the Jewish community.

There also appears to be a strong connection, he said, between international hostility to Israel and the rise of anti-Semitic incidents in Canada.

Weintraub said chants of "Death to the Jews" heard at Palestinian rallies in Toronto, Ottawa and Montreal may be a "deliberate strategy" by Palestinian groups to engage Islamic fundamentalists who have not been politically oriented.

So far, he said, there has been a "troubling silence" from Canadian politicians on the upsurge in domestic anti-Semitic incidents.

Similarly, Ronen said he was disappointed that Canadian Palestinian and Arab organizations, while prepared in private to condemn some of the anti-Jewish rhetoric heard at Palestinian rallies in Canada, refused to do so publicly.

The CJC executive passed a resolution expressing its solidarity with Israel, which was to be relayed to the Prime Minister's Office.

But Congress rejected formulating another resolution denouncing the Liberal government for its Security Council vote. Ronen said the focus has to be on "moving forward," and Wilder said such a motion right now would be "unhelpful and contrary to our interests."

Meanwhile, the CIC is preparing an Election Readiness Kit, and Congress is putting together its own election guide that would put Israel at or near the top of the agenda in meetings with political parties and candidates.

Congress executive vice-president Jack Silverstone, however, cautioned that there are other important issues on the Jewish agenda, such as Nazi war criminals, restitution for Holocaust survivors, a proposed Holocaust museum and refugees.

"We cannot neglect these issues," he said.

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Yoram Peri, former advisor to Prime Minister Rabin, Professor of Communications at the Hebrew University of Jerusalem and President of the New Israel Fund will share his perspectives on the current crisis in the Middle East in the context of the Rabin assassination.

Dr. Peri's new book, *The Assassination of Yitzhak Rabin* has just been published by Stanford University Press.

DATE **Thursday, November 16th, 2000**

TIME **8:00 p.m.**

PLACE **The Barbara Frum Library**
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This event is co-sponsored by **The Canadian Friends of the Hebrew University of Jerusalem** and **The New Israel Fund of Canada.** For more information, please call Mary Anne Handler, 416-781-4322 or email mahnifc@yesic.com.

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Election 2000

The question of strategic voting

The substance of the issue aside, the recent tension between the Jewish community and the Liberal government raise some interesting questions about the so-called tactic of "strategic voting."

Strategic voting comes in two forms.

The first is "negative" in nature, as when someone votes for a candidate other than one's first choice, to prevent a third candidate from winning. An example would be to consolidate the Tory and Alliance vote into one bloc in the event of a close three-way race, to ensure a loss for the Liberal candidate.

Scene in Ottawa
By G.K. SIMCOE

The second example is "positive" in nature. A voter supports a candidate because that candidate offers something specific that outweighs the voter's other general considerations, as when a voter supports the party likely to form the government, even if that party's candidate is not necessarily the best of the candidates in the riding.

Although I am not suggesting that Jews are a monolithic group, interest groups like the Jewish community, have to be careful about how they manifest strategic voting tendencies. Consider the case of the incumbent MP with a proven track record of support for Jewish community agenda issues. Should that MP pay the electoral price because of voters' frustration or anger with the MP's party? What is the extent of "the community's" responsibility, if any, to support the incumbent?

At the end of the decision, it all comes down to one word: loyalty. What goes around, comes around. Curiously, that cliche is both a promise and a threat.

If an MP has been a loyal friend in good times as well as bad, he or she deserves to see evidence of that same quality from constituents. If an MP has conscientiously tried to convey and champion the views and concerns of his constituents, he or she deserves that kind of support in return.

Loyalty ought to engender loyalty. It is the only moral response and the only sustainable political one, because of course, the converse is also true.

Governments blasted for non-compliance with UN

Continued from page 3

Two existing groups will be folded into the OAJDS: the 16-year-old Ontario Jewish Association for Equity in Education, an arm of Congress; and the Ontario Alliance of Jewish Schools, set up about a year ago by parents of children in day schools.

Yisroel Janowski, who chaired the new group's steering committee, called its formation "historic. It's the first time schools of all different ideologies will be at the same table."

At last week's march, the Canadian Alliance's support of federal tax breaks for parents of children in religious schools was noted by organizers. In fact, three Alliance candidates, all Jewish, were front and centre at the rally: Kevin Nightingale, who is running in Willowdale; Robert Goldin, the hopeful in Thornhill; and Jeffrey Dorfman, the candidate in York Centre.

Goldin told *The CJN* that the current tax structure allows for a credit of only 29 percent of tuition fees in religious schools. He said the Alliance would seek a credit that will equal $6,250 a year, the same amount Queen's Park spends per Catholic pupil. "We just want equality with Catholics," he said.

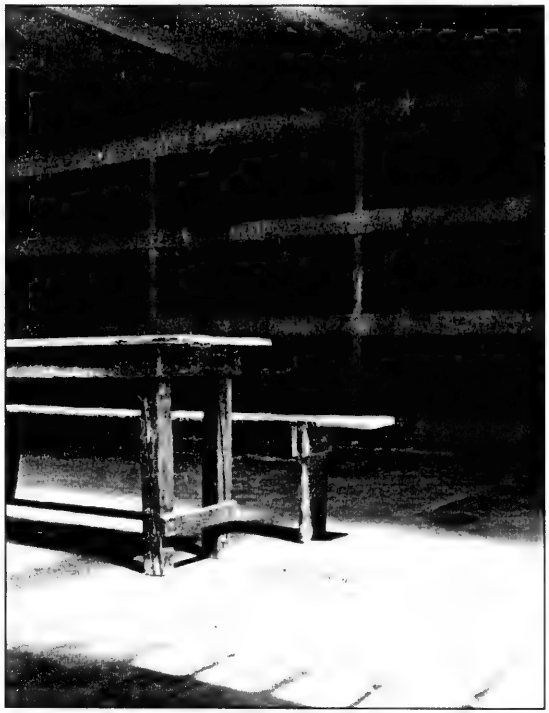
Also present was Arieh Waldman, the Toronto parent who took the case to the UN, and his lawyer, Prof. Anne Bayefsky.

Bayefsky told the crowd, which marched from a federal government building to the provincial education ministry, that the continued non-compliance by both levels of government with the UN finding is "a political farce."

She said Ontario "has failed in its moral and legal obligations" to abide by the decision, while the federal government could act, either through tax incentives or other measures that would be in keeping with the social union agreement between Ottawa and the provinces.

Funding is a big election issue in ridings with large multicultural and multi-faith populations, she said.

The rally was organized by Ontario Parents for Equality in Education Funding (OPEEF), Jewish Parents for Equality in Education Funding (JPEEF), Congress, B'nai Brith, the Vaad Harabanim on Toronto and several faith groups.



Bunks and a table in a mass cell where over 400 inmates were confined.

Theresienstadt captured in stark photo exhibit

By SHELDON KIRSHNER
Staff Reporter

TORONTO — To David Steinberg, the Theresienstadt concentration camp evokes a paradoxical reaction, being a place of both darkness and of light.

In his eyes, Theresienstadt is not only a symbol of the human capacity for untrammelled evil, but also a monument to the courage of its victims and survivors.

Steinberg's photographic exhibit, *Theresienstadt: The Journey Continues*, opened last week at Beth Tzedec Congregation's Reuben and Helene Dennis Museum, and runs until Dec. 14.

Consisting of only 11 photographs, all of them simply composed and forlornly stark, Steinberg's exhibit is ultimately a sombre testament of courage in the face of incredible adversity.

A Toronto lawyer, he visited Theresienstadt, 60 kilometres northwest of Prague, last summer.

As he tells it, a friend in Prague encouraged him to make the journey. "I saw all these photos waiting to be taken, and shared."

Using a 35mm Canon Rebel camera, Steinberg snapped some 150 images of delapidated buildings, weathered rooms and cells and decrepit doorways and windows.

In keeping with his theme, strong rays of sunlight and ominous dark shadows dominate the photographs, supplemented by Steinberg's text of Theresienstadt's history.

A place of both darkness and light

Situated on the confluence of the Elbe and Ohre rivers, Theresienstadt began its existence in the 18th century as a small fortress town called Terezin.

Composed of two star-shaped compounds referred to as the Main and Small fortresses, Terezin was transformed into a concentration camp by Nazi Germany.

Its first inmates were Czech political prisoners, but from 1941 onwards Theresienstadt became a holding pen for some 140,000 Jews from Czechoslovakia, Germany, Austria, Holland, Denmark and Hungary.

Theresienstadt was supposedly a camp for "prominent" and well-connected Jews, a "model ghetto" in German parlance. In 1944, a Red Cross delegation from Switzerland, headed by Maurice Rossel, visited Theresienstadt. In a stinging commentary on his naivete or blindness, Rossel wrote a glowing report about the camp.

In reality, it was nothing but a miserable way station to Aushwitz-Birkenau. From 1941 to 1945, upwards of 87,000 Jews were dispatched to their deaths in Poland. Only 4,000 survived.

Steinberg's photographs, which are almost benign in nature, do not convey the horror associated with Theresienstadt. But they do speak volumes about our endless capacity for evil.

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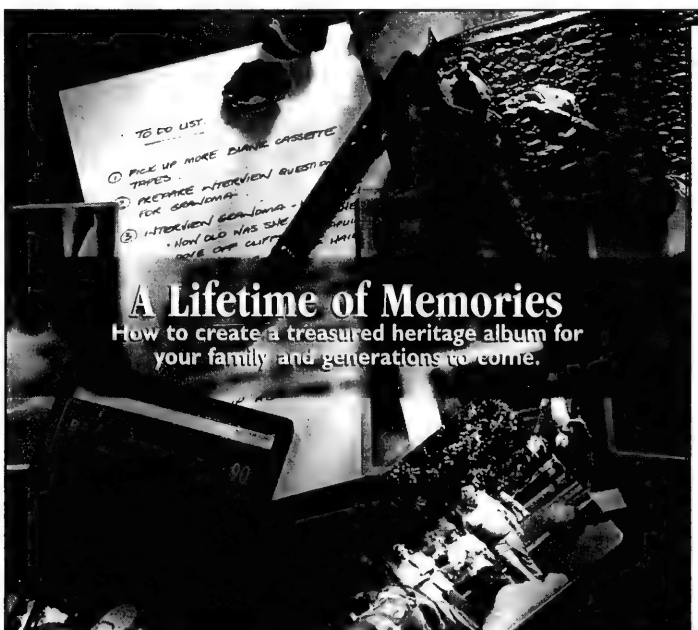

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Holocaust Education Week

Historians urged to pay greater attention to survivor testimony

By FRANCES KRAFT
Staff Reporter

TORONTO — Holocaust deniers should serve as a warning to historians, says Alain Goldschläger.

"If history is only an intellectual exercise, it may become possible to build a different version of any event," said the University of Western Ontario French professor last week at a Holocaust Education Week event.

Verifiable data and statistics alone – such as the exact number of people in cattle cars – are "not sufficient for representing the entire situation," he said. "Human suffering cannot be measured in statistics."

Speaking on Historians versus Survivors: Questioning the Testimonies, at Beth David B'nai Israel Beth Am Congregation, Goldschläger argued that survivor testimony is essential, and that methodology used by historians can open the door to bias and manipulation.

Historians need to re-evaluate their opinions of survivor testimony, he contended.

Alain Goldschläger

Toronto social historian Paula Draper, an audience member who trained interviewers for Steven Spielberg's Shoah Foundation, acknowledged that some "old-timers" among her colleagues are appalled at the use of survivor testimonies, but said the second generation of Holocaust historians do use such testimony.

One of the largest collections of books written by Holocaust survivors is housed at the Holocaust Literature Research Institute in London, Ont. which Goldschläger formed four years ago at Western.

Holocaust deniers confronted with witness testimonies tend to "multiply the number of little errors to undermine the text in toto," said Goldschläger.

To reject an entire testimony on the basis of a few factual errors is "ludicrous," he stated. "For most of us, it is easy to understand that for someone who has spent a week in a sealed cattle car with no air to breathe, no light to see, no food to eat, their first concern was not what date it was."

The timing of the writing affects the way events are understood by the writer, Goldschläger noted, outlining five categories into which Holocaust survivor testimonies fall:

- Wartime, mainly diaries and short notes. These are "the most raw," written with no notion of history.
- Immediate post-war (1945-1952), written by people impelled to recall events for their own sanity, as well as to expose stories to the public.
- 1952-1979, characterized by serious disinterest, even a negative reception, by the public, with a concomitant drop in numbers of survivor memoirs.
- 1979-1990, the most prolific period, triggered in many cases by a realization that anti-Semitism still existed and a desire to refute Holocaust deniers. These memoirs generally include a broader context, and are aimed at the upcoming generation, often their own grandchildren.
- 1990 and later, with an even wider focus and in the context of widespread media coverage.

Addressing the issue of accuracy after so many years, Goldschläger noted that modern-day witnesses fall into two groups: those who acknowledge that time has blurred their memories, aside from some specific recollections; and those who affirm that their experiences were so traumatic that they remember every single detail.

"We tend to give more credence to testimony that offers moments of intense recollection," he said.

He noted the tendency by some writers to focus on memories that are "iconic" of the Shoah, such as Auschwitz. "Passing over" time spent in a lesser-known camp, for example, reduces the understanding of the entire experience and has the "unfortunate effect of relegating some groups as if their suffering were of less value."

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I truly appreciate your thoughtfulness, support and concern during this difficult time and will remember it forever.
Andrea Glassman

OPEN HOUSE - SUN., DEC. 10TH - 3-5:00 P.M.
• THE PRIMARY LEARNING CENTRE *(PLC)*
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SEEKING RESEARCH STUDY PARTICIPANTS

I am currently writing a PhD thesis at the University of Ottawa, Faculty of Education, researching the topic,

"Negotiating the Divides: How Children of Holocaust Survivors Made Meanings from the Culture Around Them".

I would like to interview:
- **children of survivors**
- **these children have been raised in a small town**
- **in the 1950's and 1960's.**

The interview process will be a minimum of 1 1/2 hours, with the possiblity of a follow-up interview.

All data is strictly confidential, with identifying features removed. Only approved transcripts will be used. Participants may withdraw at any time.

Reference: Dr. Timothy J. Stanley, Associate Professor, University of Ottawa, (613) 562-5800, ext. 4161

If you are interested in participating, please call one of the following:

Tel: (613) 225-7460 • Fax: (613) 225-7833
email: research33@home.com

Holocaust Education Week

Palestinians said to be seeking Western intervention in dispute

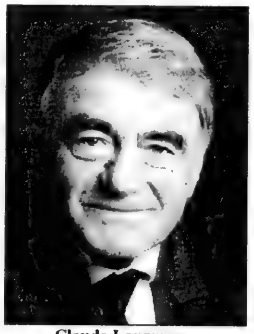
By SHELDON KIRSHNER
Staff Reporter

TORONTO — Claude Lanzmann believes that the Palestinians have launched a concerted campaign to pressure Western countries to intervene in the Arab-Israeli dispute at Israel's expense.

"The Palestinians want to internationalize the conflict, to recreate what happened in Kosovo," said Lanzmann, an internationally renowned French filmmaker, in reference to the current fighting in the West Bank and the Gaza Strip.

Lanzmann, who has close ties to Israel, suggested that the Palestinian leadership is pursuing a strategy which turns on Western intervention in the disputed territories.

Last year, Western nations bombed Serbia for 78 days and placed a multinational peacekeeping force in the rebellious Yugoslavian province of Kosovo after Serbian troops launched an ethnic cleansing offensive against ethnic Albanians there.


Claude Lanzmann

Lanzmann, whose 1973 film, *Israel Why*, premiered in the United States on the second day of the Yom Kippur War, expressed pessimism about the present situation.

"It is becoming more difficult," said Lanzmann, who was here to discuss his latest movie, *A Visitor From the Living*, at York University's Centre for Jewish Studies. "To the Arabs, Israel is an 'original sin.'"

The Palestinians, he intimated in an interview prior to his lecture, do not fear the prospect of high casualties.

"Israel will use more and more force and the world will condemn Israel. The Palestinians know it."

What is so astonishing about the Palestinians' resort to violence is that Israeli Prime Minister Ehud Barak was ready for such huge concessions, Lanzmann said.

He chided Likud opposition leader Ariel Sharon for inflaming Arab opinion by visiting the Temple Mount in the company of some 1,000 policemen. But he also criticized the Palestinians' disproportionate response.

In an indirect critique of Israeli policy, Lanzmann said Israel has made "many mistakes" in its dealings with the Palestinians. He did not elaborate, but said the Palestinians want "a real state, not pieces of it."

Suggesting that the roots of the current disturbances stem from the intractable nature of the final-status issues facing Israel and the Palestinians, Lanzmann said the Oslo peace process is at a crossroads. "I don't know if it's over."

In France, Israel has been widely condemned by left-wing intellectuals. "They have not attacked [Yasser] Arafat. The discussion is more and more one-sided."

Israel's image in France has been blackened. Israel is "the killer of children."

The French media have not adopted a balanced approach. "But this is an old story," he observed in exasperation.

Turning to *A Visitor From the Living*, he described it as "a complex, subtle film." It is an extended dialogue between Lanzmann and Maurice Rossel, a former Swiss Red Cross official who visited the Theresienstadt concentration camp in 1944 and subsequently wrote a glowing report about it.

"Rossel was blind. The Germans wanted to deceive him, and he was deceived by his own anti-Jewish prejudices, too."

Rossel repeatedly rejected his requests for an interview, but relented when Lanzmann and a film crew showed up at his home in Switzerland unannounced. "I asked him, 'Please let us in.' I had a soft voice and a gentle face. He said yes."

"But I was always afraid he would end the interview," he added. "I had to stop and reload the camera every 11 minutes."

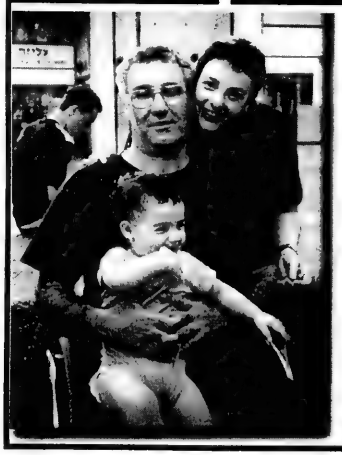
Lanzmann, a French resistance fighter during the German occupation, regards *Shoah*, a landmark in Holocaust filmography, as his greatest movie. "It still shocks."

Contemptuously dismissing Holocaust deniers, he said, "I'm not interested in these people. For me, it's not really an issue."

A gruff and aloof man, Lanzmann was reluctant to discuss his newest film, which he is just finishing.

"Let's say it is a love story. You will see it soon."

Attitude | Courage | Determination | Success | Focus | Belief



Menashe Reichman. A Portrait of Inner Strength

January 1965 - Menashe Reichman was sent on an urgent mission to the Israeli border, one that changed his life forever: an explosion tore his body to pieces. Swinging between life and death, he overcame pain, disbelief and months of surgeries.

Menashe lost both legs, was blinded in one eye and was left with limited vision in the other eye. It took over a year until he was finally able to sit in a wheelchair.

Attending The Beit Halochem Centre in Tel Aviv since it opened in 1974, Menashe works out in the gym, swims, competes in wheelchair javelin and writes satire. He is a member of the wheelchair dance troupe, a Beit Halochem program that introduced him to his love of dance, and then the love of his life, Ayala, the mother of his beautiful daughter, Adi.

Menashe Reichman calls Beit Halochem a true home. ***"In the whole world there is nothing like it. Bless the visionary and the implementers of this great idea. For me it is a branch of paradise upon earth."*** He believs his adjustment, strength and interest in life, is due to the supportive environment at Beit Halochem.

With Beit Halochem and his family by his side, Menashe believes that everything and anything is possible.

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Bus missions help put a human face to UJA

JF&CS program helps children exposed to abuse

By FRANCES KRAFT
Staff Reporter

TORONTO — While abuse was happening, one child would enter an opening in the basement wall, hiding right next to the insulation.

That child is now in Jewish Family & Child Services' program for children exposed to woman abuse and the story was one way JF&CS social worker Janice Shaw put a human face on a beneficiary of UJA FEDERATION campaign dollars.

Shaw spoke last week to participants on a local "bus mission" sponsored by Women's Campaign & Advocacy, which raises about 10 percent of campaign funds.

After hearing Shaw speak at the Lipa Green building, participants visited Zareinu, a school for students with developmental disabilities, and the counter-missionary group Jews for Judaism.

The event was the second in a series of three bus missions. The third – which will visit Just A Second, the used clothing shop run by JF&CS, and the Holocaust Memorial & Education Centre – will take place Nov. 15.

Shaw's program, which is affiliated with JF&CS's woman abuse program, aims to reduce the isolation of children exposed to abuse, teach them safety skills and appropriate responsibility for behaviour, and provide hope that things can be different.

"Programs like this are critical," she said, noting that government funding cuts have affected preventive programs.

The program "doesn't get funded if campaign doesn't fund it," said Elana Paice of UJA FEDERATION.

Shaw is seeing more youngsters in the four to seven age group, compared to a greater number of adolescents in previous years. "It's very sad, but what that's telling me is that women are reaching out earlier."

At Zareinu, located in the Sephardic Kehila Centre in Thornhill, the tour included a fast-paced series of introductions to teachers, occupational therapists, music therapists and a social worker, and a visit to a brightly decorated nursery school classroom. The school offers individualized programs for children from birth to adolescence and is partially funded with campaign dollars.

At the nearby office of Jews for Judaism, Rabbi Michael Skobac, senior counsellor and educational director, said his office – a local branch of an international organization – receives 40 to 50 messages a day from people in crisis, such as parents whose children don't want to be Jewish any more. Underscoring his words, his talk was punctuated by a constantly ringing telephone.

"We have, thank God, a lot of success stories," Rabbi Skobac said, adding that one person returned to Judaism after more than 30 years of being involved with Jews for Jesus.

There are about 50 organizations in the office's purview – primarily Ontario – trying to convert Jews, he said. One congregation has its own day school, he noted.

A short video shocked the visitors with, among other things, a messianic Christian explanation of the three matzot at the Passover seder as "the father, son and the Holy Ghost."

To reach Jews, messianic Christians "format Christianity to feel Jewish," the rabbi explained.

Rabbi Skobac and Julius Ciss, Jews for Judaism's executive director, take turns standing outside next-door messianic congregation City of David about once a month on Friday nights, making themselves available for those willing to listen to them. They also attend "Hebrew Christian" conferences on a regular basis, and provide counselling and programming in the community.

"We try to serve as a catalyst in the Jewish community for spiritual revival and educational excellence."

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Tickets: $10.00 in advance
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Reception Following
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*Understanding Yiddish is not a prerequisite to fully enjoy this fun event

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The Synagogue And The 21st Century

As the future hurtles furiously towards us, how can the synagogue respond without abandoning the claims of the past? How can the synagogue provide community when the individual and the family demand a sense of place and purpose? Three experts will reflect on the role of the synagogue — the place of learning and music, prayer and religious community — as we look towards the future.

Prof. Lawrence Hoffman Hebrew Union College
"Founders, Baby Boomers and Beyond: the Synagogue in Transition"
Monday, November 13 at 8 p.m.

Dr. Jack Wertheimer
Jewish Theological Seminary of America,
"Why the Synagogue Stands Alone and Above"
Tuesday, November 28 at 8 p.m.

Dr. Joseph Levine Scholar-in-Residence
"The Aesthetic Dimension of Synagogue Practice"
• Shabbat Sermon, Sat., Dec. 2, 10:30 a.m.
"The Paradox of Jewish Worship"
• Sun., Dec. 3, 10 a.m.
"Where is Jewish Worship Headed"

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What's New

By Miriam Herman

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DEADLINE REMINDER;
What's New and About People deadlines: Monday, Nov. 13, is deadline for Nov. 23 issue and Monday, Nov. 20, is deadline for Nov. 30. I receive calls and sort my mail on deadline days only. Phone (416) 391-1836, fax 391-0829.

Friday, Nov. 10

THEATRE NIGHT

Morris Winchevsky School theatre night for the whole family features the play, *Miriam's Well* by **Aviva Ravel** with a secular Shabbat ceremony to open the evening, 7:30 p.m., Winchevsky Centre, 585 Cranbrooke Ave. Reserve 789-5502.

Saturday, Nov. 11

EVENING OF COMEDY

Don Mills Lodge, B'nai Brith Canada, lighthearted evening with funny guy **Alf Kwinter**, 8 p.m., 4700 Bathurst St. **Eli** 905-889-7471.

Sunday, Nov. 12

SINGLES DANCE PARTY

Singles Dance Party at Shaar Shalom, with the Bobby Deangelis Band. 7 p.m., 2 Simonston Blvd., Thornhill. **Paula** 901-731-4925. In Nov. 2 column, date was omitted.

TRIBUTE DINNER

Rabbi Moshe Stern and **Rebbitzen Sarah Stern** are honoured at a 20th anniversary Tribute Dinner at Shaarei Tefillah, at 6 p.m. Guest speaker **Rabbi Hersch M. Galinsky**, dean and director general of Rabbinical Council of America's educational centres in Israel. 787-1631.

SHIR HASHIRIM

Song of Songs in Yiddish and English, adapted and directed by **Nathan Garnick**, featuring **Jeannette Stein, David Newman, Faye Zeidman**, at Leah Posluns Theatre, 1 and 7:30 p.m. Tickets, 636-1880, ext. 368.

JEWISH MEMORY

Oraynu Congregation for Humanistic Judaism lecture, Jewish Memory: Luxury or Necessity with therapist **Eva Goldfinger** 10:15 a.m., St. Andrews Junior High School, 131 Fenn Ave. Reserve. 385-3910.

CAMP RAMAH

Camp Ramah and the New Millennium, introducing **Rabbi Matthew Kaufman** in conjunction with Camp Ramah Canada and Beth Tzedec Men's Club Jules Surdin Scholarship for children with disabilities to attend the Tikvah program. Breakfast 9:30 a.m., program at 10 at Beth Tzedec.

MOSAIC HIKE

Mosaic Jewish Outdoor Club of Southern Ontario 3-hour central ravines, belt line and gardens discovery walk, starting from Deer Park Library 1 p.m. 280-6407.

Monday, Nov. 13

LUNCH & BOOKS

At Beth Sholom Sisterhood's Lunch & Books *The Ghost of Hannah Mendes* by **Naomi Ragen** reviewed by **Rabbi Aaron Flanzraich** 12:30 p.m. Reserve. 783-6103 or **Eve Rothblott** 782-0471.

LECTURE SERIES

Beth Tikvah lecture series continues with Gevalt! – When Rabbis Disagreed. 8 p.m.

THE LAST BUTTERFLY

Beth Tzedec Book and Film Club features the film *The Last Butterfly*, which portrays how a French actor and a group of children outwit the Nazis at Terezin. Reviewed by **Heather Kassel**. 7:30 p.m.

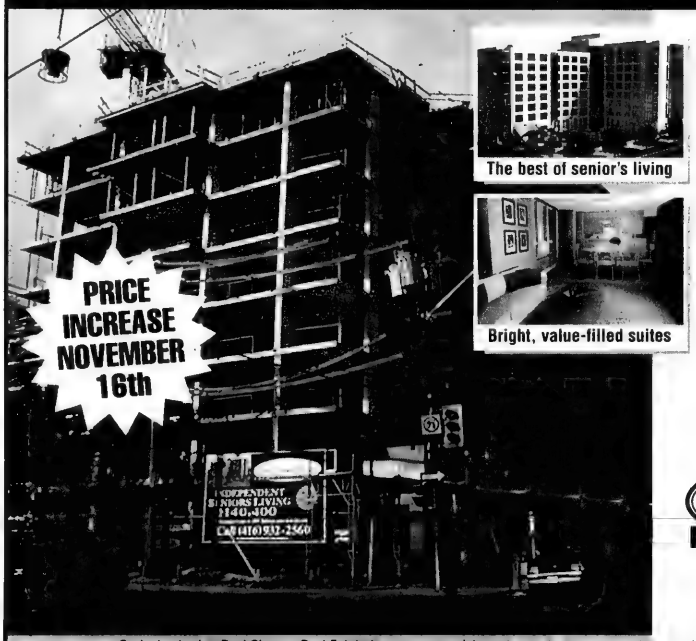
Tuesday, Nov. 14

KORNUCOPIA OF COMEDY

In honour of the late **Max Korn**, a psychologist and comedian, hosted by MC **Lou Eisen** 8:30 p.m., Yuk Yuk's, 2335 Yonge St. Presented by Bloor JCC Cultural Arts Group. Proceeds go to Building On campaign. Tickets. 924-6211.

Continued on page 29

Up We Go! Buy now before our prices do, too!



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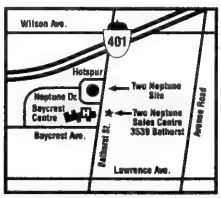

What's New

Continued from page 28

RABBI STERN SERIES

Shaarei Tefillah Congregation lecture series with **Rabbi Moshe Stern** continues with The Right to Professional Confidentiality, 8 p.m.

TALK ON COLOURS

Beth David B'nai Israel Beth Am Sisterhood talk on Colours – which ones are right for you? 8 p.m.

PATHS TO HEALING

Toronto Jewish Healing Project study, Six Prayers, Six Rabbis – Spiritual Leaders Show Us Paths to Healing. **Rabbi Ronnie Cahana**, The Words of My Mouth and the Meditations of My Heart, Psalm 19. 7:30 p.m., Beth Sholom Synagogue **Etta**, co-ordinator, 944-3359.

FASHION WITH FLAIR

Fashion with Flair, with Beth Tikvah's own models, 8 p.m., silent auction 7 p.m. Proceeds go to Beth Tikvah Sisterhood projects and to the Marvelle Koffler Breast Cancer Unit at Mount Sinai Hospital. 221-3433, ext. 353, to reserve.

COOKING DEMO

Holy Blossom Temple Sisterhood presents a Shabbat meal demonstration and tasting with **Sue Devor** 7:30 p.m. Registration, **Olivia** 789-3291, ext. 260.

Wednesday, Nov. 15

BIG VENDOR SALE

Na'amat Club Rabin sale of giftware, ceramics, toys, artwork, jewelry, Judaic articles, women's accessories, 7-10 p.m., Borochov Centre, 272 Codsell Ave. 10 percent of every purchase goes to Na'amat to assist needy children and mothers in Israel. **Michelle** 633-4128.

LUNCH & LEARN

Holy Blossom Temple Lunch & Learn in Retirement focuses on Current Events in 2000 with **Doug Haddow**, at noon. Bring dairy lunch. Cookies and coffee provided. 789-3291, ext. 233.

PERSONALITY BY COLOUR

LAF (Lively After Fifty), Jewish Women International, lunch and true colours workshop, at Wagman Centre. Prepaid reservation only. **Bette Raibman** 905-881-4213.

IDENTITY & CONTINUITY

The Battle for the Jewish Soul, video and discussion with **Rabbi Michael Skobac**, 8:30 p.m. at Temple Har Zion. 905-889-2252 or **Paulette Volgyesi** 222-7033.

JWI CHAPTER MEETING

Jewish Women International – Markham/Unionville chapter meeting. Special guest speaker. New members welcome. **Sheryl** 905-305-7026 or **Susan** 905-474-0116.

Thursday, Nov. 16

THE ROYAL TOUR

Mount Sinai Hospital presents An Evening with Dame Edna, 8 p.m., Pantages Theatre, 244 Victoria St. Proceeds go to Mount Sinai Hospital Auxiliary's Breathe Life Into Birth campaign.

DINNER DRAW

Beth Emeth Bais Yehuda Synagogue dinner draw, silent auction. $5,000 grand prize. Cocktails 6 p.m., dinner following. 633-3838.

YIDDISH FILM SERIES

Lodzer Centre Yiddish film series screens a surprise film, 7 p.m., 12 Heaton St. **Karen** 630-8752.

BOOK CLUB

Holy Blossom Temple Library Book Club with **Prof. Henry Auster** continues with discussion on **Saul Bellow's** novel, *Ravelstein*, 2 p.m. **Anne** 789-3291 ext. 235.

And What Else Is New

CONFERENCE ON ISRAEL

Israel at the Crossroads, a one-day conference presented by Canadian Zionist Federation, Sunday, Nov. 19, at Adath Israel Synagogue. 9 a.m., registration; 9:30 a.m., Rebirth – In Search of a New Zionism, **Derek Pensler,** professor of Jewish History, University of Toronto; 10:45 a.m., Voice of the Young, The Relationship of Youth to the Israel of Tomorrow; noon, lunch; 1:30 p.m. Israel at the Crossroads – What's Left of the Zionist Dream?, **Carl Schrag**, former *Jerusalem Post* editor; 3 p.m. Installation of national officers. Register 633-3988.

SCHOLAR-IN-RESIDENCE

Temple Emanu-el Scholar-in-Residence Weekend with **Zvi Gitelman**, professor of political science and Judaic studies, University of Michigan, Reflection, Revival or Relocation: World Jewry in the 21st Century. Friday, Nov. 17, Shabbat service 8:30 p.m., Jews in the Former Soviet Union: Closing a Chapter in Jewish History or Opening a New One?; Sunday, 9:30 a.m., Soviet and Post-Soviet Immigration to Israel: Contributions and Controversies. Breakfast. 449-3880.

BEYOND BAGELS

Forest Hill Jewish Centre, 446 Spadina Rd., presents Beyond Bagels: Find Out What Judaism Has to Offer Beneath the Surface, with **Rabbi Yisroel Idels**, Mondays 8-9 p.m. through to Dec. 18. 483-0883.

READ HEBREW CANADA

Pride of Israel Synagogue hosts Read Hebrew Canada, a continent-wide campaign to teach North American Jews to read Hebrew, conceived and orchestrated by the National Outreach Program. Classes meet Wednesdays 7:30 p.m. beginning Nov. 15. Call 226-0111.

ISRAELI ARTISTS GROUP

The Israeli Artists Group of Toronto series of exhibits showcasing the works of its members Nov. 9-Feb. 7, at Rachel's Restaurant in the Bathurst Jewish Community Centre. Upcoming show, original paintings of **Bilha Morgan**. Reception with the artist Wednesday, Nov. 15, 6-8 p.m. **Meni** 636-0842.

BLOOD DONOR CLINIC

Beth Tikvah social action committee on behalf of Canadian Blood Services hosts a blood donor clinic Sunday, Nov. 19, noon to 4 p.m. Schedule appointment 221-3433.

WOMAN ABUSE

A program on Woman Abuse in the Jewish Community, Monday, Nov. 20, dinner followed by guest speakers including a survivor of woman abuse plus a film on the subject. Sponsored by the 45+ group of Jewish Women International of Canada. Prepaid reservation only by Nov. 15. 630-9313.

MIDDLE EAST UPDATE

Temple Har Zion Shabbat services, Friday, Nov. 17, features a discussion with **Walter Zanger**, author and journalist, 8:30 p.m. **Paulette Volgyesi** 222-7033 or temple office 905-889-2252.

FOR SENIORS

The Social Circle of the **Shaarei Shomayim Friendship Club** (single or married) 50+ visits Italy and Sicily with a travelogue (including slides) by **Stanley Witkin,** Monday, Nov. 20, 12:30 p.m.; Chanukah party Dec. 18, co-sponsored with brotherhood, music by **Bill Berle** and **Gord Lindsay,** 12:30 p.m. **Lena** 785-5773.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Nov. 9, supper out; Nov. 16, bingo; Nov. 23, sing-along; Nov. 30, Israeli movie. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

LZA Seniors Club has rooms for 4, 6, 8 weeks in Miami. **Libby** 782-2059 or **Stanley** 905-669-1347. Ladies folk dancing classes Thursdays 1:30 p.m. and Cultural Discussion Group Tuesdays 10 a.m. at Borochov Cultural Centre, 272 Codsell Ave. 630-9444.

Earl Bales Seniors' Club: Square One Mall, Nov. 15; Casino Niagara, Nov. 16; Fall Bazaar, Nov. 19; Dixie Mall, Nov. 29; dances Nov. 12, 26, Dec. 10; Casino Rama Nov. 22, Dec. 5, 20. Call 395-7881.

Young at Heart Seniors trip to glatt kosher Saxony Hotel for winter vacation, 2 weeks, 1 month or more, with food or efficiency, double or single occupancy. For price and more information, **Helen** 635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Therapeutic Touch, **Florence Baum**, Tuesday, Nov. 14, 11:30 a.m. to 1 p.m. **Joan** ext. 126.

Hearing Aid Checkup, **Barry Katz**, Tuesday, Nov. 14, 12:15 p.m.

Parkinson's Support Group, Tuesday, Nov. 14, 1:15 p.m. The Challenges and Changes in Parkinson's in the Year 2000, **Sandie Jones** from Parkinson's Foundation. **Ruth** ext. 105.

Lunchtime Wellness Chat, health issues facilitated by **Joan Turner**. Thursday, Nov. 16, noon Bring lunch.

Israeli Club Etrog for Hebrew speaking persons meets 7 p.m. Tuesdays for movies, lectures, dances, sing-alongs, bingo. Nov. 14, lecture, **Jaen Vered**; Nov. 21, sing-along; Nov. 28, lunch out. **Anna** ext. 110.

Movie, Sunday, Nov. 12, *Waiting to Exhale*, 2:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Parchment, a journal of contemporary Canadian Jewish writing, launches its 9th annual issue with readings by contributors of the new issue at Books and Bagels Sunday, Nov. 12, 11 a.m.

Beginner Hebrew, **Nirit Gruber**, Tuesdays Nov. 7, 14, 21, 28, Dec. 5, 12, at 8 p.m. Register.

Seniors programs Thursdays 2 p.m. Nov. 9, Antique Road Show and Appraisals. Bring up to 3 items. Nov. 16, your favourite Golden Oldie movie. **Arlene Smith**.

BATHURST JC

Bathurst Jewish Community Centre, 4588 Bathurst St. 636-1880. For information, **Janet** ext. 259.

Luncheon featuring singer/musician **Gord Lindsay**, Tuesday, Nov. 14, 12:30-2 p.m. Tickets at BJCC Athletic Desk.

BJCC Book Club: Monday, Nov. 20, 7:30-9:30 p.m., *The River Midnight* by **Lilian Nattel**

Arts Unlimited Discount Theatre Group – Tickets on sale for *Larry's Party*, musical at Bluma Appel Theatre, Wednesday, Jan. 17.

Open House Nov. 15. Visit the school and daycare. Tic Tac Two, nursery, junior, senior kindergartsen, full-day childcare. for children 18 months to 5 years. Ext. 248.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

The Dambusters: A war story to remember

By ANNA MORGAN
CJN Staff

TORONTO — Fifty-seven years ago, 19 airplanes of the 617 Squadron took off from England to bomb the Mohne and Eder dams in the industrial Ruhr valley in Germany.

Due to the successful completion of the mission, which has since become known as the Dambusters Raid, German steel production fell over 500,000 tons, significantly affecting the German war effort at that time.

Srgt. Albert Garshowitz

Aboard one of the Lancaster planes, was wireless operator Sgt. Albert Garshowitz, a 22-year-old Jewish boy from Hamilton who never came home.

This past summer, five members of the Garshowitz family travelled to the Reichswald Forest War Cemetery, which lies on the border of Germany and Holland, to recite Kaddish at Albert's grave.

"My brother Albert, left home on the afternoon of my bar mitzvah," said David Garshowitz in an interview.

"Immediately after a small kiddush at the old Beth Jacob Synagogue in Hamilton, the whole family went to take Albert to Trenton.

"As a general rule my parents never drove on Shabbat, but on this occasion they did drive," David recalled.

"From Trenton, he went on to train in Brandon, Man. and then Windsor, Ont.," said David's son, Hartley.

"For the past four or five years, I've been compiling information about Albert and the mission.

"I discovered that in England, the Dambusters Raid was remembered as a major event," Hartley said. "In 1993, there was a 50th reunion and 85,000 attended.

"Two movies have been made about the mission."

Apparently, Hartley said, the raid was initiated because Barnes Wallis, a British scientist, conceived of the idea of a skipping bomb which could be used to specifically attack the dams in the Ruhr valleys.

The bombs had to be dropped at very low altitudes in mountainous terrain and then had to skip along the water until they hit the sides of the dams. At the time, it seemed like an impossible task, he said.

"In February or March of 1943, the Bomber Command was convinced by Wallis that the skipping bomb would work.

"The 617 Squadron was then put together by Wing Commander Guy Gibson, and the raid was given a flying deadline of the middle of May – when the rivers were at their highest levels.

"Everything was done secretly. Until just before the raid, they weren't told what their targets were. All they knew was that they were training for low-level flying."

Albert Garshowitz, Canadian Regiment Number 84377 and the ninth child of a family of 12, was on board one of the eight planes that went down that night.

"When the telegram came, announcing that Albert was missing in action, I was with my mother. It was a very difficult moment, a moment I can't describe," said David.

"My parents, Samuel and Sarah (Borovoy) Garshowitz both came from the Ukraine," David said. "My father arrived in Canada in 1903 after a five-year service in the Czars' army. My mother came with her parents in 1907."

Albert was born in Hamilton and went to the McIlwraith Public School and then to the Central Collegiate Institute.

"When he was in high school, Albert played football. At that time, one of the boys he played against, Frank Garbus, played on the Catholic Cathedral High School.

"They both later played together on a semi-pro team in Hamilton called the Eastwood Lyons.

"Then, the two boys joined the air force together, they trained together, they were in the same squadron together and they died in the same plane together," David said.

Their mothers received missing-in-action letters together, and Frank and Albert are now buried side by side.

"Frank Garbus' nephew, Paul Morley of Hamilton, came on our recent tour to Germany," Hartley said.

Albert's sisters, Goldie Robbins and Margaret Ludwig, David and his wife, Libby, and their son Hartley read K'El Maleh Rachamim and sprinkled earth from Israel on Albert's grave.

"We placed Canadian flags, pictures and stones on the graves," Libby said. "We were helped with that by the people on the tour.

From left, Margaret Ludwig, David Garshowitz and Goldie Robbins sprinkle earth from Israel on Albert's grave.

"In fact, our trip to the cemetery was a very participatory trip. We felt really good relations with people we had never seen before and will never see again.

"I was struck by the beauty of the cemetery," Libby said, "and with the number of Jewish graves.

"How beautifully it is all kept, the velvety green grass…and how out of keeping it all is when compared to the carnage and wreckage of war."

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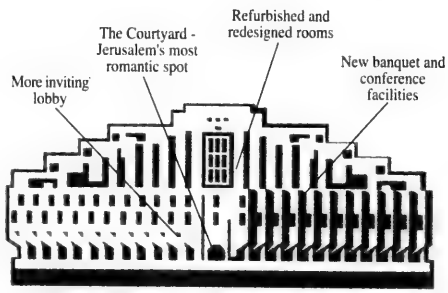
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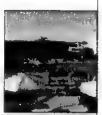

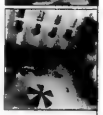

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Advertising Feature

CIBC makes difference in community

As Community Manager for East Toronto, Dave D'Amico has a twofold responsibility: one, to ensure a high quality of service within his member branches; and two, to promote goodwill and improve the quality of life in the surrounding community.

Dave D'Amico
CIBC Danforth Community Manager
421-0051

Not unique to East Toronto, this approach is part of a company-wide commitment to providing help where help is needed. Underscoring this fact, in 1999 the CIBC donated some $26 million to a wide variety of charities and causes, including the Baycrest Centre, Mount Sinai Hospital, Community Centre 55, Toronto East General Hospital, several schools, and countless community projects.

D'Amico favours a hands-on approach that sees him personally participating in fund-raising and other charitable events. He also takes pleasure in encouraging employees, associates and friends to do likewise.

D'Amico brings to the table an extensive background in both banking and volunteer work. And as someone who has lived and worked in the East Toronto area for a number of years, he is well-positioned to turn CIBC's strong presence in the area (14 branches) to good account.

Building goodwill starts within each branch, he says. "We want every single visit to be a happy one for our customers. This is a standard we strive to uphold each and every day." Good works outside the branch are a natural extension of this philosophy, he says. "We want people to think of the CIBC not only as a great place to bank, but as a good neighbour."

D'Amico's approachability, easygoing manner and work ethic have endeared him to East Toronto business people and members of the general community, and he relishes the opportunity to serve. The sense that he is helping to make a difference gives him "all the gratification I need. Giving back to the community isn't something that's nice to do, it's something we *have* to do."

D'Amico can be reached directly at (416) 421-0051.

CIBC

When Solomon played the Marseillaise in Marseilles

By MIRIAM CHINSKY
Special to The CJN

TORONTO — It was 1944 and Cpl. Stanley Solomon, a performer with The Blackouts, a RCAF entertainment troupe, had just arrived in Marseilles from Paris with an advance convoy bringing in instruments, costumes and scenery to stage a series of shows for Canadian and American service personnel in the area.

The hungry convoy members stopped in front of a restaurant when Sgt. Maj. Fran Dowie, who was in charge, spotted an elderly fiddler on a corner across the street.

Knowing that Solomon was both a violinist and violist who played with the Promenade Symphony Orchestra under the baton of Reginald Stuart in Toronto's Varsity Arena before enlisting, he urged him to help the man.

"He was as old as Methuselah," Solomon remembers. "He could hardly stand up. He had a straggly beard, his nose dripped and he was very shabby. He scratched away with his bow but almost no sound came out. People didn't even notice him. And the fiddle was out of tune, so out of tune!" Solomon winces.

He asked the old man for the instrument and tuned it. Then he began to play. Passers-by stopped and a few came up close. Soon they were joined by others. As Solomon played on, putting heart and soul into popular tunes and classics, a crowd gathered.

Dowie quickly borrowed a large hat and as the music poured out, everyone joined in, keeping time, singing, clapping and filling the hat brim-full of francs while the bemused owner of the fiddle looked on, shaking and weeping.

"I played for at least half an hour," Solomon recalls, "and I ended with *The Marseillaise* ... de de de boom de de de boom de de de ... The old man took the money and went off, crying but happy."

It was only then that Solomon joined the others in the restaurant. "I felt so good!" he says.

After the war, he joined the Minneapolis Symphony for a year before returning to his hometown of Toronto and joined the Toronto Symphony Orchestra where he remained for 39 years, 37 as principal violist. In 1989 he retired and was named principal violist emeritus.

Now in his 83rd year, the gregarious musician still plays with the Hamilton Symphony, the Brantford Symphony and the Toronto Senior Strings.

"My shoulder hurts from time to time," he notes, "so I've cut down, a little."

Many years ago, his father Nathan, was a clarinetist with the Queen's Own Rifles and it was this Jewish father's dream that some day one of his four sons would become a prominent violinist. The musical legacy continues.

Solomon's daughter Meribeth, a composer/arranger is, with her former husband Micky Erbe, a partner in Mickymar, which produces music for television programs. His son Leonard, is a noted jazz and classical violinist who has soloed with the Toronto Symphony Orchestra.

TZEDAKAH ON MY TUMMY:

The junior kindergarten students at Leo Baeck Day School have brought tzedakah to the kabbalat Shabbat table, taped to their tummies with masking tape. Within the first month of school, the class filled an entire tzedakah box with tzedakah "on their tummies."

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Greater Toronto Area

Shell family holds a special bar mitzvah

By LEILA SPEISMAN
Staff Reporter

TORONTO — Jeremiah Shell celebrated his bar mitzvah last summer. He spent the year before practising for it and his family expended a lot of energy preparing for it.

Jeremiah, now 14, is physically challenged and unable to speak. He has been a student at Zareinu for over 11 years.

His mother, Barbara Ostroff, spoke to *The CJN* on the family's backyard porch, while Jeremiah listened. She said that she felt it was important for Jeremiah to have a bar mitzvah.

"There are many things he doesn't do. He will grow up to be an adult who needs assistance. That doesn't mean he won't be active," she said.

"This community needs to know this child, and be proud of him."

Ostroff gives high marks to Jeremiah's teachers at Zareinu, who put together a special curriculum for him, in which his whole class took part.

The school's communicative disorders assistants, Becki Handley and Cindy Moylan, and his teacher, Lena Rodos, helped him and his classmates learn about the Jewish community. They took them on trips to the Beach synagogue, and to the Pape Avenue Cemetery, the first Jewish cemetery in Toronto.

Jeremiah took part in Jeremiah's Food Drive, which collects non-perishable food that is then given to Tomchei Shabbos, an organization that gives Shabbat food baskets to the Jewish poor. Jeremiah helped receive the food and pack it for distribution.

The family and the school decided that Jeremiah could do the tallit blessing, even though he cannot speak. A device was created with two large buttons connected to voice outlets. When Jeremiah pressed the buttons, the congregation heard his brother, Adam, read the brachah.

Jeremiah's grandmother, Sophie Shell, has customarily given each of her grandchildren a tallit when they became bar or bat mitzvah.

"She never expected to be giving one to Jeremiah," an emotional Ostroff said.

During the Torah reading at the Darchei Noam Synagogue, the whole family, including Jeremiah, came up to the bimah. Ostroff recited the Maftir, and Adam read the Haftorah.

A big crowd attended, including school classmates, family, friends and therapists. Bulletin boards outside the kiddush room had pictures of what Jeremiah and his classmates had learned and done during the year to prepare for the big event.

The class made a large cardboard canvas, which they decorated with flowers and paint. The canvas illustrated the good things that happen to Jewish people, like bar mitzvahs, weddings, praying at the Kotel; and the bad things, such as the recent bombings in Israel.

The highlight of the day was a speech, written from Jeremiah's perspective and read by his sister, Laura. The participants were given sheets with symbols illustrating what was said.

The speech talked about how the Torah teaches that all people should be treated with respect, compassion and understanding – that he has learned to love by the love he received from his family and his school; that the food drive proved that everyone is capable of helping others; the importance of being a mentsch.

It also spoke of lessons that people sometimes forget – "Just because I do not talk does not mean that I do not feel or love."

For the first time this year, Jeremiah was able to walk independently a little bit. He was even able to dance with his mother at the party. Ostroff tears when she thinks of that.

Sophie and Jeremiah Shell share a happy moment during the rehearsal for Jeremiah's bar mitzvah. On the table is the communication device that was used for the tallit blessing.

Murder suspect remanded in custody

TORONTO — The lengthy legal process to determine the fates of three young men charged in the death of Dmitri (Matti) Baranovski continued this week after an Israeli suspect was returned to Canada in handcuffs.

Daniel Weiz, 20, along with two 17-year-olds being tried as adults, were scheduled to appear in court earlier this week to set a date for their preliminary hearing.

Weiz, who now wears a kippah, was remanded in custody pending a preliminary hearing. On the same day, Ontario Court Justice Charles Vaillancourt ruled the two teenagers could be tried as adults.

The decision means the youths, if convicted, could face a maximum sentence of life imprisonment compared to a maximum of seven years in jail if they were tried as young offenders.

Baranovski's mother, Olga, and his stepfather, Elliott Korczak, shouted "yes" when Vaillancourt made his ruling.

"Well, now they're going to see what justice is all about," Korczak later said to reporters outside court.

Weiz was visiting his father in Toronto while on leave from the Israeli army when the savage assault on Baranovski took place on Nov. 14, 2000 in G. Ross Lord Park in north Toronto. A group of masked youths approached Baranovksi and some friends and demanded cigarettes and money. When he spoke up, the group set upon Baranovski, punching and kicking him. Baranovski died of his injuries.

A week later, Weiz returned to Israel. Canada sought his extradition, and after a legal battle an Israeli court ruled he could be returned to Canada, but if convicted, he would be returned to Israel to serve his sentence.

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

קולטורעלע יניקה פאַר אַ נייער תקופה

פון דער רעדאַקציע: מיר האָבן דערהאַלטן אַ בריוו אין ראַשוו וועגן אַ ניי־יאָר אופטאָ אין דער ייִדישער וועלט אין לויט אונדזער מיינונג איז עס וויכטיק עס זאָל באַקומט וועלן דער ייִדישער נעוועלשאפט אין טאָראָנטאָ. האָבן מיר באשלאָסן איבערצוגעבן טיילן פון דער בריוו אין זיי פאַרעפנטלעכן אין אונדזער „ייִדיש וויקלי". אין אַ צייט, ווען די עקסיסטענץ פון ייִדיש איז אין אַ סכנה, איז יעדער אויסדרוק פון הילף פאַר דער שפּראַך וועט מען זאָל דאָס פאַרשפּרייטן צווישן די ייִדישלעבהאַבערס און אפּלאָדיין די דאָזיקע פּירסאָס, וואָס זיינען פאַראַנטוואָרטלעך פאַר אָט דער הילף. דאָס מאַלגאַמיק איז אַרויסגעטמען פון דער בריוו.

* * *

אַ נייער שפּאַנענדיקער פּראָגראַם וועט עטאַבלירט אין דער וועלט פאַר ייִדיש: דער קאַלישאַרניער אינסטיטוט פאַר ייִדישער שפּראַך אין קולטור. דאָס אַרט איז אין דער אומגעגנט פון לאָס אַנדזשעלעס. דער ייִדישער אינסטיטוט אַרבעט צוזאַמען מיט דעם אוניווערסיטעט פון קאַליפאָרניע אין לאָס אַנדזשעלעס צו עפענען דעם ערשטן ייִדישן אינטענסיוון פּראָגראַם אין דער וויינטער צייט. דער נאַמען פון דעם פּראָגראַם איז: *„די קונסט פון ייִדיש: קולטורעלע יניקה פאַר אַ נייע תקופה".* עס וועט זיך אָנהייבן דעם 17טן דעצעמבער אין אָנגיין ביז דעם 29סטן דעצעמבער, 2000, אין סאַנטא מאָניקאַ, קאַליפאָרניאַ.

דער 12-טאָגיקער פּראָגראַם וועט געבן קלאַסן אין דער ייִדישער שפּראַך אויף פיר שטאַפּלען, ווי אויך לעקציעס אוו וואַרשטאַטן אויף אַ טייל פון די גרעסטע קולטורעלע ייִדישע דערגרייכונגען פון לעצטן יאָרהונדערט. דער פּראָגראַם נעמט אויך אַריין ייִדיש טעאַטער, ייִדישע פילמען, געזאַנג, מחזק און אוּנט קאָנצערטן. דער פּראָגראַם וועט געשילדערט דורך זינע פּאַטראָנען: „ייִדיש־קייט פון לאָס אַנדזשעלעס" אין קאַליפאָרניער אוניווערסיטעט, וווּ אַ צווייוואָכיקע באַנייוּנג אין אַ לעבעדיקער שפּראַך, געזאַנג, פילם אוּן טעאַטער.

דער פּראָגראַם וועט צוזויפּברענגען אינטערנאַציאָנאַלע עקספּערטן אויף זייער געביט. צווישן זיי וועלן זיין: פּסח פישמאַן, פון ייִדישן טעאַטער אין נידיאַרק; עלעאַנאָר ריעסא, אַרטיסטישער מיט־דירעקטאָר פון דער „פּאַלקסבינע" ייִדישן טעאַטער פון נידיאַרק; סעיבל בענדער; דער אינטערנאַציאָנאַל באַקאַנטער גערלערנטער אוּן הומאָריסט, מיכל וועקס (אבר, אַן אָפּשטאַמיקער פון טאָראָנטאָ), וועלכער וועט רעדן וועגן די עטישע ווערטן פון ייִדישע אידיאַמאַטישע אויסדרוקן; לילקע מיינצער, פאָרזיצער פון ייִדישן קולטור קלוב אין לאָס אַנדזשעלעס; אוּן אַ צאָל אַנדערע.

מיר ציטירן די וועדטער פון מרים קאַראָל, די ייִדיש־רעדנערין ווידעקטאָרין אוּן גרינדערין פון דעם אינסטיטוט: „מיר ווילן, אַז דער ערשטער פּראָגראַם זאָל קריגן די זעלבע אינטערנאַציאָנאַלע אויפמערקזאַמקייט אוּן דעם זעלבן אפּיל, וווּ אַנדערע ייִדישע פּראָגראַמען אויבער דער וועלט, אָבער עס זאָל אָפּגעהאַלטן וועדן אין די וויינטער חדשים אין דעם דוּרכן גרעסטן ייִדישן ישוב אין דער וועלט, לאָס אַנדזשעלעס.

קאַנאַדער, וואָס ווילן אַנטהיל נעמען אין דעם אינסטיטוט, וועלן קריגן התּוות אין די פּריזן אוּן עלטערע מענטשן („סיטיזאָרס") וועלן קריגן נאָך מער התּוות. דער האַסטל פאַר די אַנטהילנעמערס וועט אויך געבן בילי־קערע פּריזן. פאַר מער אינפאָרמאַציע דאַרף מען זיך שטעלן אין טעלעפאָן פּאַרבינדונג: 1-310-396-5212. אוּן קאָמפּיוטער: e-mail yiddishkayt@earthlink.net.

מיר וויינטשן דער נייער ייִדישער גזוּנטלשאַפט אַ סך דערפאָלג אין זייער אַנטערנעמונג אוּן זיי זאָלן וואָקסן פון יאָר צו יאָר.

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Greater Toronto Area

Plans unveiled for BJCC

By BEN ROSE
Staff Reporter

TORONTO — A plan to make the Bathurst Jewish Centre a state-of-the-art campus that will become a focal point for Jewish activities was announced by president Bruce Leboff at the centre's recent annual meeting.

As part of this move, the meeting, chaired by past president Tom Lobel, approved a change in the centre's name; it will become the Bathurst Jewish Community Centre (BJCC).

In her report, executive director Sherry Kulman said the centre's goals for the coming year include a drive to have a more competitive marketing position and more cohesion in fund-raising.

Total revenue of more than $6.5 million, an excess of $287,916 in revenues over expenditures for the year ending June 30, was reported by financial director Brian Yellin.

Financial assistance to members was slightly higher than in 1999, and membership fees were down by about $72,000. Income earned from funds administered by the United Jewish Welfare Fund increased.

The BJCC has an operating line of credit of $2.5 million at the bank, and guarantees of another $2.5 million have been provided by the United Jewish Welfare Fund of Toronto.

The summer camps, with 770 children taking part, are the largest in the city, Leboff reported, with 40 percent of the campers subsidized. The BJCC has the largest Jewish day-care service in Toronto, and more than 2,000 new Canadians were able to participate in either athletics or arts. In many cases, he said, this was their only contact with the Jewish community.

More than 100 volunteers received certificates of recognition from volunteer co-ordinator Sue Rosenblat. This is the first time that awards have been given to such a large group, she said. Kulman paid tribute to the work of the senior staff, Jim Emery, Janis Roth, Diane Uslaner, Brian Yellin and Kailah Rubin.

The opening of a new exhibit, You and Me Around the World, at the Jewish Discovery Place museum for children, directed by Katya Rudzik, followed the meeting.

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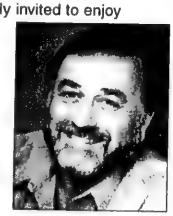

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Labour Zionist activist dies at 74

By BEN ROSE
Staff Reporter

TORONTO — Josef Krystal, who was national president of the Labour Zionist Alliance of Canada, died recently after a long illness. He was 74.

Owner of the Krystal Cap Company, he was active in the business until he became ill. His son Steven, who worked with him in the business for 20 years, is continuing to run the company.

Krystal and his wife Paulie were married in Bergen Belsen on Dec. 24, 1946, after the camp was liberated. He had worked as a slave labourer for the Nazis in Germany and Holland, making caps for the German forces. After the war, he went to Bergen Belsen with his father, Frank, who died in Canada 10 years ago.

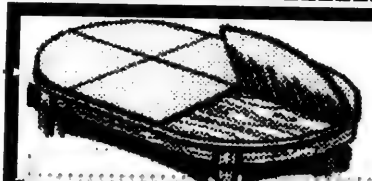
In Bergen Belsen, Krystal met his future wife, who had gone to the camp after the war to be reunited with her brother Irving.

Krystal lost his mother, three brothers and a sister in the Holocaust; his wife lost her father.

"When he was in hospital recently, he called over a nurse and told her he was afraid that they were coming to take him away to a concentration camp," Paulie Krystal told *The CJN*.

In addition to his interest in Labour Zionism, Krystal raised money for the Meir Hospital in Kfar Saba, Israel, and the emergency ward there is named in honour of Josef and Paulie Krystal.

Surviving Krystal, in addition to his wife and Steven, are a daughter, Sharon Gottlieb, and another son, Marty, both of Toronto, and five grandchildren.



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Victim of the media war speaks out

By TUVIA GROSSMAN

I was thrust into the international limelight when *The New York Times* and other major media outlets published a photo of me – bloodied and battered – crouching beneath a club-wielding Israeli policeman. The caption identified me as a Palestinian victim of the new intifada. In fact, I am a 20-year-old Jewish student from Chicago, studying at a yeshiva in Jerusalem.

Here's how it all happened

It was the eve of Rosh Hashana,and I hailed a taxi with two of my friends to go visit the Western Wall. Along the way, the driver took a shortcut through one of the Arab neighborhoods in Jerusalem. We turned a corner and suddenly there were about 40 Palestinians surrounding the car. Before we knew it, huge rocks had smashed all the windows of the taxi.

Crisis in Israel

Some of the Palestinians pulled open the door and dragged me from the vehicle. About 10 attackers jumped on top of me, punching and kicking me. I crouched to the ground and tried to cover my face to protect myself as much as possible. All I could see were a flurry of sneakers kicking me in the face.

Then I felt a strong pair of hands grabbing me, and I uncovered my face because I thought someone was trying to help me. But it was just another Palestinian; he held the back of my head and punched me square in the face. I fell flat on the ground and the Palestinians jumped on top of me again. One of them stabbed me in the back of my leg, ripping through muscles and tendons. Two other Palestinians held my head so I couldn't move, while two more bashed rocks onto my head...again and again and again.

By this time the beating had gone on for about eight minutes. I had already lost three liters of blood and was losing consciousness. I said "Shema Yisrael" – the declaration of faith that a Jew says before he dies. I tried not to black out, because I was sure if I did it would be the end.

Because it was the eve of Rosh Hashanah, the image of a shofar flashed through my mind, and I recalled a Biblical story I'd learned in school. The prophet Gideon and his 300 men were badly outnumbered against the Midianite army of 130,000. So Gideon's troops banged pots and blew shofars, hoping that the noise would scare the enemy. With God's help, the ploy worked and Gideon won the battle.

So I yelled at the top of my lungs. The Palestinians were startled momentarily, and I was able to get up and run. Unfortunately, I am heavily nearsighted and my contact lenses had fallen out. So there I was – barely able to see a thing, with blood pouring down my face and my leg badly wounded – being chased up a hill by 40 Palestinians throwing rocks at me.

It was a miracle, but I somehow out-ran them and reached a gas station where Israeli soldiers were posted.

I collapsed on the ground, and that's when a group of freelancer photographers started snapping pictures. An Israeli policeman was protecting me, yelling at the Palestinians to back off from finishing the lynching. But the photo – sent throughout the world by the *Associated Press* – identified me as a Palestinian. The obvious implication was that the Israeli policeman had just beaten me. In truth, it was the total opposite. I was a Jewish victim of Palestinian attackers.

It's bad enough to be beaten bloody, get stitches up and down my head and have my leg so severely stabbed that therapy is required to regain use of it. But to be used as a pawn in the media war, as part of the Palestinian propaganda to gain international sympathy, well, that hurts even more.

When a photo gets published, there are many links in the chain, and in this case, I don't know where the fault for the garbled caption lies. But it is deeply disturbing that the *New York Times*, the *Associated Press* (and everyone else in-between) assumed that if it's a victim, it must be a Palestinian.

There is a great struggle here in Israel and this event highlights the power of the media to influence public opinion. If truth is to prevail, we can't just "read" the newspaper. Be discerning and become part of the process. Otherwise, you're just a passive object of someone else's agenda.

Who are the innocent victims and who are the aggressors? The truth is often the opposite of how it appears.

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Coast to Coast

Edmonton shuls hit by fire bombs

Continued from page 1

Abugov pointed out that the congregation took possession of the new $5-million synagogue in May after a five-year building campaign.

Last week's attacks came three weeks after a Molotov cocktail was thrown at the outside of the Beth Shalom Synagogue, causing "scorch marks," Loomer said.

Loomer said he has fielded numerous calls from synagogue members, as well as from members of the interfaith group in which he's involved.

"Based on calls I've received from non-Jews, there's a lot of concern over these incidents, and they've condemned the actions," he said.

Nora Abou-Absi, executive-director of the Canadian-Arab Friendship Association, was reported in the *Edmonton Sun* as saying: "It's absolutely unacceptable and the attitude of all people is, 'Who is the idiot that's doing this?'

"There's a lot of frustration out there, but you don't harm places of worship, and that's the attitude in Jerusalem," Abou-Absi said.

Abugov suggested that "we don't know if this is connected to Israel or not."

In Toronto, Canadian Jewish Congress spokesperson Manuel Prutschi said that "in light of what has been going on, I would strongly suspect it's related" to events in the Middle East.

Prutschi, national director of community relations for Congress, noted there has been a dramatic upsurge in anti-Semitic incidents around the world, including Canada.

"You've had arson in a number of cities around the world. Logic suggests it's Middle East-related."

In Montreal last week, arsonists targeted the Hessed Shelemus Emis, a memorial chapel, with a firebomb that destroyed the building's front room, he said, while the doors of an Ottawa synagogue were burned in an earlier arson attack.

While the level of anti-Semitic incidents has jumped recently, Prutschi doesn't believe the attacks in Canada are part of a co-ordinated effort.

"There are extremists in every community and individuals who will act alone or in small groups. I don't doubt they're incited by the inflammatory rhetoric that's been coming out of the Middle East."

That includes calls for jihad (holy war) and fatwas (religious edicts) to kill Jews, emanating from clerics in Gaza, he said. There have even been a couple of fatwas issued in Britain, prompting the Board of Deputies of British Jews to call on police to lay criminal charges against a number of Islamic extremists, he added.

In Canada, Congress is urging prosecutors to request stiffer sentences against those convicted in connection with anti-Semitic incidents. That is especially applicable in cases involving places of worship. Prutschi said.

Congress is also calling on federal authorities to pass legislation making it illegal for front organizations of terrorist groups to raise funds in Canada, he added.

* * *

An anti-Semitic incident in Hamilton has prompted a community response that touched the Jewish victims of graffiti vandalism.

In mid-October, as violence raged in the Middle East, vandals wrote "Jews die" on the wall between a kosher deli and kosher butcher shop. Other locations in Hamilton, including an area near the city's Conservative synagogue, were targeted with similar graffiti, said Hamutal Deckel, principal of the Kehila Jewish Community Day School.

"Obviously we were concerned," Deckel said. "It's not too far from us. We thought of the people who did this, what will they do next?"

"It was upsetting, no question," said Meir Kaidar, owner of Westdale Delicatessen.

"I think it was a very low style," Kaidar said. "I hope it was only hot-headed kids who did this."

Police are investigating the incident, but it was the response from his neighbours across the street that most touched Kaidar. The minister and an elder of St. Cuthbert's Presbyterian Church presented Kaidar with a letter signed by 42 members of the congregation. The letter expressed "to you, a neighbour in our Westdale community, our sadness in learning of an act of intolerance and bigotry against you this past week.

"We deplore this act!" the letter stated. "We are troubled by the fear for the safety of yourself, your family and friends, that this incident may have aroused. Please know of our solidarity in standing with you against such acts.

"Please know too that we have humbly and earnestly prayed this day, and will continue to pray, that justice and mercy be served in this city of Hamilton."

Kaidar received a second letter from David Cummings, the pastor of Hamilton Christian Fellowship, who expressed the fellowship's "profound regret at this evil crime.

"On behalf of the people of Hamilton Christian Fellowship, please be assured that we respect and honour the Jewish community of this city. As gentiles, we grieve this act of vandalism and hatred and we want you to know that we stand with you against such attacks.

"May God be your shield and your comfort… Shalom," the letter states.

Kaidar said he was moved by the support he had received. "It was so touching. I sent them a thank you letter," and provided the members of St. Cuthbert's with a pastry tray, he said.

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OMISSION

The story, "Jewish candidates on campaign trail for municipal offices" (*CJN*, Nov. 2), about candidates running in Toronto's municipal election, omitted the name of David Lipton, who is running in Ward 16.

Lipton, 33, is the owner of two businesses who has lived in the ward his entire life, supports a number of charitable organizations and is an active member of the Jewish community. We regret the omission.

BBC documents anti-Semitic incidents in Que.

By DAVID LAZARUS
Staff Reporter

MONTREAL — The number of documented anti-Semitic incidents in Quebec since the new Mideast violence broke out has clearly been on the rise, community leaders agree.

But one Jewish community spokesperson cautions against drawing analogies between the manifestations of anti-Semitism so far seen in the province with the level or scope of those that took place during World War II.

B'nai Brith Quebec director Robert Libman said that, although there has been a troubling increase in the number of anti-Semitic acts, the majority have not involved violence against individuals or been of a "very violent nature."

Libman disagreed with the analogy drawn in a recent issue of the *National Post* that referred to an "explosion" of anti-Semitism in Canada as the "worst concentrated outbreak… since the Second World War."

This is "media sensationalism," Libman said, adding that such comparisons "go too far" and trivialize the true horror that the Jews of Europe experienced 60 years ago.

"We have not got a society that has become so violent that we have to fear pogroms," he said.

At the same time, Libman said, "there's no question that there have been a lot of incidents" since the violence in the Middle East erupted at the beginning of October. B'nai Brith issued a recent list of 14 incidents in Quebec between Oct. 1 and Oct. 25, ranging from the not so serious, such as anonymous threatening phone calls and anti-Semitic graffiti found on a park boulder, to much more severe incidents including physical assaults.

The list of Quebec incidents compiled by B'nai Brith did not include recent Palestinian demonstrations where participants called for the death of Jews.

The documented incidents include:

• Two swastikas were found Oct. 5 on the walls of a St. Laurent synagogue. On the same date, graffiti equating the Star of David with a swastika were found at a Montreal elementary school.

• Over the Yom Kippur weekend, a window at the same school was shattered by a rock.

• A group of 25 Palestinian demonstrators gathered at the Spanish and Portuguese Synagogue during Kol Nidre services on Oct. 8. Police, however, succeeded in dispersing them.

• On Yom Kippur day, a man returning home from a St. Laurent Synagogue was attacked by four young adults.

• On Oct 10, several synagogues received threatening phone calls, presumably from the same individual, B'nai Brith says, in which Jews were accused of being "dogs" and "animals."

• Also on Oct. 10, two men began yelling at a 10-year-old girl as she entered her school.

• Again on Oct. 10, a student at École Secondaire Emile Legault was pushed and shoved by more than a dozen schoolmates because she was wearing a Star of David.

• Two other incidents on Oct. 10 took place in the Montreal Metro system. In the first, two youths accosted a 16-year-old boy wearing a yarmulke, knocked it off his head and began to assault him before another passenger intervened and gave the boy time to leave the subway car at the Plamondon station.

In the second, even more serious incident, a Jewish man, also wearing a yarmulke, was walking with his fiancée inside the Lionel Groulx station when two attackers, who appeared to be of Arab origin, demanded that he remove it. When he refused, they attacked him with a belt buckle and he collapsed unconscious on the platform. Only the intervention of some bystanders prevented the Jewish man from being thrown over the rails. The victim was taken to the Montreal General Hospital, where he was treated for concussion.

• On Oct. 12, four individuals got out of a car at a Jewish elementary school in St. Laurent, walked up to a classroom window, and began threatening the students and teacher. After school security warned them to leave and threatened to summon police, they got into their car but left behind a can of spray paint.

• Between Oct. 13 and Oct. 15, seven Jewish homes in Ste. Agathe were vandalized and their mezuzot were removed from the main door entrance. In one of the homes, paintings and furniture were destroyed and obscene graffiti were scrawled inside. The alleged offenders are to appear in criminal youth court.

• On Oct. 16, graffiti found on a boulder in Lachine Park read: "Judah=Nazis."

• A swastika was scrawled on a Jewish elementary school in St. Laurent, the fourth such incident at the same school since the start of the Mideast crisis.

• And on Oct. 15, graffiti equating Israel with the swastika were found at the entrance to the Shaar Hashomayim Cemetery in Outremont.

Teachers, schools in dispute over wage scales

By JANICE ARNOLD
Staff Reporter

MONTREAL — Teachers at six Jewish day schools are working to rule because of a dispute with their administrations.

About $1 million was issued by the education ministry in June to all public and subsidized private schools as a salary adjustment retroactive to 1995.

It is being held in trust by the Association of Jewish Day Schools (AJDS) which has been unsuccessfully negotiating with the teachers' union, the Federation of Teachers of Jewish Schools (FTJS).

The two sides are disputing the terms of pay scales. For years, salaries have been on par with what teachers are paid in public schools.

Close to 300 teachers last Thursday picketed outside Cummings House, where the AJDS offices are located, to draw attention to their grievances. Union members also voted to work to the letter of their contract only. This means principally that extracurricular activities teachers organize have been cancelled.

The adjustment package has become the hot point in the two sides' broader disagreement over what wage parity with the public sector means. The FTJS has taken the AJDS to court and an arbitrator is to be named by the labour ministry at a date not yet known.

"This year, for the first time in more than at least 30 years, the school corporations have decided not to follow the public sector's salary scale," said FTJS president Sylvia Amar.

She charged that the AJDS is using the money as a bargaining chip in talks.

She alleged that the AJDS is withholding the money because the schools are hoping the FTJS will not win the arbitration and therefore will not have to pay a retroactive adjustment equal to the public sector.

The school corporations affected are Hebrew Academy, Hebrew Foundation School, Jewish People's & Peretz Schools, United Talmud Torahs, Solomon Schechter Academy and École Maïmonide.

The schools claim they are paying their teachers according to the terms of the collective agreements.

The AJDS issued a statement that it is prepared to distribute the $1 million immediately, if the FTJS returns to negotiations and a distribution formula can be worked out. It has invested the money and promises to pay out any accumulated interest to the teachers when a formula is found. The government has stipulated that the money has to be returned in June, 2001, if it is not distributed to the teachers before then.

Amar said it is possible it will take 18 months to two years to get an arbitration ruling and that would mean the teachers would receive none of their retroactive salary.

Amar said simply spreading the $1 million among the approximately 420 members at the six schools is not the answer. That is because the amount was calculated by the ministry according to the number of general studies teachers in the schools, not the total staff which includes Jewish studies teachers as well.

Government subsidization of the day schools is limited to a percentage (about half) of the costs of the general studies curriculum only. The costs of Jewish studies must be covered by fees to parents, community assistance and other private fund-raising.

But both general and Jewish studies teachers belong to the FTJS and all have had wage parity with public school teachers.

"In the past when there have been salary adjustments for the public sector, whether increases, decreases or freezes, all of our teachers have been affected the same way," Amar said.

It is up to the schools or the community to make up for the difference, she said.

She calculates that the schools will have to come up with an additional $500,000 in order that all teachers in the Jewish schools receive an adjustment equal to their counterparts in the public schools.

The FTJS is asking that the sum now held by the AJDS be a "down payment" today toward what it considers full compensation to be paid out when the wage scale dispute is resolved.

The exact differential and how it should be arrived at appears to be at the crux of the dispute.

AJDS executive director Felix Meloul said that as the pay scales now stand, the schools would have to at least match or possibly find up to $1.5 million in order that the FTJS members receive the same adjustment as public school teachers.

The problem is further complicated by varying interpretations of what categories individual teachers fall under.

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Messianic congregation de-listing leaves questions

By MARLANE PRESS
Pacific Correspondent

VANCOUVER — While the Canadian Jewish Congress applauds a recent decision to remove a messianic congregation from the synagogue listings in Vancouver's yellow pages, not all parties involved in the issue are satisfied by the result.

The vice-president of the company that publishes the listings, Dominion Information Services, said Dominion does not know if it made an error by moving Kehillath Tsion from the synagogue section to its new entry underneath the non-denominational churches' heading.

"There's obviously an ongoing debate surrounding messianic congregations that's way above Dominion's mandate to participate in," said Olivier Vincent.

"We're not about to judge this situation and I have no way to judge, either, whether we've made a good decision or not. I would love to hear from the highest Jewish authority in Canada about this because we will obey whatever they say is appropriate."

> *Congress's Weintraub satisfied with the outcome*

Earlier this year, CJC wrote a letter to Dominion explaining that Kehillath Tsion and other messianic congregations misrepresent themselves as Jewish institutions and synagogues.

Requesting that the congregation be removed from the synagogue section, CJC described messianic organizations as Christianity under the guise of Judaism for the purpose of proselytizing vulnerable Jews.

After receiving the letter, Dominion acted quickly to change the congregation's listing.

"We estimated there was a serious problem and that the name should be removed," said Vincent.

"We have literally millions of names in our databases and no way to verify everything. It's done on the basis of trust, and only when a claim or complaint arises do we make modifications. Now we've received complaints from Kehillath stating that they are unhappy."

Mark Weintraub, CJC's community relations' committee chair, is satisfied with the outcome. "[Dominion] took the appropriate steps and recognized clearly that this was a misrepresentation," he said.

"It was misleading and an attempt to [either] target Jews who might otherwise be ignorant about synagogues, or [target] Jews who have little identification within the community and attracting them to what is essentially part of the Christian faith."

Lionel Leslie, one of Kehillath Tsion's elders, was reluctant to be interviewed. He said he needed more time to develop his thoughts surrounding the yellow pages issue.

He did, however, emphasize his congregation's right to utilize the word synagogue.

Leslie said that while he estimates one-third of his congregation was born Jewish, he admits that Kehillath Tsion is not traditionally Jewish. "We are biblically Jewish," he said.

The congregation's Web site claims that it strives "to advance the Christian faith in accordance with the Scripture, within the Jewish cultural context."

It goes on to state that worship services are "Hebraic in nature and that Jewish culture and style are clearly evident in music, preaching and teaching."

The yellow pages issue falls under the umbrella of CJC's larger mandate to prohibit the appropriation of Jewish symbols, like the menorah and other Judaica, by non-Jewish groups.

"It's really all part of Congress's prioritization of educating both the Jewish community and the non-Jewish community of these attempts by Christians – and I mean a small minority of Christians – to really prey upon the most vulnerable members of the Jewish community," said Weintraub.

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Coffee Break

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N.B. Ce document est également disponible en français au Bureau du Secrétaire, à l'Hôtel de Ville de Vaughan au 905-832-8504.

WHAT IS A PROXY VOTE?
A Proxy Vote allows any person entitled to vote to appoint another qualified elector to vote for them.

HOW DO I ARRANGE FOR PROXY VOTING?
Call us and we will mail you the prescribed Appointment of Voting Proxy form. The person you appoint as your voting proxy must complete his or her portion of the Appointment of Voting Proxy form and present it **in person** to the Clerk's Department, 2141 Major Mackenzie Drive, Vaughan (Maple), Ont.

The appointment may only be made after Friday, October 13, 2000 and must be made on the Appointment of Voting Proxy form, available in the Clerk's Department. The form must be certified by the City Clerk before being used. The Clerk's Department will be open Monday to Friday to receive and certify the Appointment of Voting Proxy forms during the following times:

Monday, October 16, 2000 to Monday, November 13, 2000 (Voting Day)
- 8:30 a.m. to 4:30 p.m.

and on Advance Voting Days:

Saturday, November 4, 2000	**- 12 noon to 5:00 p.m.**
Sunday, November 5, 2000	**- 12 noon to 5:00 p.m.**
Wednesday, November 8, 2000	**- 8:30 a.m. to 5:00 p.m.**

QUESTIONS:
To find out more about who can vote by proxy and who may be appointed a voting proxy, please call the Clerk's Department at (905) 832-8504.

First Published: October 11, 2000

John D. Leach
City Clerk & Returning Officer
City of Vaughan

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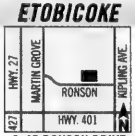

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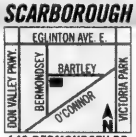

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Recently, lawyer Warren Green took a personal interest in this problem. Some of his close relatives faced the risks described above. So, though not in the insurance business himself, he began a search for equitable coverage.

Green discovered that many insurance policies are vague in their wording: to put it politely, their language is highly elastic. Even if policyholders have legal training, and the patience to read in detail, they may find the fine print hard to interpret.

Sometimes, the policy doesn't cover any pre-existing conditions. In other cases, it's unclear whether it does; but the legal costs of finding out may be so high, it's less expensive to simply pay up.

Some insurers, to avoid paying, interpret the consequences of pre-existing conditions loosely. If you fall and break your leg, for example, and it can for any reason be ascribed to, say, high blood pressure, you may not be covered.

Some insurers use trivialities to avoid paying. Having a blood pressure pill prescribed even once, or having medication changed, can exclude you from coverage, or boost your premiums.

Moreover, it's easy to exploit seniors with health insurance. They expect to pay high premiums; and reading fine print may be physically taxing for them.

Undaunted by these findings, Green continued his search for fair coverage. Eventually, an insurance broker told him about Ingle Life and Health Insurance. Ingle offers a contract which is unique in three ways:

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On Campus

Birthright Israel trips gearing up for early 2001 departures

By FRANCES KRAFT
Staff Reporter

TORONTO — The next round of Birthright trips to Israel, in January and February, will be the first ones in which participants will not all be on federation-affiliated trips.

"It's different than last year, when the only accredited organizer for Canada was the Canada-Israel Experience Centre," said Elizabeth Sokolsky, national director of Birthright Israel, the free trip for young Jewish adults age 18 to 26.

Of the over 1,000 Canadians registered for this winter's trip, 775 from across the country are going through the Canada-Israel Experience Centre. The rest are going with different organizations, including BBYO and Aish HaTorah.

Once the Israeli government became a funding partner of the project – joining philanthropists Michael Steinhardt and Charles Bronfman as well as local federations – there was an opening of the market to allow more providers to become accredited, at the request of Israel and the philanthropists, explained Sokolsky.

Trip organizers were given the right to request to recruit in other countries, she added, noting that it's up to the individual organizer to deliver pre-and post-trip programming.

"There were a number who wanted the option to recruit in Canada," said Sokolsky. Contingents from different countries travel at different times.

In Montreal, an effort is being made for different providers, including BBYO and the Sephardic Educational Centre, to work together, said Nancy Rosenfeld of the Montreal Birthright steering committee.

How do you "make a chevra" when local Birthright participants are not all on the same trip? asked Susan Jackson, director of community planning, continuity, culture and overseas affairs at UJA FEDERATION of Greater Toronto, in an interview several weeks ago.

Jackson was particularly concerned about the logistics of integrating local students affiliated with non-local trips, and their counterparts travelling through the Canada-Israel Experience Centre, she said in early October. "We're trying to sort it all out ourselves."

In a followup last week, she said the issues are clearer now. "We'll have to gear our [pre-and post-trip] programming a little differently."

Although Jackson would prefer a more centralized system, she said she's "willing to try this and see what happens."

She was not aware of the type of programming being offered by other trip providers, but said that if participants are living in this community, the federation will offer them programming here.

Jackson stressed that Birthright has been working "terrifically well."

The Canadian experience has unique elements, according to Sandy Brown, chair of the UJA FEDERATION subcommittee responsible for Israel Experience trips.

"We're hoping all these groups will work with our Canada-Israel Experience Centre" to ensure a common element for Canadian participants, she said, noting that the groups had had contact. The federation-affiliated trips include Canada-related aspects, to display Canada's involvement in the Israeli scene, she noted, "so [participants] were able to understand their relationship between their community and the Israeli community."

Evolving process

The trip itineraries are not yet finalized, according to providers who were asked.

"We realize it is an evolving process," said Brown. "We're so positive about the opportunity for this trip. Everyone involved wants to get it right."

Rabbi Dan Rand, director of Aish HaTorah's Young Professional Campus Programs, and Zac Kaye, director of Jewish Campus Services of Greater Toronto, provider of pre-and post-Birthright programming, have met, together with some of their respective staff members, to discuss, among other things, the possibility of working together on post-programming.

The Toronto Aish HaTorah contingent of the Birthright trip will fill one bus. The Aish HaTorah trip is a "truncated" version of the international outreach organization's three-week Jerusalem Fellowship trips.

The trip, which includes meetings with Israeli politicians, "outdoorsy" travel and presentations regarding Jewish values, needed only minor modifications to meet the Birthright criteria, said New York-based Rabbi Chanan Kaufman, executive director, Jerusalem Fellowships, North America.

Kaye said the issue of addressing changes in the Birthright provider system, has been put on the back burner in light of the recent violence in Israel.

To the best of his knowledge, and Sokolsky's, none of their participants have backed out because of the situation, although both have fielded phone calls from concerned parents and participants.

"We wouldn't put any student at risk," said Kaye. "Everyone's waiting to see what will be."

"We're constantly monitoring the situation there," said Sokolsky.

City of Vaughan
The City Above Toronto
2000 Municipal Election
2000 MUNICIPAL ELECTION
ELECTION MUNICIPALE 2000
N.B. Ce document est également disponible en français au Bureau du Secrétaire au 2141 Major Mackenzie Drive, à Maple.
VOTER NOTIFICATION CARDS for the Municipal Election have been sent to all voters who are currently on the Voters' List. Please bring this card with you to the Voting Station when you go to vote. As Federal Election cards will also be arriving in the mail shortly, it is important to distinguish between the two cards so that you do not end up going to the wrong Voting Location.
The City's Voter Notification Card has the City logo (shown above on this notice) on the top left hand corner of the card. For further information, please contact the Clerk's Department at (905) 832-8504.
First published: November 1, 2000.
John Leach, City Clerk and Returning Officer

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See Page 49

Barak, Arafat set to go to Washington

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Israeli and Palestinian leaders have agreed to attend separate talks in Washington with President Clinton in an effort to calm the situation in the territories and find a way back to negotiations.

The two separate meetings with Clinton – Palestinian Authority President Yasser Arafat on Thursday and Israeli Prime Minister Ehud Barak on Sunday – are once again reviving hopes that a way can be found out of the violence that has wracked the region since late September.

But ongoing clashes in the territories, combined with the assessment of Israeli security officials that Arafat continues to use violence for political gain, underscored the volatility and fragility of the situation.

Briefing the Israeli cabinet at its weekly meeting last week, top security officials said Arafat appears to be operating on two tracks – pursuing political gain through violence and maintaining his international standing by participating in diplomatic dialogue.

The cabinet meeting came the morning after an estimated 150,000 people took part in a memorial rally in Tel Aviv to mark the fifth anniversary of Israeli Prime Minister Yitzhak Rabin's assassination by a right-wing student.

Israeli PM urges peace during rally

With the ongoing violence in the West Bank and Gaza Strip hanging over the event, Barak made a plea for peace at the rally, held in the square where Rabin was gunned down.

Barak urged Arafat not to let extremists lead Israelis and Palestinians "on a path of pain and suffering." The prime minister also vowed to "turn over stone, seek every path and every way" to peace.

The violence in the territories has led some to question whether Rabin should ever have embarked on the Oslo peace process.

Reflecting this uncertainty about his legacy, images of Rabin together with Arafat – including their historic handshake when the first Oslo accord was signed on the White House lawn in September 1993 – were omitted from a biographical film screened at a memorial gathering organized by the Labour party last week.

According to the Israeli daily *Ma'ariv*, sources in the party said there was no directive from above to edit out the footage, but it was understood that in light of the ongoing violence in the West Bank and Gaza Strip, it was preferable not to have prominent images of Arafat in the film.

At last week's cabinet meeting, security officials noted that while the intensity of clashes has diminished somewhat since the two sides reached a ceasefire agreement last week, the violence flared again last Saturday night in gun battles between Palestinians and Israeli troops.

The Israel Defence Force's chief of staff, Lt.-Gen. Shaul Mofaz, told the ministers that Arafat is not exercising the control he has over the situation on the ground – Arafat could be reining in such groups as the armed Palestinian militias.

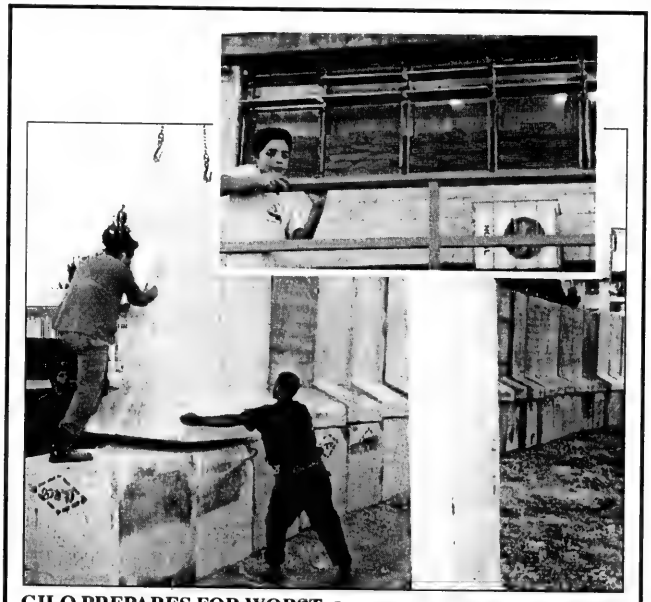
Other officials also said the Palestinian Authority continues to incite against Israel.

They warned of further terror attacks against Israel, citing the recent decision by Palestinian officials to release Islamic militants from prison.

Last week, two Israelis were killed after a car bomb exploded on a small side street near Jerusalem's Machane Yehuda market.

The security officials also warned the cabinet that Iran has directed Hezbollah to try to kidnap Israeli civilians and soldiers, and that Iran is trying to recruit people to carry out suicide bombings against Israeli targets.

Clashes continued Sunday, when two Palestinians were shot dead during clashes with Israeli troops in the Gaza Strip. At least 10 Palestinians were wounded in these clashes, and seven were hurt in the West Bank outside Bethlehem.



GILO PREPARES FOR WORST: Jerusalem's southern neighbourhood of Gilo has begun to protect residents from possible injury from fire coming from the neighbouring village of Beit Jala. Tanzim militia have almost on a daily basis been coming into Beit Jala and firing on Gilo from locations mainly near to churches. Concrete fire walls have been set up on the southern aspect of Gilo, and schools that might be in direct fire have had sandbags placed on exposed windows.
[Israel photo]

SEARCH NOTICE

KLINGER/KIWI FAMILIES

We want to trace any relations, i.e. his late brothers or sisters and their offspring, of Julius Klinger, Czech national who lived at Plagwitz, Edmannstr. 8 B Leipzig in 1902. He married Auguste Kiwi and they had two daughters, Karolina (also known as Lini), born 24 November 1902 and Irmgard, born 1 April 1904. Irmgard married a German by the name of Smurka and spent the whole of the war in Berlin. Her only child, Gabrielle died and she divorced. Both sisters came to London after the war. Karolina married Lothar Keiler in the 1950s. Both Karolina and Irmgard are now dead.

Also any information about any relatives of Auguste Klinger nee Kiwi, apart from the families of Rudolph and Simon Kiwi, brothers of Auguste, who have been traced. It is believed there might have been 7 other brothers and sisters including possibly a Johanna Levi and an Ida Leiner, and their descendants may be related. Auguste Klinger's parents were Salomon and Rebecca Kiwi.

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Diaspora Jews converge on Israel in show of support

By VIVA PRESS
CJN Israel Bureau

JERUSALEM – Singing Hebrew songs, waving Israeli flags, and holding placards declaring their support for the State of Israel, some 1,200 people from around the world marched from Zion Gate to the Western Wall last Tuesday.

"We're here to show our support for Canada and Israel together," said Jesse Kaplan, a Canadian student studying at a yeshiva, who, with his friend Jeffrey Silver, was holding a huge Canadian flag. "We feel proud to be here today. Jews need to stand up more and show their support."

The march was the highlight of a week that saw a number of solidarity missions converge on Israel.

"We're here to show that Jews from around the world support Israel. It is in our hearts. We are here to show we do care," said Pearl Gladman, standing among the singing and dancing crowd in the Western Wall plaza.

The plaza in front of the Wall resembled a bar-mitzvah party, with live entertainers playing favourite Jewish folk dance tunes on a stage. From the Zion Gate parking lot, the participants walked down to the Wall, past a line of British students standing and singing on the ramparts of the Old City wall. Hand held signs read: "Unite with pride," "We love Israel," and "Students 4 Israel."

To the tune of "Oh When The Saints Go Marching In," they sang, "Oh When the Jews Come Marching In," ending the refrain with, "Oh how I want to be in that country."

The rally's sponsors were the Jewish Agency, which hosted delegates attending the institution's Board of Governor's meeting; the Canada-Israel Committee, which also represented 100 people affiliated with B'nai Brith Canada; the Canadian Jewish Congress; the Canadian Zionist Federation; the United Jewish Communities, the umbrella organization of Jewish Federations across America; the International Fellowship of Christians and Jews; and a unity mission of more than a dozen organizations from the United States under the auspices of the Conference of Presidents of Major American Jewish Organizations, the Jewish National Fund, and Israel Bonds.

"We're here in unity and solidarity," said Congress president Moshe Ronen. "Our message to Israel is clear: We are with you in solidarity to make peace and to secure the borders, to confront the violence Arafat has now chosen."

Asked if he thought peace could be attained, Ronen said: "It's up to Arafat. I think if Arafat wants to [show] he truly deserves his peace prize, then there can be peace. The Jewish people in general – especially in Israel – have always been eager to make peace, but it has to be with a partner we can trust."

Young people dancing at the Western Wall Plaza. [Israel photo]

"Jews have always lived with hope," said the B'nai Brith's Gladman. "We continue to live with the hope for peace."

Despite more than a month of clashes between Israelis and Palestinians, those gathered at the Wall plaza didn't seem frightened. "We're not afraid to be here," said Lawrence Hart, president of B'nai Brith Canada. "There's a crisis here and some people may perceive it is unsafe," but people should come now and "show their support."

As the group filed out of the plaza after hearing a speech by Jerusalem Mayor Ehud Olmert, some students of the Aish Hatorah Yeshiva held a large sign from the balcony saying, "Thank You For Coming."

The groups then met President Moshe Katsav, who thanked them for visiting Israel. "We are more united than at any other time of our past," Katsav said. "Our feeling is that you are behind us – we are one family. And because of that we can overcome the problems and challenges before us."

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MIZRACHI ORGANIZATION OF CANADA
JUDITH PACINO, PRESIDENT
EMUNAH WOMEN OF CANADA

Car bomb claims two victims

Continued from page 1

According to paramedic Eliyahu Zohari, soldiers turned the terrorist away from entering the main area of the market. The terrorist, who had more than 10 kilograms of explosives in his car, then turned around in a hurry and started towards town. Witnesses said police gave chase. The man turned up a side street and when blocked by a furniture van moving Ayelet Cohen into the neighbourhood, parked his car, set off the explosion, and ran away on foot.

Huge black plumes of smoke rose into the sky, as wailing ambulances rushed to the site.

Islamic Jihad claimed responsibility for the attack.

Olmert told reporters the Palestinian Authority was to blame because it had recently released Islamic militants from prison. "This was a PA attack. They released the Hamas prisoners and knew this would be the result," he said, angrily. "I'm not surprised, I'm outraged. We know they were released by the PA and motivated to do this."

In a statement released from the Prime Minister's Office after the attack, Barak reiterated Olmert's statements and said the market attack "is yet another serious, violent event that was forced on us and stems from loosening of the reins by the Palestinian Authority and the release of Hamas and Islamic Jihad prisoners."

Barak demanded that "the PA return to prison all prisoners it has released in recent weeks and return to fighting terrorism.

"Israel will continue to fight terrorism with full force; abhorrent attacks will not break Israel's spirit, stamina and determination to live in security and peace," Barak said.

"I'm afraid," said Friedland, 36, who two months ago immigrated from South Africa with his wife and child.

"It's very scary," said a store worker at Morano and Sons Nuts Store in the market. "It was expected. The attacks are expected everywhere, but this place is always hit. At any time it can happen again."

Earlier in the afternoon, Barak and Arafat had been scheduled to make separate announcements of a ceasefire. The announcements were postponed without explanation before the explosion. Barak issued his statement some four hours after the bomb attack.

Arafat's office issued a statement urging Palestinians to "stick to peaceful means" in protests against Israel, and later he told reporters in Gaza that Palestinians were "completely against" such attacks.

"Arafat has always wanted to go back to the peace process," Nabil Shaath, Palestinian minister of planning, told reporters. "He says this Israeli attack on us has to end first."

"The ceasefire is just an exercise, it's not real," Zohari, a paramedic at the bombing scene, told *The CJN*. "We believe this isn't the end, this is just the beginning. Arafat doesn't want peace; we're headed for a war. Arafat isn't a peace partner."

"There's no such thing as a cease-fire," said Shabtai Ya'akov, a fruit and vegetable stall owner who has worked in Machane Yehuda market for 46 years.

"Shimon Peres lives in a fantasy world, not me. I don't see a future with the Arabs."

Ya'akov said he has witnessed all of the bombings in the market since 1968.

"I've sort of got used to it. I have no choice," he said, his voice quivering.

An hour after the blast and with police still cleaning up the debris about 50 metres away from the main market area, Ramot resident Avraham Berger continued with his shopping.

"This is my home," he said. "Look, it is very frightening, very frightening. But this place is ours."

Asked about the prospects for peace, Berger said: "Not with Arafat, not with the Palestinians. You can't have it both ways: If you shoot and make bombs, there is no peace."

Ya'akov doesn't think there will be peace either. "People should never think that we [Israelis] started this war. We love our children, our soldiers – the Palestinians send their children to war. They say it is better to be a martyr than to stay alive."

But Zohari says there's no one who doesn't want peace in Israel: "I fought in the Yom Kippur War, my father fought in five wars. All we want is peace and quiet. The question is how do we get there."

Olmert wasn't optimistic the ceasefire would hold. "If a ceasefire can be reached I'll welcome it," he said. "But this agreement will likely be one of those violated by the Palestinians before it is even signed by them."

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Mideast conflict hits the Internet

By PAUL LUNGEN
Staff Reporter

TORONTO — The ongoing conflict between Israel and the Palestinians has gone high-tech.

In Internet chat rooms, on a Web site devoted to selling goods, in countless e-mail messages and on Web sites belonging to the protagonists, the war between Israel and the Arabs has been taken to a new dimension.

For those who get lost in cyberspace, here's a brief (and incomplete) primer on some Internet activities:

• chat rooms, where participants exchange real time messages to people sharing similar interests, have seen the level of discourse deteriorate (assuming it was ever sophisticated) to one of crude insults and racial attacks, leaving good taste and respect far behind.

• e-mail messages, containing facts, arguments, Web links, videos, photos and cartoons focusing on the Middle East have been clogging up bandwidth, as people with an interest in the conflict trade information and forward files to numerous mail recipients.

• on the Web, Jewish and Arab hackers have attacked each others' sites in cyberspace.

• on eBay, an Internet auction site, a Lebanese/American woman purported to offer "Palestinian thrown rocks" at bids starting at $20.

On eBay (www.ebay.com) a woman offered "a rock thrown at one of the Israeli checkpoints in the West Bank."

The woman, claiming to be a schoolteacher, said she was motivated after one of her 15-year-old students was killed trying to throw a fire bomb at an Israeli checkpoint. "He was shot in the thigh and bled to death on the way to the hospital," she said.

Thinking it would be ironic "to turn those rocks into something to help the situation," she posted the rock sale on eBay, where it ran from Oct. 17 to 22.

Proceeds from the sale of rocks was supposed to support the Al-Hayatt medical relief effort and to keep boys in her school "from throwing their lives away in front of Israeli guns.

"If I have enough, I will pay every boy who stays at school instead of going to throw rocks," she stated.

"The boys are desperate to be 'men.' The boys are encouraged to throw rocks to draw out the soldiers, so that the soldiers can be shot at with guns. Once the Israeli soldiers start taking gunfire, it's the boys who are caught in the middle," she wrote.

Meanwhile, an "Internet shootout" is under way with Israeli and/or Jewish hacker attacks aimed at Palestinian, Hezbollah and other Arab sites while Arabs counterattack, targeting the sites of the Israeli army, foreign ministry, prime minister and Knesset, the *Washington Post* reported.

The Web site belonging to the Likud party was also hit with thousands of e-mails with such messages as "Death to the Jews" and "Hell is waiting for you."

Israeli hackers hit the Hezbollah Web site by placing an Israeli flag, Hebrew text and a recording of *Haikvah*, the Israeli national anthem, on the site's home page.

The *Post* reported that some Israelis attributed the cyber wars to "the work of bored teenagers spoiling for an antiseptic fight."

מזל טוב Mazel Tov

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

A very special happy birthday to David Boruchowicz on his 75th birthday. With love from his wife Chana, and his children and grandchildren.

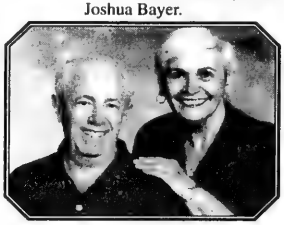
Mazel tov to Ryan Freeman on your bar mitzvah. Love from your mom, your family and your friends.

Rebekah, I can't believe you're two. You're taking over my possessions but I think I'll keep you around. Big brother Joshua Bayer.

Robert & Lynn Rae announce the birth of their first grandchild Ethan Joseph, in Houston. Mazel tov to parents Robert & Kathryn Rae.

Mazel tov to Gideon Turk and Talia Schwartz on their graduation from the Rose Schwartz Nursery School.

Mazel tov to Norman & May Ross on their 60th wedding anniversary. All our love yesterday, today and tomorrow, from your children and grandchildren.



Mazel tov to Helen & Carl Isenberg on their 50th wedding anniversary. Love, Elaine, Ira, Sheri, Jack, Charlene, Russ and grandchildren.

Mazel tov to Faye & Sol Cohen on their 50th wedding anniversary on July 30. Love Howard, Donna, Marty and the grandchildren.

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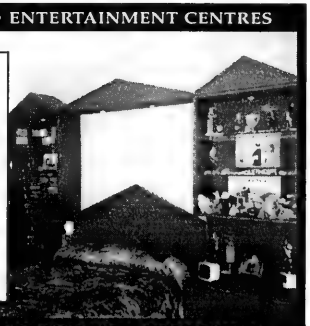

COFFEE TABLES • SIDE TABLES • FIREPLACES • FURNITURE REFINISHING • WALL UNITS • DINING ROOMS • BEDROOMS

Photo exhibit examines the art of aging gracefully

By CYNTHIA GASNER
Special to The CJN

TORONTO —Why do some older people develop a positive attitude in life despite numerous hardships and tragedies while others are withdrawn or sink into depression?

The answer to this question is the subject of an unusual exhibition titled, Life Journeys: An Exploration Through Images and Thoughts created by Irene Borins Ash.

Ash is a consultant on aging, a photographer, tapestry artist and writer. The exhibition includes more than 40 photographs of vibrant and functioning elderly people from all walks of life and social positions.

"Despite differences in gender, race, cultural, socio-economic and religious backgrounds, there was a commonalty – graceful aging," says Borins.

The exhibition, which is sponsored by Central Park Lodges, also features a short written component consisting of a summary of the ideas that Borins' subjects shared with her during their interviews.

Irene Borins Ash

She gleaned that, "Some people develop wisdom through service to the community, others through close contact with family and friends, some found that spirituality had helped them age, while others are connected to their particular religious community."

The exhibition runs until Sunday, Dec. 3 at the Bathurst Jewish Community Centre in the Koffler Loggia, 4588 Bathurst St.

Borins, 48, who has a degree in anthropology from York University and received a masters degree in social work from Yeshiva University, has worked at the Baycrest Centre for Geriatric Care, Providence Centre, and as a consultant on aging.

She is planning to work with groups in retirement residences and nursing homes helping seniors develop a healthy attitude to aging.

"I photographed some of my clients because I like the faces of elderly people," she says. "I put these photos on a shelf for five years."

The thought for the current exhibition began many years ago when she says, "I was impressed by many seniors who were creative, had active minds and were still leading rich meaningful lives.

While working on a paper she presented at the Fourth Global Conference of the International Federation on Aging in September 1999, she decided to add a visual perspective to the presentation. "I wanted to add life to my presentation."

The response to her presentation was very gratifying. After the conference, Borins began photographing many seniors.

"I began meeting incredible people – successful professionals, someone with an intellectual disability, some with physical disabilities, a homeless man, and others who all had a positive attitude to life in spite of numerous trials and tribulations that life inevitably presents.

"I have attempted to capture the essence of the person's being," she explains. "I believe that the show has political, social and multi-cultural relevance to all people, young and old."

Some of the personalities in the exhibition include, Doris McCarthy, a 90-year-old artist who was made an officer of the Order of Canada, Rabbi Gunther Plaut, senior scholar at Holy Blossom Temple and a companion of the Order of Canada, and June Callwood, one of Canada's most respected journalists and broadcasters, author and an officer of the Order of Canada.

Also in the exhibition are Ed Mirvish, well known entrepreneur and an officer of the Order of Canada and companion to the British Empire, and Etta Ginsberg-McEwan, the past director of social work at Baycrest Centre, a writer, activist speaker and co-ordinator of the Toronto Jewish Healing Project. For more information on Life Journeys, call 416-636-1880, ext. 269 or 270.

A graceful June Callwood

City of Vaughan — The City Above Toronto

REMEMBRANCE DAY PARADE

Residents of the Municipality are hereby asked to take note that the City of Vaughan's Annual Remembrance Day Parade, held in cooperation with Branch 414, Royal Canadian Legion (Woodbridge) will take place on Saturday, November 11, 2000. The parade will "form up" at Market Lane Square, in Woodbridge, at 10:30 a.m., local time, proceed westerly on Woodbridge Ave. to Wallace St., thence southerly on Wallace St. to the War Memorial for Service at 11:00 a.m. Following a brief Commemorative Service, those in attendance will proceed via the previously described route, back to Market Lane where the parade will disperse. Your participation is respectfully requested

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L.D. JACKSON, MAYOR — *JOHN D. LEACH, CITY CLERK*

City of Vaughan — The City Above Toronto

NOTICE OF ELECTION
AVIS ÉLECTORAL

2000 Municipal Election

N.B. **Ce document est également disponible en français au Bureau du Secrétaire, à l'Hôtel de Ville de Vaughan au 905-832-8504.**

When is the Election?
All qualified voters in the City of Vaughan are encouraged to vote on Voting Day: **MONDAY, NOVEMBER 13, 2000.** The voting places will be open at 10 a.m. and will close at 8 p.m. **SHARP!!** You are encouraged to vote before 6 p.m. in order to avoid congestion at the voting place.

If your name is on the Voter's List for the City of Vaughan you should have received a postcard showing the location in your area where you are to vote. If you do not receive this postcard by November 3rd, 2000, please contact the Clerk's Department at (905) 832-8504 for further information.

How many Candidates/Officers can you elect?
All voters are entitled to vote for:

Members of Council for the City of Vaughan
Mayor - one (1)
Local and Regional Councillor - two (2)
Councillor, Ward 1 - one (1)
Councillor, Ward 2 - one (1)
Councillor, Ward 3 - one (1)
Councillor, Ward 4 - one (1) *Acclaimed*
Councillor, Ward 5 - one (1)

York Region District School Board
Area 1 (Wards 1, 2 & 3) - one (1) Member
Area 2 (Wards 4 & 5) - one (1) Member

York Catholic District School Board
Area 1 (Ward 1) - one (1) Member *Acclaimed*
Area 2 (Ward 2) - one (1) Member *Acclaimed*
Area 3 (Ward 3) - one (1) Member
Area 4 (Wards 4 & 5) - one (1) Member

Member, le Conseil scolaire de district du Centre-Sud Ouest, Ward 5 - one (1) Member *Acclaimed*
Member, le Conseil scolaire de district catholique Centre-Sud Ward 5 - one (1) Member *No candidate nominated*

Who can vote?:
You may vote in the municipal election if you:
- are 18 years of age or older, or will attain the age of 18 years on or before Voting Day; are a Canadian citizen; and
- have resided in the City of Vaughan at any time between September 5, 2000 and November 13, 2000; or
- are an owner, tenant or a non-resident owner or tenant, of property in the City of Vaughan or spouse or same sex partner thereof, provided all other qualifications are met.

NOTE: CORPORATIONS OR LIMITED COMPANIES ARE NOT ELIGIBLE TO VOTE.

Remember: Note the location of your voting place shown on the postcard mailed to all voters.

Questions?
For further information, please call the Clerk's Department at (905) 832-8504.

First Published November 1, 2000

John D. Leach
City Clerk & Returning Officer
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Arts & Travel

Ballet dancer, 22, to perform in two roles this month

By KATHRYN KATES
Special to The CJN

TORONTO — Despite suffering two herniated discs three years ago, Jerusalem-born ballet dancer Avinoam Silverman will be performing in two ballets this month.

On November 11, Silverman, 22, will take to the stage of The Hummingbird Centre for the Performing Arts as Prince Ivan, the lead, in the National Ballet of Canada's world premiere of James Kudelka's magical one-act production of *The Firebird*.

He is also set to debut as Espada the matador, in the company's staging of *Don Quixote*, based on Miguel de Cervantes' tale of chivalry and adventure, running from Nov. 15 to 19 also at The Hummingbird.

In 1999, Silverman's budding career was interrupted when a serious injury caused two herniated discs. Silverman ceased dancing for four months and with gruelling dedication to rehabilitation gradually returned to his art within 10 months.

For *The Firebird*, Silverman will be joined by 40 dancers who will weave a story in motion based on a Russian folk tale. Kudelka and collaborator Santo Loquasto, incorporate spectacular sets and costumes inspired by Mayan style and a sprinkling of other cultures intertwined.

"Dancing is a very interesting art form. It is a difficult job, but it can be satisfying when you achieve something that is demanding, both mentally and physically.

"I think this challenge is appealing to me. Everyday I have to shape my body and learn techniques, and in many ways it never gets easier," says Silverman, a member of the corps de ballet of the National Ballet of Canada since 1997.

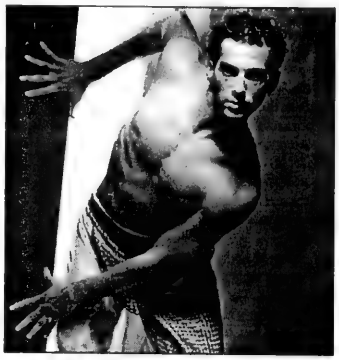
"I'm excited and nervous," he says about his upcoming major role. "I don't know if it really works, but I started to do a little bit of meditation to relax and get my mind focused.

"It can be difficult at times when there is turmoil in Israel and I'm in Canada. [I am] so far away and I can't take part in a situation that keeps changing. Sometimes, it affects my mood and makes it more difficult to focus on my rehearsal. I feel dancing takes me to a higher place, away from the harsh reality, where there are no guns or killing."

Silverman was into gymnastics until the age of 11, when he watched a jazz dance performance on television. He was smitten, and asked his mother if he could learn the craft. She suggested he learn the basics of ballet at a local school.

He continued his training in Jerusalem at The Rubin Academy of Music and Dance until he completed Grade 10. Knowing the English language, he wanted to study internationally, so he looked into schools in London, New York and Toronto.

"One of the directors of the Higher Rubin Academy, knew a teacher at the National Ballet School. This school was recommended because it had academic studies. I first came to the summer school and then got accepted into the school for grades 11 and 12," says Silverman.



Avinoam Silverman

"Eventually, I want to go back to Israel; I feel a very strong connection to my country. I want to give back what I've learned. I'm interested in choreography, maybe I will start a company of my own there."

To see Silverman in *The Firebird*, presented with Kudelka's *The Four Seasons* set to Vivaldi's baroque masterpiece, and in the full production of *Don Quixote*, call (416) 345-9595. Tickets are priced from $26 to $96 per show.

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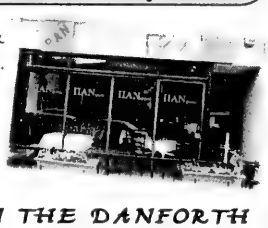

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Solomon's love poem dramatized

By BEN ROSE
CJN Staff Reporter

TORONTO — A new dramatization of *Song of Songs*, Sholom Aleichem's novella about star-crossed lovers, is a unique way to maintain Jewish identity and continuity, says Nathan Garnick.

Song of Songs will be dramatized for the first time, in Yiddish and English. It was adapted by Garnick, whose love in retirement is literature, particularly Yiddish folklore. Garnick said he wrote and performs in the play as a labour of love.

Often compared to the story of the ill-fated lovers in *Romeo and Juliet*, *Song of Songs* (*Shir Hashirim*) is part of Jewish Book Fair week. It will be presented at the Leah Posluns Theatre Nov. 12, at 1 p.m. and 7 p.m.; admission is $5.

The novella, which was started in 1909 and serialized in the New York Yiddish daily *The Forward*, is based on King Solomon's passionate love poem to Shulamit, his favourite wife.

Garnick encourages those who don't know Yiddish to attend the two-hour dramatization, in which he uses English inserts to explain the plot.

The story takes place at the beginning of the 20th century. A young man trying to break out of the shtetl to live a wider life outside unintentionally loses the young woman he loves because she has to stay behind. Ultimately, he unwillingly pledges to marry another.

"Sholom Aleichem doesn't tell us in his ending what happens to Shimek and whether Buzie, his lover, goes ahead with her unwanted marriage," Garnick says.

"Most people who know Aleichem as a humourist will be pleasantly surprised at the beauty and passion of his poems in their original Yiddish," he says.

Garnick has rewritten the novella, a monologue by Shimek, the teenaged lover, to create a play with Shimek and three other characters – Buzie, the young woman, and her father and mother.

Garnick himself plays Shimek, and Jeannette Stein, an English teacher at Wilmington Public School in North York, is Buzie. David Newman, a linguist and translator in city courts, is the father; Faye Zeidman, a librarian in Vaughan, is the mother.

Nathan Rosen, at the piano, provides music to suggest the passage of time and connect the scenes. The music is based on compositions by Yiddish and Israeli artists, including Vladimir Heifetz, Sholom Secunda, A. Saphir and M.M. Varshavsky.

"Our sages and commentators of the Talmud stress that it is not merely a love poem... but a duet of love between God and the people of Israel, he says of the original Shir Hashirim. For that reason, it was at one time included in the Haggadah."

The presentation is co-sponsored by The Friends of Yiddish and the committee for Yiddish of UJA FEDERATION.

Klezmer trio backs Tova at concert

TORONTO — Fresh from her performance last week at the Leah Posluns Theatre, Theresa Tova is performing again, this time along with New York's Waletzky Trio.

While much has been said about the Toronto-based Yiddish diva – who will be singing from her debut CD at this performance – little is known about the Waletzky Trio.

The Trio includes composer/pianist Joshua Waletzky; virtuoso violinist Deborah Strauss and guitarist/mandolinist Jeff Warschauer.

Waletzky is a filmmaker and a major player in the klezmer revival. He directed the now-classic film on pre-war Jewish Poland, *Image Before My Eyes* and was one of the original members of Kapelye, a pioneering klezmer revival band.

Strauss, a member of the Chicago Klezmer Ensemble, is considered one of the finest practitioners of traditional Jewish violin style today. She's also worked with Brave Old World, Yiddish singer Adrienne Cooper and with the Klezmer Conservatory Band.

Warschauer is known as one of the foremost exponents of the klezmer mandolin, as a unique innovator in the development of the authentic klezmer guitar style, and as an expressive Yiddish CD. His solo CD, *The Singing Waltz*, has received widespread critical acclaim.

All three have worked on Itzhak Perlman's PBS special *In The Fiddler's House*.

The Trio will be performing selections from their debut CD *Crossing The Shadows (Ariber Di Shotns)*.

The concert is Nov. 19, 8 p.m. at the Toronto Centre of the Arts, 5040 Yonge St. Tickets are available from TicketMaster 416-870-8000.

Eye on Arts

By Bill Gladstone

KORNUCOPIA OF COMEDY PAYS TRIBUTE TO MAX KORN

MC **Lou Eisen** and comics **Simon Menahem**, **Mike Cliff**, **Steve Brinder**, **Darren Frost** and **Anna Gustafson** pay tribute to the late psychologist and comedian **Max Korn** with The Kornucopia of Comedy, an evening of laughter and merriment. Korn's much-enjoyed Vilde Chayas evenings at the Bloor JCC had audiences rolling in the aisles.

Tribute to Max Korn

Tuesday, Nov. 14, 8:30 p.m. Yuk Yuk's, 2335 Yonge St. at Eglinton Avenue. Tickets, $20, are available from the Bloor JCC. Proceeds to go to the Building On campaign in the name of Max Korn. 416-924-6211.

* * *

Song of Songs: In celebration of A Thousand Years of Yiddish, the 24th annual Book Fair presents *Shir Hashirim* (Song of Songs), a love song by **Sholom Aleichem** derived from King Solomon's famous poem. The cast of this staged reading includes **Jeannette Stein**, **Nathan Garnick**, **David Newman** and **Favye Zeidman**. Music arranged and played at the piano by **Nathan Rosen**. Nov. 12, 1 p.m. and 7:30 p.m. $5. Leah Posluns Theatre. 416-636-1880, ext. 368.

* * *

Kumove at Israel's: Shirley Kumove, a longtime collector of colourful and expressive Yiddish phrases from Eastern Europe and North America, has compiled and published two collections of Yiddish sayings, *Words Like Arrows* and *More Words, More Arrows*.

She discusses her latest book at Israel's Judaica, 897 Eglinton Ave. W. Sunday Nov. 12, 8 p.m. Free admission, refreshments. 416-256-1010.

* * *

Music and Drama

• **Toronto Senior Strings** perform an afternoon concert of Vivaldi, Haydn, Delius, Levkovitch and Foote. Tickets, $12, available at the door. St. Andrew's Church, King St. W. at Simcoe. Thursday, Nov. 9, 2 p.m. 416-221-6090.

• Stage Centre Productions presents A *Man For All Seasons* by **Robert Bolt**. Adults $20. Fairview Library Theatre. Nov. 9 to 25. 416-229-5557.

• Cameo Productions presents *Miriam's Well*, **Aviva Ravel's** thoughtful play about Moses' sister. Non-members $10, members $6 in advance. Morris Winchevsky School, 585 Cranbrooke Ave. Friday, Nov. 10, 7:30 p.m. A "secular Shabbes ceremony" opens the evening. 416-789-5502.

• *Glenn*, a play about **Glenn Gould** by **David Young**, previews Nov. 11 and opens Nov. 15 (7:30 p.m.). Four actors portray the eccentric musical genius at four crucial periods in his life simultaneously. $35-$15. The Necessary Angel production of this acclaimed 1992 play runs to Dec. 9. Du Maurier Theatre, Harbourfront. 416-973-4000.

• Medina Theatre presents a staged reading of *Night of January 16* by **Ayn Rand**. The play has been classified as "romantic symbolism, dramatizing the conflict between independence and conformity… with the audience as jury." B'nai Brith Building, 15 Hove St. $5. Nov. 14, 8 p.m.

* * *

Film about Kurds: *A Time for Drunken Horses*, an Iranian film by **Bahman Ghobadi**, focuses on five orphaned siblings living in the snowy mountains of Iranian Kurdistan, and their struggle to survive. This Cannes Festival award-winner opens Nov. 10 at the Alliance Atlantic Cumberland and Bayview Cinemas. Subtitled.

* * *

At the Galleries

• The Fall Show of the Willowdale Group of Artists continues to Nov. 29. North York Central Library, 5120 Yonge St.

• Toronto's Own, an art exhibition featuring fascinating stories of the people of Toronto, continues to Nov. 25 at the Joseph D. Carrier Art Gallery, Columbus Centre, 901 Lawrence Ave. W. 416-789-7011, ext. 245.

• The Israeli Artists Group of Toronto presents an exhibition of original watercolours and acrylics by **Bilha Morgan** at the Rachel Restaurant, Bathurst Jewish Community Centre, Nov. 9 to Feb. 7. Reception, Wednesday, Nov. 15, 6 to 8 p.m. 416-221-2899.

• The Toronto Watercolour Society celebrates the colour red in a theme-based exhibition and sale. Ontario College of Art and Design, Outreach Gallery, 115 McCaul. Nov. 13 thru 25. Opening reception, Nov. 16, 5:30 to 7:30 p.m.

* * *

Poetry Reading: Adam Sol, author (and husband of **Rabbi Yael Splansky** of Holy Blossom Temple), reads from *Jonah's Promise*, his collection of poetry. Wednesday, Nov. 8, 8 p.m. Imperial Pub and Library, 54 Dundas St. E.

* * *

OMISSION

In last week's item on The Holocaust, A Cultural Perspective, a program featuring readings in English and Yiddish that took place last week, the name of teacher and storyteller **Ellie Moidel**, who read in Yiddish at the event, was omitted. We regret the error.

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Famous siblings balance diverse cultures

By JOYCE SINGER-D'APRILE
Special to The CJN

TORONTO — Last month, Jennifer Podemski, whose father is Jewish and mother is Saulteaux Indian, rocked the old Capital Theatre with 500 of her closest friends, at the launch of her new TV show, *The Seventh Generation*.

Podemski, 27, an award-winning TV and film actor (*Riverdale*, *Dance me Outside*, and *The Rez*) both co-produces and hosts the series, which features enterprising young native people from all walks of life.

Her sister Tamara, 23, a TV and Broadway star (*The Rez*, *Rent*), entertained the crowd with a rousing rendition of the show's theme song.

Jennifer, Tamara, and their sister Sarah, 18, grew up with their Israeli-born father Saul.

Jennifer was 14, Tamara nine, and Sarah four, when their mother Joanna, left Ontario. Saul never remarried, devoting his life to his daughters and running his own marketing business.

"To me, Jenny conjures up a young version of Lucille Ball, Tamara is your classic middle child, and Sarah is definitely the social butterfly," says Saul.

"Raising them, I really never had any difficulties in terms of culture, religion or anything related to that. The difficulties had more to do with being a single parent. I know it's unusual for the father to be doing what I'm doing, but it boils down to simply being a single parent, regardless of gender."

Their mother Joanna, who was in town for the festivities, said that she had begun to learn Hebrew during her time with Saul. She lives in British Columbia with her second husband, and has been actively involved in native peoples' issues.

In an earlier interview, Saul and his daughters talked about growing up with a unique cultural balancing act. They had just attended a cousin's bar mitzvah, and their grandfather, a Holocaust survivor, dropped by.

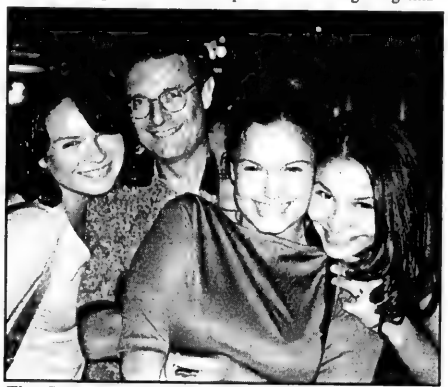
Until she converted, says Jennifer, she did not feel totally accepted within the Jewish community. But when she goes to an aboriginal function, "I can't move for about two hours.

"I'm literally mobbed. It's a community that accepts me as an actor. I know about 11 other Aboriginal Jews who are also actors, so I don't feel all that isolated.

"I'm not saying that I'm representing every aboriginal person. I represent me. But I'm not actually alone; having sisters is a support group. And having a supportive family on both sides – they love me no matter what."

Sarah, who lived in Israel for a year, has performed on *Goosebumps*, a popular children's TV program. "For me, it was easy to have Jewish people in my life, growing up with a Jewish father. All my friends are Jewish. I'm the youngest, so it's hard to remember my mother's influence on me."

Tamara says that her fiancé Darrell is also a native person. "We're getting married, and we're going to be raising children. He's become a part of our family. In the native belief system they have a respect for traditions."



The Podemski sisters with father Saul, (from left) Jennifer, Sarah and Tamara.

Tamara says,"These are generations who have survived…Whether it's the Jews, or the Indians…we are the survivors of all of those generations."

The Seventh Generation airs on APTN (The Aboriginal People's Television Network).

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Literary journal *Parchment* dedicated to Matt Cohen

By BILL GLADSTONE
Special to The CJN

TORONTO — With its dedicated editorial team, impressive roster of contributors, and growing list of paid subscribers, *Parchment*, the self-styled journal of contemporary Canadian Jewish writing, shows every sign of becoming a permanent part of our cultural landscape as it enters its 10th year of existence.

The journal is fatter than ever. The 9th annual edition, whose launch is scheduled for Nov. 12 at 11 a.m. at the Bloor JCC, weighs in at more than 200 pages. The annual gets enough submissions that its editorial team is considering publishing it twice a year. They are also contemplating putting out a "best of" anthology to celebrate Parchment's 10th anniversary in 2001.

"People don't realize it, but there's a very high proportion of Jewish writers operating in Canada, more so than in the United States," exudes *Parchment* editor Adam Fuerstenberg, a professor of English at Ryerson.

"It's just that, in the States, the Saul Bellows and the Philip Roths get a lot of attention. When you think how small our community is, the high number of Jewish writers who have become part of the Canadian literary canon is just incredible."

The upcoming *Parchment* is dedicated to the late Toronto writer Matt Cohen, whose last novel, *Elizabeth and After*, won a Governor General's Award. For those attuned to the demi-monde of Canadian-Jewish letters, the issue will contain some interesting surprises.

For example, historian Gerald Tulchinsky has contributed a short story, and so has Ken Sherman, who is known chiefly in literary circles as a poet and critic.

Continued on page 51

New initiative seeks to make theatre more accessible to children

BY ADAM BELLO
Special to The CJN

TORONTO — A new initiative encouraging children to experience live performance arts is being championed by two of the Jewish community's biggest proponents of the stage.

Theatre producer David Mirvish and celebrated Canadian actor Al Waxman have lent their support to the November launch of KidsNightOut.

The month-long program running February 2001 across Greater Toronto will allow children ages six to 18 to attend live performances free when accompanied by an adult at regular admission.

Waxman says the program provides a mutual benefit for children and local theatre alike.

"When I went to the Royal Alex as a child, I learned the magic of storytelling," said Waxman at the recent press conference and program launch at the Tarragon Theatre in Toronto.

"The theatre is always an attempt at storytelling, it does this more so than TV or movies. It is a magic, inspirational, experience that is truly uplifting."

Inspired by the New York outreach program Kids Night on Broadway, the KidsNightOut initiative seeks to enable 11,500 children to see live events for free – ranging from musical theatre, comedy, drama, classical and popular music, choral, and dance performance.

Undertaken by Arts & Communications of Toronto, the program currently spans 32 performance venues across the GTA, including Mirvish Productions, Roy Thomson Hall, Massey Hall, The Air Canada Centre, and The Pantages Theatre, amongst participating partners.

Tickets will be made available through event box offices, TicketMaster, and Ticket King. Information on the program will be made available through different mediums.

Following last week's release of the KidsNightOut program guide in the *National Post*, Starbucks Coffee will provide the guide through its locations until Nov. 15 in the GTA, and again in January. Other updates and additions will be available on the Internet at http://www. KidsNightOut.com.

Pictured (back row, from left) are Heather McGregor, executive director, YWCA of Greater Toronto; Barbara Hickey, executive director, Big Brothers of Toronto; Ken McCord, senior vice-president, Investment Strategy & Communication, AIM Funds Management Inc. Aldo DiGiovanni, executive director, Boys & Girls Club of Downtown Toronto. (Front row) three girls from the Boys & Girls Club of Downtown Toronto.

Addressing David Mirvish's support for the program, Waxman said "David's love for story telling was a motivating factor, and because of him, other children will love it too."

Mirvish, unavailable to attend the conference, said in a press statement "I never anticipated that live theatre would play such a large role in my life, or be the link in my memory to so many meaningful occasions."

Attending corporate sponsors at the launch readily echoed Waxman's and Mirvish's sentiments in praise of the program's merits.

"The objective is to encourage children to come out who could not normally have the opportunity," said Ken McCord, senior vice-president of investment strategy and communications, AIM Funds Management Inc.

"What we are trying to do is build a long-term relationship with this generation. A lot of the program's success will depend on reaching out to parents, grandparents, and friends to insure continuing vitality of performing arts in Toronto."

KidsNightOut's major sponsor, McCord announced that AIM Funds will also establish the Young Audience Development Fund. Providing a $15,000 grant, the sister program will allow both youths and adults from Big Brothers of Greater Toronto, YWCA (Greater Toronto), and Boys and Girls Club (Downtown Toronto) to attend theatre for free. The program will run until December 2001.

Other KidsNightOut sponsors include CHUM-FM and TicketMaster.

Turning to scheduled KidsNightOut events in the Jewish Community, the North Toronto Players will perform Gilbert & Sullivan's musical *Ruddygore* at the Leah Posluns Theatre on Feb. 9th through 11th, and 16th through 18th. The public may call for ticket at 905-727-2209.

"Leah Posluns has been very supportive to bring this idea forward and I believe it will help strengthen our presence in the Jewish Community," said Ed Van Zaig, a member of the 35-year-old community theatre group from North York.

"This will also provide a great way to encourage children to see the works of Gilbert and Sullivan."

Nina Wright, Chair of Arts & Communications, said the company had investigated other potential Jewish outlets for the February schedule, but only the North Toronto Players fell into the program period. She says other qualified organizations interested in participating in the program may apply by Jan. 15th.

Literary journal dedicated to Cohen

Continued from page 50

Another story comes from Zvi Harry Shuber, which translator Miriam Beckerman discovered in a forgotten anthology of Yiddish tales published three decades ago.

Other stories are supplied by Cynthia Holz and Norman Ravvin, both established writers with several books to their credit.

"We made the final selection of material last night," says Fuerstenberg, who worked on the final cut with prose editors Ruby Newman and Harriet Kravitz-Morris, and poetry editor Ruth Panofsky. "We thrashed it out and we settled on the last items."

Roughly one-third of the material submitted is good enough for publication, Fuerstenberg estimates. "It's amazing how often we agree. When you get something really good, there's no problem."

Contents of the new issue also include a segment of a play by young Toronto playwright Jonathan Garfinkle, a critical essay by U of T professor Michael Greenstein, a new poem by Malca Litovitz in honour of Israeli writer Aharon Appelfeld, and an interview with Appelfeld conducted by Newman and Kravitz-Morris.

"With some literary journals, a lot of disparate things get thrown together without a great sense of cohesiveness," says Kravitz-Morris, who lectures frequently to book clubs.

"There really is, in this case, a very strong community feeling to it. There's a sense that it is an intimate type of journal and that the contributors are bound together by common themes and, very often, a common language."

The members of the editorial team express delight that the journal attracts and showcases submissions by established writers. But they agree that *Parchment* is equally a forum for unpublished writers with talent. "We offer an opportunity for some young voices to be heard," says Newman. "It's often difficult for young writers to get published."

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No new money needed to fix health care: panelist

By DAVID LAZARUS
Staff Reporter

MONTREAL — Canada is doling out enough money for health care, but there is a better way of spending it, said the former head of Ontario's Health Services Restructuring Commission at a recent symposium.

"The idea that we're not spending enough money troubles me...We need to look at a better way of spending the money," said Peggy Leatt, now a professor in the faculty of medicine at the University of Toronto's department of health administration.

She spoke at the 37th annual André Aisenstadt Clinical Day held at the Jewish General Hospital, attended in large part by health-care professionals.

The original mandate of the Canada Health Act, which made health care accessible without charge to all Canadians, was to "ensure that all Canadians had a hospital bed," she said.

But since then, consumers' expectations have risen to include the belief that everything should be covered, Leatt said.

The health-care system should have a unified vision of where it is going and put the focus on primary patient care, but to date, she said, such a vision has not really existed.

The closest it has come to having a vision was at a meeting of Canada's first ministers earlier this year when they decided to distribute another $23.4 billion to the provinces for health care over the next five years, Leatt said.

At the time, the ministers' statement referred to the need for the health-care system to run in a cost effective and fair manner, the first time in Leatt's memory, she said, that such a term was used in the health-care equation, and the closest Canada has come to coming out with an actual vision.

Leatt said she was taken aback, however, that the media did not ask where the extra billions of dollars would actually be spent.

She said the problems with the health-care system include being fragmented, having a lack of accountability, and having too much emphasis on disease, instead of health.

These problems will not be solved by more technology, doctors, management or money, she said, but by adopting a truly integrated approach to health care.

An integrated system, she said, would provide a co-ordinated continuum, and could incorporate competitiveness into the health care equation.

Leatt cited six specific strategies based on the integrated model, which she said could be adopted by all the provinces.

They included more focus on the individual; making primary health care the priority; having more sharing of information (including ranking of hospitals and doctors); creating virtual networks that would focus on specific patient populations; and defining health care regions in terms of geographic or population boundaries in a much more precise way.

The experience in Ontario has been, in that regard, "appalling," she said.

The last strategy would be to monitor health services to make all levels of the system accountable.

Leatt's commission recommended a system-wide report card for Ontario that will likely be adopted by the provincial government, she said.

For all these changes to get under way, she said, the government must be willing to adopt the recommendations.

In the final analysis, however, the system will start moving forward by putting primary health-care at centre stage, and having health care consumers be an integral part of the public debate.

Leatt said that Canadians appreciate the fact that the Canada Health Act ensures universal access, comprehensive services, portability across the provinces, and the fact that it is publicly administered.

They also appreciate that health services in Canada rank very high compared to other developed nations, and that, generally, practitioners are dedicated and working in excellent health-care institutions.

Doctor's candid comments

By BEN ROSE
Staff Reporter

TORONTO — Ten percent of all heart attack victims are misdiagnosed in the emergency ward and sent home, says Dr. Ian Blumer in his book, *What Your Doctor Really Thinks* (Dundurn Press, Toronto).

This is one of a series of comments the Ajax internist makes about his colleagues. He acknowledges that most have their patients' welfare at heart, but writes that the ability of humans to err is why "I think a lot of mistakes do indeed come from physicians' laziness, and, at times, downright incompetence."

In his book, subtitled Diagnosing the Doctor-Patient Relationship, Blumer advises patients not to have doctors who are friends.

He also says that too many doctors depend on drug company representatives for their information, adding that he never talks to them.

Blumer presents a series of case histories, asks the reader to suggest a diagnosis after he lists the symptoms, and then gives the correct answer and the reasons for it.

On the way, he drops a lot of incidental information such as: no one ever caught a cold from a draft; there is no such thing as a cold in the kidney; and the term rheumatism by itself is meaningless.

A lot of people don't appreciate that rheumatoid arthritis usually strikes only young people and the opposite is true of osteoarthritis, he writes.

At a family barbecue, he warns, putting the cooked hamburgers back on the same plate the raw meat was on is inviting bacteria to strike.

Blumer, who grew up in Montreal, advises doctors to sit down when they are talking to patients. "If you stand up, the patients thinks you are in a hurry to get away."

One of his instructors in medical school was so insensitive, Blumer says, that he pulled up the sheets covering a young woman, exposing her naked body, and a resident pulled the sheets back down, to the annoyance of the instructor. "I wish I had the courage at the time to do that," he writes.

Most doctors don't like it when a patient asks for a second opinion, he writes, and questions whether patients would do that if they had to pay for the second opinion.

As an internist, he has to depend on referrals from other doctors, he says, and so he is meticulous in going over the symptoms of the patients sent to him.

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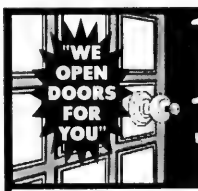

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30 CONDOMINIUM FOR SALE

Bath/Steeles, Lux. Townsgate condo. 2 bd, 2 bth. Prv. sale. $229K. Miriam 905-882-9251.

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30 CONDOMINIUM FOR SALE

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Extremely upgraded, *"fit for a Queen"*, high panoramic view from corner apt., updated "Celini" kitchen and pantry, tiled balcony, magnificent built-ins in master bedroom and den, California shutters, plush broadloom, 2 full baths, ensuite laundry, 2 car parking.

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35 CONDOMINIUM FOR RENT

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---

40 CONDOMINIUM FOR SALE OR RENT

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Luxury large 3 bedroom, 2 baths, second floor triplex available, Dec. 15th. **416-787-6886.**

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Bathurst/Briar Hill, very nice lrge. 1 bdrm. bsmt. apt., lndry., pkg., prof. person, nr. TTC. Refs. 782-2274.

34 Carscadden Drive is now accepting applications for our beautiful bldg. in a ravine setting. 1 & 2 bdrm. apts. avail. Dec. 1 & Jan. 1. Call 636-0137.

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631-9377 or 631-0388 - Super

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N. Miami Bch, 2 bdrm., Jan. 15 2½ mo. min., $1295 US/mo. 905-882-5474.

West Palm Beach, upgr., 2 bdrm, 2 bth, located on the Presidential Golf Course w/golf, tennis, din. rm. privileges. Gated comm., near shopping, downtn airport, Jan. 10-Apr. 10, 3 mos. min. Jack Keogh 516-622-3441.

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seeks ECE JK teacher knowledgeable in Hebrew Jan. 2001. Fax resume **905-771-1807.**

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330 OBITUARIES

Silbert, Edward - son of the late Freda and Isadore Silbert, brother of Gary Silbert, brother-in-law of the late Ruth (Bassin) Silbert, uncle of Dr. Ian and Fran Silbert & grand-uncle of Ryan Silbert. Passed away in Glace Bay, N.S., Oct. 4, 2000. He will be sadly missed by all.

330 OBITUARIES

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Monuments
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FREEMAN, Harvey - on Oct. 13, 2000, late of 31 Tichester Rd., #404.
SHERMAN, Irving - on Oct. 13, 2000, late of 1 Clark Ave. W., #1511.
JOLLEY, Harry - on Oct. 15, 2000, late of 20 Avoca Ave., #802.
HERMAN, Moishe - on Oct. 13, 2000, late of 268 Merton Ave., #207.
FROHLINGER, Justin - on Oct. 14, 2000, late of 11 Liptay Ave.
MLOTEK, Morris - on Oct. 14, 2000, late of 625 Avenue Rd., #301.
FREEDMAN, Helen - on Oct. 15, 2000, late of 645 Castlefield Ave., #209.
ROSENBERG, Sam - on Oct. 16, 2000, late of 2603 Bathurst St., #203.
BANKS, Pearl - on Oct. 15, 2000, late of 330 Spadina Rd., #1606.
FREILICH, Abraham - on Oct. 15, 2000, late of 55 Ameer Ave.
GROSS, Vera - on Oct. 15, 2000, late of 17 Ardmore Rd.
FIREMAN, Sam - on Oct. 14, 2000, late of 400 Walmer Rd., #1810.
KIPPEL, Greta - on Oct. 15, 2000, late of 3560 Bathurst St.
KIRSH, Faye - on Oct. 19, 2000, late of 2 Covington Rd., #303.
NAIMAN Arnold I. - on Oct. 21, 2000, late of 63 St. Clair Ave. W., #1402.
NAIMAN, Belle - on Oct. 20, 2000, late of 35 Canyon Ave., #1711.
ANDREWS, Gerald - on Oct. 21, 2000, late of 9 Clarence Sqr.
CANZER, Saul - on Oct. 22, 2000, late of 40 Homewood Ave., #109.
PRUZANSKI, Vera - on Oct. 22, 2000, late of 69 Dunvegan Rd.
FELDMAN, Jack - on Oct. 23, 2000, late of 3303 Don Mills Rd., #2303.
SHUSTERMAN, Jack - on Oct. 24, 2000, late of 1 Northwestern Ave.
KAMIEL, Sara - on Oct. 22, 2000, late of 8 Lomond Dr., #1103.
BRODEY, Dorothy - on Oct. 24, 2000, late of 645 Castlefield Ave., #216.
WEX, Louis - on Oct. 25, 2000, late of 135 Antibes Dr. P.H., #5.

BENJAMIN'S PARK MEMORIAL CHAPEL

SMITH, Molly - on Oct. 17, 2000, late of 3560 Bathurst St.
PALMER, Florence - on Oct. 25, 2000, late of 80 Chumleigh Cres.

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HEBREW BASIC BURIAL
TRADITIONAL GRAVESIDE SERVICE

330 OBITUARIES

BOKHAUT, Murray - on Oct. 23, 2000, late of 28 Fraser St.
RUBINSHTEYN, Shloyma - on Oct. 24, 2000, late of 4300 Bathurst St.
GOLDSTEIN, Alexander - on Oct. 24, 2000, late of 484 Coldstream Ave.
STEINBERG, Tibel - on Oct. 24, 2000, late of 1925 Steeles Ave. W.
CHTILGOIZ, Miriam - on Oct. 25, 2000, late of 555 Finch Ave. W.
MAHL, Estelle - on Oct. 25, 2000, late of 1925 Steeles Ave. E.
WEISS, Sandor - on Oct. 26, 2000, late of Prescott Crt.
MARCUS, Ettie - late of Oct. 26, 2000.
EINHORN, Mendel - on Oct. 27, 2000, late of 35 Yellowood Circle.
TOPASH, Abram - on Oct. 29, 2000.

Steeles Memorial Chapel

335 UNVEILINGS

The unveiling of a monument to the memory of the late
GOLDA KAZDAN ז"ל
will take place
Sunday, Nov. 12th, 12:30 p.m.
Bathurst Lawn Memorial Park
Lithuanian Farband Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ANSHEL ZYLBERMAN ז"ל
will take place
Sunday, Nov. 12th, 11:00 a.m.
Bathurst Lawn Memorial Park
Wierzbniker Society Section
Relatives and friends are invited to attend

336 CARD OF THANKS

The Family of the late
DR. WILLIAM P. BELL ז"ל
would like to thank all our family, friends and patients for their kind support during our recent bereavement. Such an outpouring of love and prayers from so many has helped to ease the sense of sadness and loss, and has given us much comfort.
We are very grateful for your kind expressions of sympathy and generous donations honouring Bill's memory.
The Bell Family

The Family of
REV. ALEXANDER GOLDSTEIN
שמואל יצחק בן משה דוד ז"ל
Thank all our family and friends for your comfort, support and kindness at our time of grief. Your generous donations honouring our loving husband, father and grandfather, are gratefully appreciated.

From the Family of the late
MICHAEL (MEYER) ORZECH ז"ל
We wish to thank our family and friends for their kindness and support and for honouring Michael's (Meyer) memory with cards, donations to worthy causes and for being here for us in these very difficult times. It is gratefully appreciated.
Michael (Meyer) Orzech Family

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Female, 5' 4", green eyes, attractive, intelligent, good natured, pleasant, easy to get along with, lonely, caring, seeks respected male, polite, sincere, and true, 55-65 yrs, for geniune relationship. **AD#1146**

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Female, down to earth, good natured, outgoing, enjoys sports, movies, dining out seeks male, 38-48 yrs, honest, outgoing, with similar interests for serious relationship **AD#1210**

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Female, 52 yrs, 5' 1", attractive, intelligent, slim, sense of humour, no dependent, trust, respect, monogamy and communication, most important, components, of a relationship seeks male, well groomed, non-smoker, emotionally and socially stable **AD#1270**

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Single Jewish female, 30 yrs, 5' 4", 120 lbs, professional, university educated, light brown hair, green eyes, enjoys biking, swimming, outdoor activities, dining and dancing, sports, seeks professional Jewish male, 30-45 yrs, good sense of humour mature, family oriented, strong Jewish values. **AD#1261**

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Single white male, 58 yrs, self employed, business man, fun to be with romantic, enjoys travelling, great conversation. quiet times, leisurely and brisk walks, movies, seeks female, romantic, attractive, easy to talk to, for a great time. **AD#1148**

ROMANCE FOR TWO
Single male, 58 yrs, white, self-employed businessman, romantic, enjoys, quiet times, travelling, great conversation, movies, seeks female, 48-54 yrs, with a great sense of humour, who enjoys travelling, walks and good conversation. **AD#1148**

SPIRITUAL AND SENSUAL
Single female, mother of two, early 40's, divorced, very spiritual, sensual, into personal evolution, romantic and playful, seeks male, with similar interests and quality who is familiar with Deepak Chopra and Neil Donald Walsh. **AD#1167**

SWEET AND SINCERE
Female, 41 yrs, 5' 1", slim, long brown hair, green eyes, has 2 kids, loves the outdoors, movies, day trips, casual dinners, seeks male who is sweet, sincere, loves life, successful at work and who knows how to have fun **AD#1447**

LOVELY LADY
Single Jewish female, 41 yrs, attractive, fun loving, intelligent, professional, 1 dependent, enjoys dining and dancing, sports, hiking, good sense of humour, seeks male, non smoker, honest, professional, with similar interests **AD#1123**

LOVE & LAUGHTER
Single female, 52 yrs, attractive, intelligent, slim, 5' 1", no dependents, good sense of humour, lives in the Toronto area, wide variety of interests, seeks male, well groomed, non smoker, emotionally stable, kind, gentle. **AD#1076**

LET'S CONNECT
Professional female, 5' 2", pretty, classy, petite, enjoys music, theatre, travelling, walking, small pets, and ocean, seeks unattached, Jewish Canadian male, but not religious, 54-60 yrs, over 5' 8", healthy, handsome, educated, established and secure, with same interests and qualities **AD#1179**

A WONDERFUL LIFE
Single Jewish female, 5' 5", blonde, blue eyes, attractive, fit, stylish, accomplished, confident, adventurous, active, no children, traditional and conventional, seeks male, 38-48 yrs, who's somewhat cultured, charismatic, fit, stylish, witty, social, family man, humourous, enjoys outdoor, as lover, soulmate and friend. **AD#1492**

FRIENDSHIP
Single mom with one daughter, 41 yrs, 5' 6", slim, very attractive, warm friendly, enjoys great conversations, long walks, love children and dogs, seeking professional male, 40-45 yrs,

HOPELESS ROMANTIC
White South African male, 1939 model, 5' 11", 160 lbs, slim, blue eyes, healthy, young, casual, down to earth, seeks female, caring, humourous, good personality, physically/emotionally stable, and financially secure. **AD#1220**

READY FOR LOVE
Single male, professional, 46 yrs, handsome, outgoing, nice guy, wide variety of interests, seeks female, intelligent, sensitive, stable, ready for a serious mature relationship. **AD#1166**

FAMILY ORIENTED
Traditional Jewish male, 51 yrs, 5' 7", dark hair, green eyes, not overweight, recently divorced, with 3 children, 1 living with me, honest, humourous, type B personality, seeking attractive Jewish female, 35-40 yrs, intelligent, slim, non smoker, traditional values, and children are welcome. **AD#1269**

I LIVE IN BARRIE
Divorced businessman, 40 yrs, part-time Dad, humourous, social drinker, in Toronto weekly, enjoys skiing, travelling, dining and activities with kids, seeks female, 31-39 yrs, good looking, slim, active, loving, nurturing, enjoys boating, water skiing, to share dreams and ambitions with **AD#1163**

HEART OF GOLD
Single white female, 34 yrs, good hearted, sincere, easy to get along with, seeks female, nice, sincere, good sense of humour, good conversationalist, loves to socialize. **AD#1287**

GIVE ME A CALL
Single male, 6' , brown hair, brown eyes, educated, enjoys dining and dancing, movies, sports, outdoor activities, good conversation, seeks female, seeks Jewish female, 29-35 yrs, for loving relationship. **AD#1439**

yrs, over 5' 10", with similar interests for friendship. **AD#1338**

PETITE AND SLIM
Single female, 33 yrs, petite and slim, attractive, educated, professional, down to earth, good sense of humour, seeks male, 32-40 yrs, respectful, kind, handsome, intelligent, good sense of humour, able to share his emotions **AD#1084**

SMILES & LAUGHTER
Widowed, Jewish female, humourous, cute, petite, intelligent, artistic, secure, auburn hair, brown eyes, enjoys bridge, music, the theatre, long walks, movies, seeks Jewish male, 58-68 yrs with similar interests **AD#1612**

LOOKING FOR A COMPANION
A very pretty , very well educated modern Orthodox lady, who loves Israel, seeks a successful, emotionally secure man of around 50 years, of age, for friendship and companionship. **AD#1658**

SERIOUS INTENTIONS
Single female, Jewish professional, kind, active, creative, honest, seeks Jewish male, 38-45 yrs, intelligent, easy going, slightly adventurous, with a winning smile. **AD#1287**

L'CHAIM
Single Jewish female, attractive, vivacious, 5' 5", long brown hair, brown eyes, fit, kind, sincere, fun to be with adores, her Jewish heritage, seeks male, Jewish, 40-55 yrs, handsome, established, non smoker, kind, fun loving, traditional values. **AD#1031**

A BIT SHY
Widowed female, secure, independent, self sufficient, a wide variety of interests, seeks male, nice, kind, romantic, with similar qualities and interests. **AD#1437**

ARE YOU AVAILABLE
Divorced Jewish physician with a great sense of humour and eclectic tastes, seeks an emotionally available Jewish professional man aged 50 or over fora possible long term relationship **AD#1436**

SEEKING LOVE
Single female, beautiful, values intimacy, kindness, music "touches my soul",

LASTING RELATIONSHIP
Jewish male, 46 yrs, look younger, cute smile, university educated, employed, full time, professional, with good manners, enjoys dining, movies, sports events, hiking, nice parks, and walks around downtown, seeks attractive Jewish female, 33-41 yrs, for casual datin leading to lasting relationship. **AD#1264**

SEEKING SOULMATE
Single white male, 58 yrs, romantic, self-employed, professional, enjoys travel, movies, good conversation, quiet evening, seeks female with similar qualities and interests. **AD#1216**

LET'S CONNECT
Single male, Jewish, 39 yrs, professional free-lance writer, lives in the north, Toronto area, enjoys baseball, jogging, movies, sports, travel, biking, seeks female with similar qualities and interests. **AD#1641**

GOOD TIMES AHEAD
Single male, professional, 52 yrs, active fit, 2 university aged children, enjoys politics, art, adventure, travel, seeks female Jewish with similar interests and qualities. **AD#1415**

CAPABLE OF LOVING?
40 year old business owner, who lives in Barrie, who loves life and has a creative sense of humour, seeks a slim, good looking and active woman, who is capable of loving and nurturing and accepts the same. **AD#1523**

SPECIAL PERSON
Single male, 48 yrs, professional, honest, sincere, romantic, non smoker, enjoys sailing, skiing, biking, photography, dining and dancing, travel, seeks female, 38-50 yrs, non smoker 5'2" - 5' 6", with similar interests. **AD#1408**

believes in love. Seeks male, 50-65 yrs, established, secure, and enjoys travel. **AD#1235**

SPEND A LIFETIME
European born lady, seeks a friend to spend her life with. She enjoys walking, dancing, dining out, watching television and nice evenings. **AD#1423**

LOVELY LADY
Single female, mid 50's, attractive, intelligent, energetic, seeks interesting and outgoing male She enjoys music, movies, dining and dancing **AD#1341**

SEEKS NON-SMOKER
Single, attractive and intelligent lady seeks a man between 62 and 70 yrs, who is honest, caring, established, and a non-smoker to share life with. She enjoys travel, theatre, dining and quiet evenings. **AD#1030**

HONEST A MUST
Single female, Chomier Shabbst, 5' 4", 42 yrs, blue eyes, brown hair, voluptuous, sensual, fun loving, seeks male over 5' 9", Chomer Shabbst, emotionally and financially stable and good sense of humour. She enjoys travel, the theatre and boating. **AD#1493**

CUTE & EDUCATED
Cute, auburn haired widow, seeks a kind, sincere, loving man, between 56 and 57 yrs. She likes theatre, walking and bridge, is humourous, petite, has brown eyes, university educated and secure. Likes all of life's pleasures. **AD#1527**

LET'S LOVE AGAIN
Single professional female, 52 yrs, European background, speaks Hebrew, down to earth, family values, seeks male 50-58 yrs with similar qualities and interests for serious relationship She enjoys travel, dining and dancing, movies, and the theatre **AD#1407**

CLASSY LADY
Divorced Jewish female, classy, attractive, late 40's, slim, non smoker, fun loving, intelligent, no dependents, good sense of humour, and a wide variety of interests, seeks male, 48-63 yrs, intelligent, Jewish, professional, honest and financially secure **AD#1286**

LET'S CHAT
Single female, professional, pretty, petite, red hair, enjoys music, movies, travel, fine

SERIOUS INTENTIONS
Single male, 35 yrs, professional, 5' 8", very fit, handsome, kind, young at heart, spiritual, enjoys nature, the theatre, world traveller, family life, capable, open minded, and loves to have fun. **AD#1585**

ROMANCE ON THE HORIZON
Single male, 52 yrs, young looking, fit, 5' 10", 175 lbs, brown hair, brown eyes, slim to medium build, good listener, enjoys sports, movies, dining and dancing, long walks, romantic evenings, seeks female who's affectionate, passionate, romantic, down to earth, humble, and open minded. **AD#1488**

MAN OF THE WORLD
45 yr old male, sexy and attractive, conservative, off shore stock trader, Toronto native, lived in Israel a lot, seeks a person with similar qualities, for a good relationship. **AD#1618**

SERIOUS INTENTIONS
Single Jewish male, 45 yrs, 5' 7", medium build, university educated, humourous, adventurous, sensitive, non smoker, health conscious, family oriented, seeks female with similar qualities and interests. He's a nature lover. **AD#1058**

SUNSHINE ON MY SHOULDER...
Single male, musician singer-songwriter, enjoys sporting events, music events, movies, restaurants and dancing, seeking female, who's down to earth, outgoing, someone I can get along with, for a positive long term relationship. **AD#1548**

ROMANTIC AT HEART
Single male, 61 yrs, business professional employed, active, outgoing, enjoys, dining and dancing, fine wine, romantic evenings, seeks female, active, attractive, classy, well groomed, for possible long term relationship. **AD#1561**

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wine, art galleries, musicians, seeks male, 54-65 yrs, kind, successful, good sense of humour, educated **AD#1191**

AN EXCEPTIONAL COMPANION
Single female, professional, 45 yrs, 5' 7", slender, attractive, modest, stylish, tasteful, non smoker, generous and sincere, seeks Jewish male, 50+ yrs, with substance and integrity. She enjoys art, travel, life, love and laughter. **AD#1141**

STYLE & CLASS
Single Jewish female, 29 yrs, beautiful, seeks male, 30-45 yrs, professional, university educated, outgoing, good sense of humour, respectful, honest, with a sense of style and class. She enjoys sports, movies, community and cultured events art, dining and dancing. **AD#1260**

LOVES LIFE
Single female, 50'ish, 5' 7", blue eyes, professional, confident, intelligent, fit, fun loving, easy on the eyes, no excess baggage, good sense of humour, seeks male, warm, affectionate, who's able to share his emotions. She enjoys the theatre and travel. **AD#1113**

FRIEND AND COMPANION
Widowed female, 5' 6ñ"-5' 7", 130 lbs, red-dish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend **AD#1105**

FRIEND AND COMPANION
Widowed female, 5' 6ñ"-5' 7", 130 lbs, red-dish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auc-

SERIOUS RELATIONSHIP
Self employed, male, 40 yrs, 5' 10", 170 lbs, short hair, lives in Thornhil, enjoys movies, dancing, dining out, comedy shows and more, seeks female, 30-37 yrs, who's interested in a serious relationship. **AD#1057**

FRIENDS 1ST
Single Dad of 2 children, professional, employed, well groomed, enjoys movies, theatre, dining and dancing, the outdoors, seeks single female, single mom's welcome, medium height and build, strong Jewish values **AD#1584**

TIRED OF BEING ALONE?
Widowed male, 54 yrs, 5' 7", very fit, handsome, 5' 7", attorney, kabalist, cultured, scholar, author, poet, world, explorer, public speaker, financial whiz, seeks female, to be my soulmate, for everlasting relationship. **AD#1592**

CARING RELATIONSHIP
Professional male, 67 yrs, active, easy going, enjoys the outdoors, fishing, gardening, cooking, classical, music and reading, seeks attractive, slim female, who's down to earth, unpretentious, non smoker, with similar interests, for reciprocal caring relationship. **AD#1404**

LOVE TO TRAVEL
Young, 60 year old male, educated, semi-retiree, healthy, active and secure, seeks slender female, for permanent relationship, who has no commitment, that would interfere with winters in the sun or European adventures. **AD#1380**

OLD FASHIONED VALUES
Single male, 47 yrs, conservative looking, good sense of humour, enjoys dancing, old movies, country drives, seeks female, late 40's, to early 50's, does not have to be slim, single mom's okay, very down to earth. **AD#1327**

tions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend. **AD#1105**

ARE YOU OUT THERE
Female, seeks non smoking male in his 40's, who's intelligent, secure, active, and has a sense of humour. **AD#1037**

COMPANIONSHIP
Female, attractive, slim, tall, energetic, intelligent, spiritual, seeks unattached male, for companionship **AD#1263**

SWEET AS HONEY
Single Jewish female, late 20's, attractive, fit, auburn hair, green eyes, educated, employed, traditional values, strong cultural beliefs, with a zest for life, enjoys dining and dancing, romantic adventures, seeks professional Jewish male, 30-45 yrs, for possible long term relationship. **AD#1259**

FRIENDS 1ST
Single mom of 2 children, 38 yrs, attractive, spontaneous, adventurous, from Israel, enjoys movies, travel, loves children, pets, seeks male, 38-45 yrs, with similar interests and qualities **AD#1450**

DOG LOVER
Divorced Jewish female, 36 yrs, 5' 4", slim, optimistic, insightful, idealistic, social, conscious, appealing, seeks male, 34-48 yrs, who's stable, must be humourous, has eclectic interests, in terms of films and music, enjoys exercise and loves dogs **AD#1489**

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FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, 5' 8", husky build enjoys the theatre, movies, dining and dancing, travel, music, long walks, good conversation, seeks female, 28-39 yrs, single mom's okay too! with similar qualities. **AD#1567**

FRIENDSHIP FIRST
Handsome professionally employed male, 46 yrs, university educated, ambitious, romantic, affectionate with cute smile, enjoys music, concerts, dancing, movies, sporting events, scenic drives, walks, nice parks, seeking attractive young lady, 32-42 yrs, for casual dating leading to lasting relationship. **AD#1012**

LET'S GET TOGETHER
Single male, seeks female, down to earth, easy going, for possible long term relationship. **AD#1462**

NO STRINGS
Single male, late 50's, physician, enjoys music, reading, working out, seeks female, 30-40 yrs, attractive, quiet, cultured, for long term mutually satisfying relationship with no strings attached. **AD#1006**

CANDLE LIGHT AND WINE
Single male, professional, employed, enjoys sports, dining and dancing, fine wine, seeks female, intelligent, outgoing for loving relationship. **AD#1162**

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Israeli swimmer sets world records at Paralympic Games

CJN News Services

SYDNEY, Australia — Israel may be an also-ran when it comes to the Olympic Games, but they're among the best in the world when in comes to competition at the Paralympics.

Last week, Israel finished 37th among 128 participating countries at the Paralympic Games in Sydney, Australia. Swimmer Keren Leibowitz led the Israeli team with three gold medals and three world records while other athletes snagged two silver medals and one bronze.

Leibowitz, 27, set world records in the 100-metre freestyle (1:10.25), the 50-metre freestyle (31.85) and the 100-metre backstroke (1:18.60) en route to her medal haul.

Zeev Glickman, 42, captured the silver in table tennis, defeating a German opponent by scores of 21:17, 14:21 and 21:17.

Doron Sheziri, a 33-year-old leg amputee, won a silver in shooting (rifle, prone position), scoring 691.1 points, half a point behind the Swedish gold medalist.

Yoav Kenzi won a bronze medal in the long jump.

In other results, Izhar Cohen, a 38-year-old blind swimmer, took fourth place in the 50-metre freestyle event while Roni Bolotin, 44, a leg amputee, was ninth in the 100-metre butterfly.

In sailing, the Beit Halochem Tel Aviv sailing team finished eighth overall.

Itzik Memistelov, who swims using one arm, set a world record of 1:12.18 in the heats for the 50-metre freestyle, but he tired in the finals and finished sixth, three seconds slower than his record time.

Leibowitz, like 25 of the 35 athletes on the Israeli team, is an Israel Defence Force (IDF) veteran. She suffered a back injury during an officer training course and despite several operations, she remains paralyzed in her lower limbs. Confined to a wheelchair, she was enjoying recreational swimming at the Beit Halochem facility in Tel Aviv when a trainer suggested she consider competitive swimming.

She took up his offer and since that time she's been top in her events. She told the *Zahal (IDF) Disabled Veterans Magazine* that she considers sports training a wonderful method of physical rehabilitation. Disabled athletes train as hard as able-bodied athletes and are at least as motivated, she said.

Leibowitz trains six to seven hours a day at Beit Halochem's Tel Aviv facility. Beit Halochem is a sports, rehabilitation and social centre for disabled IDF veterans and their families.

All Israel's medal-winners are members of Beit Halochem Tel Aviv.

Israeli athletes participated in 10 sports at the Sydney Paralympics: volleyball, swimming, sailing, shooting, table tennis, riding, athletics, power lifting, fencing and tennis.

"This is my first trip to the Games," Leibowitz said prior to the competition. "Aside from hoping to achieve my highest level yet, I know that I am representing Israel and that adds another dimension to the pressure and excitement that the event holds for me."

Hagai Zamir, a member of Israel's volleyball team, participated in his seventh Game. "In my opinion, it is a privilege and an honour," he said.

"We practice all year round. Our motivation stems primarily from the great pleasure to be derived from physical activities. The competitive aspect is merely added value. Of course, we all like to win and we are proud of our achievements at the international level as well."

Roni Bolotin, chair of the technical committee of the Israel Sports Association for the Disabled, the organization that co-ordinated the Israeli participation in Sydney, said the 2000 Paralympics marked the first time the government of Israel, through the ministry of science, culture and sport, funded the athletes' participation.

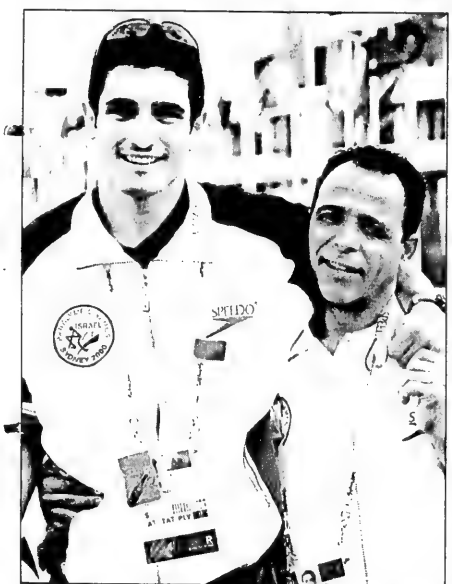
Israel boasts a long and successful history in the Paralympic Games. Israelis brought home 29 medals, including eight gold, from the first Games, held in Rome in 1960.

In 1968, Israeli hosted the Games and more than 800 athletes participated. Israelis won 61 medals, including 18 gold. Israel also won the year's Wheelchair Basketball Games World Championships in both the men's and women's categories.

Other highlights include a first place finish for the volleyball team in 1976 and a gold medal for the wheelchair basketball team at the 1980 World Championships in Holland.

The Paralympics in Sydney were the biggest disabled games yet with more than 4,000 athletes, 200 staff and 10,000 volunteers participating.

A Canadian group, Aid to Disabled Veterans of Israel – Beit Halochem, provides support and raises funds for the Israeli organization. It can be reached at 416-787-8950.



Bronze medalist Yoav Kenzi (left) with unidentified friend [Amelia Whitaker photo, courtesy of Australian Jewish News]

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Maxie Berger remembered as one of boxing's immortals

By DAVID LAZARUS
Staff Reporter

MONTREAL — Boxer Max (Maxie) Berger, one of the most colourful figures in Canadian sports history, has died at age 83 after a decade of declining health.

Berger is remembered as one of those romantic, legendary sports figures who could have come straight out of Damon Runyan novel.

The Montrealer found success during the heyday of professional boxing in the 1930s and 1940s, starting out at the amateur level at the local YM-YWHA and winning a Canadian silver medal at the British Empire Games.

It was as a professional fighter, though, that Berger was widely renowned, meeting in the ring some of the most famous boxers in the United States.

He competed in well over 100 lightweight and welterweight pro fights, and became Canadian Welterweight Champion.

His first professional loss, in February 1942, came against then-welterweight up-and-comer Sugar Ray Robinson, an eventual boxing legend, before a crowd of 10,000 at Madison Square Garden in New York City.

According to a write-up on the fight in the *Gazette*, Robinson had his work cut out for him.

"Berger's first-round performance was just the style to match Ray's big guns," the newspaper account said. "Maxie danced around, made Ray miss a dozen times, and then countered with short lefts and an occasional right."

Berger went on to take on five other welterweight champions during his professional career, which ended in 1944.

Besides being inducted into the Y's sports Hall of Fame, Berger also joined the ranks of the Canadian Boxing Hall of Fame in 1982.

According to Berger's nephew, Sid Singer, his uncle was a guy who loved to live "in the fast lane" but never lost the common touch. He was a lover of life and man-about-town who never let fame go to his head.

Until his final years, Singer recalled, he could not accompany his uncle anywhere without him being recognized, his face an unmistakable pug's mug.

"You took one look at him, and you knew he had the face of a fighter," Singer said.

He was also a man, his nephew added, who was humble to the core, ready to engage anyone in conversation, but in general, reticent about his boxing career exploits.

"I couldn't go anywhere with him without being stopped," Singer said. "He would stop and talk to people. People just loved him. He was a very giving guy. There wasn't a mean bone in his body."

Few boxing fans are aware of it, but after his boxing career, Berger entered the custom-made shirt business and eventually embarked on a successful career as a stockbroker.

He was also involved in Jewish community endeavours, such as the Knights of Pythias and the now defunct Dalse Welfare Club.

Berger had no children, and was predeceased by his wife, Lucille.

He is survived by siblings Philip and Sally, and by many nieces and nephews.

Recommended Reading

Fiction

• **By a Frozen River: The Short Stories of Norman Levine,** L&OD (Imprint of Key Porter), $21.95 SC

An enjoyable collection of stories by one of Canada's foremost writers with a unique understanding of the human psyche.

• **Only Yesterday** *by S.Y. Agnon*, Princeton University Press, $55.95 HC

The Israeli Nobel laureate's masterpiece appears in English for the first time. Translated by Barbara Harshav.

• **The Pillars of Solomon** *by Jon Land*, Tom Doherty Associates, $34.95 HC

A suspenseful and fun read set in the Middle East.

The Doctor's House and Other Fiction *by Cary Fagan*, Stoddart, $24.95 SC

"A very, very fine short-story writer." Timothy Findlay.

Non-fiction

• **Montreal of Yesterday: Jewish Life in Montreal 1900-1920** *by Israel Medres*, Vehicule Press, $19.95 SC

An important document of Canadian social history by an accomplished journalist. Translated from the original Yiddish by the author's granddaughter, Vivian Felsen.

• **Ghost Children** *by Lillian Boraks-Nemetz*, Ronsdale Press, $13.95 SC

This work of poetry explores the spiritual and psychological losses suffered by child survivors of the Holocaust.

• **Maimonides' Empire of Light: Popular Enlightenment in an Age of Belief** *by Ralph Lerner*, University of Chicago Press, $55.95 HC

An easy-to-read and valuable reference for those interested in gaining some understanding of medieval Jewish thought and Maimonides in particular.

• **God Whispers: Stories of the Soul, Lessons of the Heart** *by Karyn D. Kedar*, Jewish Lights, $24.95 SC

Episodes from the lives of ordinary people, their joy and their suffering, presented in a way that enriches the soul and shows there is meaning and purpose in life.

Children

Ages four and up

• **More Maggid Stories for Children** *by Chaviva Krohn Pfeiffer*, Mesorah Publications $23.99 HC

Wonderful, heartwarming stories told by the daughter of the renowned Rabbi Paysach Krohn. A sequel to the successful first volume. Illustrated by Norman Nodel and Tova Katz.

• **The Demon's Mistake: A story from Chelm** *by Francine Prose*, Greenwillow Books (imprint of Harper Collins), $23.95 HC

A new and humorous tale that echoes the old world but is perfect for modern, urban society. Illustrated by Mark Podwal.

• **A Journey to Paradise and Other Jewish Tales** *retold by Howard Schwartz*, Pitspopany $24.95 HC

A remarkable collection of international Jewish folk stories told by a winner of several prestigious literary awards. Illustrated by Gior Carmi, whose work has appeared regularly in the *Wall Street Journal* and the *New York Times*.

Recommended Reading appears monthly. This list is prepared by Atara Beck of Israel's Judaica Centre.

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1 garlic clove, minced
1/4 cup yellow onion, peeled and finely diced
1/4 cup tomato, finely diced
1/4 cup green pepper, finely diced
1 tsp. dried oregano
salt and ground black pepper to taste
1 lb. lean ground beef
1 egg
3 tblsp. olive oil
2 large onions, peeled and thinly sliced

Combine garlic, diced onion, tomato, green bell pepper, and oregano. Add salt and pepper, and mix well. Cover and set aside.

Combine ground beef, egg, salt, and pepper. Shape into eight 4" flat patties. Place spoonful of vegetable filling in centre of one patty, top with a second patty, press down firmly, and shape into a round, pinching sides together. Repeat with the remaining patties. Brown patties 5 min. on each side. Sauté onions in separate pan and serve on patties.

About Teens

Dear Karilani,

I'm so disappointed! I've applied to four different clubs at my school, and I've been rejected by all of them. I've spoken to my teachers about it, but all they say is, "Oh well, there's always next time." I'm not sure how to overcome my frustration, and I really want to be in a club. Any suggestions?

Frustrated

Dear Frustrated,

Start your own club! It may seem like a pretty far-fetched idea, and it definitely takes guts, but it can really pay off. Think of something that you and some of your friends are interested in – pottery, jazz, writing, whatever – and form a group. Ask a teacher you like to help you get a classroom in which you can meet before or after school. Put up notices on bulletin boards. Make sure people know when and where your club meets.

And here's another suggestion: Don't make people apply! You don't want to be a source of frustration for other people. Make it known that your club is not exclusive and whoever wants can join.

If you don't want to start your own club, try looking around for clubs and extracurricular activities outside of your school. Look for activities that you don't have to apply for and that are specific to your interests. This will bring you outside the boundaries of school and will increase your choices.

If you're set on getting involved in something in school, you could bring in some of your skills from outside school. For example, let's say you really like painting. You could start making paintings that all follow a certain pattern or idea. It could be something people care about, such as the Earth, or a style, such as impressionism.

Once you've compiled a certain amount of your artwork, you could suggest to a teacher or your student council president that your school have an art exhibit with completely student-made artwork. You could organize it. Get other students involved. Ask them to submit some of their artwork and give each student a display case.

This would take a lot of organization on your part, but it could also be a lot of fun!

I hope these suggestions have been helpful and that you overcome your frustration. Good luck!

Karilani is actually three girls in high school. The drawing is a fiction. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

The Canadian Jewish news

Crossword Puzzle

"Funny Fraternity"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

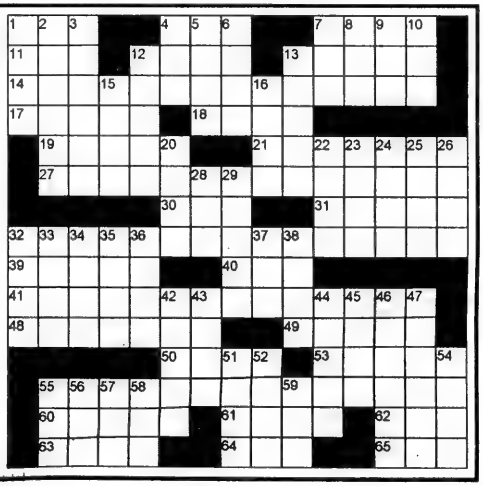
Across

1 Michigan's Sander Levin, e.g.
4 WKRP's Nessman
7 Word with teshuva or tephilah
11 "We ___ the World"
12 Wolf, in Oaxaca
13 Site of Abba Kovner's 1943 uprising
14 32-across film of 1931
17 Ravi Shankar's instrument
18 Show contempt
19 Chocolate substitute
21 Mystic's Judaism
27 32-across film of 1937
30 Seine makeup
31 Set ___ (try to snare)
32 Stars of this puzzle
39 Bob Woodward book about John Belushi
40 Ending for pamphlet
41 32-across film of 1930
48 Helmsman
49 Play matchmaker
50 Moving vehicles
53 Israeli Prime Minster, 1974-77 & 1992-95
55 1950s TV show starring one of 32-across
60 Joan Rivers' late ex
61 Holocaust writer Welt
62 D following
63 Very, in Vienna
64 Roseanne ex
65 Part of DOS

Down

1 Shofar sources
2 Beethoven work
3 Group of five
4 Hollywood's Myrna
5 Wanes
6 "Duck ___" (32-across film of 1933)
7 Word with loony or recycling
8 Brew
9 Part of Q & A
10 Vegas go-with
12 Bad Brown of song
13 Word with aqua or curriculum
15 Sea
16 Turban-wearer, often
20 Boxer Buddy
22 Spoiled one
23 A mikvah is a ritual one
24 Mediterranean port
25 "Good Times" producer Norman
26 Nile worry
28 Levy, perhaps
29 Latke ingredient, informally
32 Used to be, poetically
33 Clue
34 One of five greats
35 Enthusiastic hand-raiser's cry
36 ___ Sheni (rare month)
37 Actor Stephen of "The Crying Game"
38 Mythical beasts
42 Fulcrum topper
43 Ending for pluto
44 Lieberman colleague from Massachusetts
45 And so on
46 *A Price Above* ___ (Zellweger film)
47 Looking sharp
51 Duma vote
52 The Haftorah, usually
54 Says no to, slangily
55 "Got it!"
56 Keats work
57 "Oy vey!"
58 Shapiro had to pass it
59 Einstein's birthplace

(Answers are on page 50.)



jewish Toronto

Surging Women's Campaign Contributions

UJA FEDERATION's **Women's Campaign & Advocacy** (WC&A) has already raised $3.7 million toward **Campaign 2001 - The Campaign For Our Children**. That's about 15% ahead of last year at this time. More than 5000 gifts have been received to date. If the current campaign pace continues, Women's Campaign & Advocacy will contribute more than $4.5 million toward the overall campaign effort, which has now crossed the $31 million mark on its way to a record $45 million.

WC&A Chair Dodi Weill noted that the record rise in campaign gifts reinforces the excellent community response to the work of Women's Campaign & Advocacy. In establishing Jewish Women's Federation and Women's Campaign as a unified whole, Weill said "we have been able to involve more women and better convey who we are and what we do."

Uniting the best of two worlds

UJA FEDERATION WC&A embraces advocacy as a vital aspect of their mission and recognizes women's growing desire not only to raise funds but also to have an active voice in highlighting the issues supported by thoses funds.

"More and more in our community," said **Advocacy Chair, Miri Schneiderman**, "women personally confront the problems of poverty, abuse, health care, aging and divorce. To help them, we provide educational programming and access to proper resources."

As part of an awareness-raising initiative on hunger, Women's Campaign & Advocacy is producing simcha baskets - a charitable alternative to using strictly decorative centre-pieces for personal celebrations. "One way we have promoted this wonderful expression of tzedakah is through schools and parents' associations," Schneiderman said. The attractive baskets contain kosher food which is distributed by community agencies to families in need, following the simcha.

Miri Schneiderman displays popular simcha baskets.

Women Call for Kids

Women's Campaign & Advocacy was out in force to call for kids during last week's UJA FEDERATION telethons. **Telethon Co-Chairs Susan Gudofsky** and **Frances Goldstein** are proud of the results.

"Women are excellent at making the connection," Gudofsky said. "After all," she continued, "it's easy to talk passionately when we're calling for kids."

Many women, according to Gudofsky, go to great lengths to put in their telethon time. Veteran telethoner **Joan London** spent an hour and a half on public transit in order to participate, a commitment she undertakes every year.

Susan Gudofsky (left) and Frances Goldstein call for kids

Lion Luncheon is a roaring success

With 175 women in attendance, this year's **Women's Campaign & Advocacy Lion of Judah Luncheon** was larger than ever before. According to **Luncheon Chairs Clara Cooper** and **Judith Finer-Freedman**, "Lion of Judah donors share a special connection through their commitment to Israel and their sense of tzedakah and Jewish responsibility." Women who make individual annual contributions of at least $5000 to the UJA FEDERATION Campaign are part of the Lion of Judah division.

Luncheon speakers stressed the importance of a woman's gift to **Campaign 2001 - The Campaign For Our Children**. "Here in Toronto, each woman's gift helps a mother put food on the table or helps a child exposed to domestic violence," Finer-Freedman explained.

(l-r) Lion of Judah executive members Judith Finer-Freedman, Fran Sonshine, Clara Cooper, Lesley Binstock Offman and Dodi Weill.

Solidarity strong as crisis continues

Ongoing efforts to strengthen ties between Toronto's Jewish community and an Israel in crisis increased last week. **UJA FEDERATION Solidarity Mission** participants arrived back in Canada last Thursday after a four-day support visit to Israel. During their stay, mission participants met Israeli Prime Minister Ehud Barak and joined in a solidarity rally at the Western Wall with 1,000 representatives from other world-wide communities.

At UJA FEDERATION's **Major Gifts Dinner** this past Sunday, guest speaker **Alan Dershowitz**, one of North America's most renowned legal specialists, shared his perspective on the media response to the Israel situation. Israeli journalist and political commentator, **Chaim Hecht**, also provided insight into the conflict.

> *"We need to fill the hotels and shops and show the world that we're unafraid, strong and united."*
>
> *Mission Participant Golda Brown*

Last week, as well, **Caroline Glick**, who was Assistant Foreign Policy Advisor to former Israeli Prime Minister Benjamin Netanyahu, stressed the need for the Canadian government to take a proactive stand to neutralize the question of Palestinian "refugees" returning to Israel. Glick was speaking to the UJA FEDERATION **Young Lawyers Network**.

For daily updates on the crisis in Israel, visit www.jewishtoronto.net

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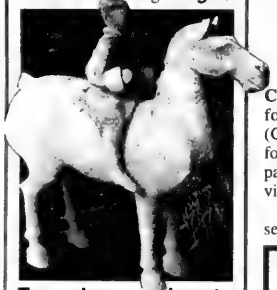
This Week

National

Herb Gray put on the hot seat at CJC meeting. *Page 3*



Tanenbaums donate $100 million art collection to ROM. *Page 7*

St. Louis survivors get together in Ottawa. *Page 34*

Arts & Travel

Torontonian exhibits his rare photos of the Fab Four. *Page 44*

Authors festival pays tribute to Mordecai Richler. *Page 47*

Sports

Israeli team finishes second in Skate Canada. *Page 54*

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Jewish communities focus on Israel support

By FRANCES KRAFT
Staff Reporter

6,500 delegates at General Assembly

CHICAGO — Although planning for this year's General Assembly (GA) began over a year ago, its focus has shifted dramatically in the past six weeks to address the recent violence in Israel.

The 69th annual General Assembly of United Jewish Communities (UJC), the umbrella organization for 189 North American Jewish federations and 400 independent communities became "an expression of solidarity for and with the people of Israel," said Gail Hyman, UJC vice-president of public affairs, at a press briefing Sunday. Scheduled speakers were asked to rework their talks to address the situation in the Middle East.

Security for the five-day event (Nov. 10 to 14), held at the Hyatt Regency Hotel, was heightened in light of recent events in Israel, with a beefed-up police presence, including explosive-sniffing dogs, and restricted access to the Hyatt Regency Hotel, where the GA was held.

As *The CJN* went to press Monday morning, Israeli Prime Minister Ehud Barak had arrived in Chicago following his meeting with U.S. President Bill Clinton. Barak was slated to speak that night to 6,500 delegates at the University of Illinois' 10,000-seat Chicago Pavilion. The event was to be a solidarity rally. Israeli Opposition leader Ariel Sharon was to speak Tuesday morning. (Coverage of both events will appear in next week's *CJN*).

Police were prepared for a demonstration by thousands of Arab protesters from across the United States.

The GA's official opening Sunday afternoon began with a moment of silence in memory of Leah Rabin, who died of cancer over the weekend. The widow of slain Israeli Prime Minister Yitzhak Rabin, Leah Rabin was remembered at a press briefing by Rabbi Michael Melchior, minister of Israeli society and the world Jewish community, as "a fighter, somebody who stood with Yitzhak in the battles for the safety of Israel, for the peace of Israel."

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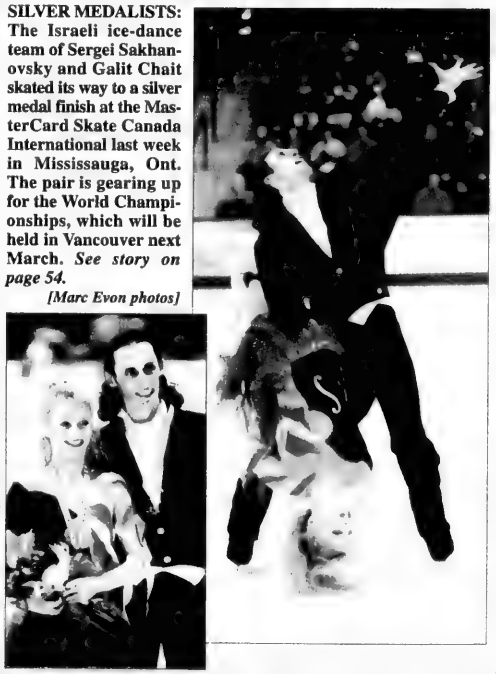

SILVER MEDALISTS: The Israeli ice-dance team of Sergei Sakhanovsky and Galit Chait skated its way to a silver medal finish at the MasterCard Skate Canada International last week in Mississauga, Ont. The pair is gearing up for the World Championships, which will be held in Vancouver next March. ***See story on page 54.***

[Marc Evon photos]

Diaspora must respond

The Palestinian leadership has begun in earnest the battle to undermine the idea and the fact of Jewish Jerusalem. Mainstream Palestinian spokesmen now publicly question any historical link between the Jewish people, Jerusalem, the Temple Mount and the Kotel, even as extremist Palestinians question any link between the Jewish people and the land itself.

We in the Diaspora must ask of ourselves: What are our responsibilities as conscientious, committed Jews in this battle?

Editorial:
What are our responsibilities?

When Palestinian leaders challenge the Jewish right to Jerusalem as either a historical irrelevancy or a factual fabrication, are they not at the same time challenging the very essence of our Jewish identity too?

Is there any place on earth or any name on earth, other than Jerusalem, that more poignantly symbolizes Jewish peoplehood, Jewish identity, indeed the very essence of Judaism itself?

Continued on page 8

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Leah Rabin, 72, dies of Cancer — please see page 39

The News in Brief

CANADA

Suspects Remanded

TORONTO — Lawyers representing two youths charged in the beating death of Dmitri (Matti) Baranovski will appeal the decision to transfer them to adult court, according to Steven Fishbayn, a lawyer representing one of the 17-year-olds. Meantime, the two youths, along with Daniel Weiz, 20, will remain in custody until their next court date, Jan. 8. Weiz, recently extradited from Israel, and lawyers for the two youngsters appeared in court briefly last week, when the case was remanded to the new year.

Photo Exhibit

VANCOUVER — This city's Jewish and Greek communities have come together to stage a photo exhibit on their intertwined histories. Titled Portraits of Our Past: Greece and the Holocaust, the exhibit chronicles the fate of Greek Jews, 60,000 of whom were murdered in death camps. The display continues at the Vancouver Holocaust Education Centre until Dec. 14.

CCCJ Honorees

TORONTO — Former Ontario Lieutenant-Governor Henry "Hal" Jackman and financier Gerald Schwartz, chair and CEO of Onex Corp., will be the honorees at this year's Human Relations Awards Dinner of the Canadian Council of Christians and Jews, to take place Nov. 28 at the Royal York Hotel. The council recently voted to change its name to the Canadian Council to Promote Equality and Respect.

ISRAEL

Amir: No Regrets

JERUSALEM — Yitzhak Rabin's assassin said his only regret is that he did not kill the Israeli prime minister before the Oslo peace accords with the Palestinians were signed. Yigal Amir spoke to the media this month before a court hearing on the state's request to keep the right-wing nationalist, who assassinated Rabin on Nov. 4, 1995, separated from other prisoners.

Terrorist Freed

JERUSALEM — The man who tops Israel's most-wanted list of terrorists was released from a Palestinian jail last week, according to the self-rule government's police chief. Israeli security officials have warned that Mohammed Deif may already be planning terrorist attacks.

Righteous Kin

JERUSALEM — The children and grandchildren of non-Jews who helped rescue Jews during the Holocaust will be able to work in Israel for up to two years. Israel Radio reported that the decision by the interior ministry was taken after several descendants of Righteous Gentiles were detained in Israel as illegal workers.

Bent Out of Shape

JERUSALEM — A spoon-bending Israeli psychic is suing Nintendo for allegedly basing an evil Pokémon character after him. Uri Geller, who claims he can bend cutlery with his mind, is making the claim because a Pokémon character, Yun Geller, carries a spoon and gives his victims bad headaches.

WORLD

Shul Attacked

SYDNEY — Prayer shawls were set afire during an arson attack at a synagogue here. The Nov. 1 blaze at the Roscoe Street Shule was the most serious of at least three anti-Semitic incidents reported in Australia last week.

Cemetery Damaged

BUDAPEST — Vandals damaged more than 50 tombstones in Budapest's largest Jewish cemetery. Jewish leaders said they lack sufficient personnel to guard the cemetery.

Finland Sorry

HELSINKI — Finland has apologized to the country's Jewish community for extraditing eight Jews to Nazi Germany during World War II. Prime Minister Paavo Lipponen made the apology at a commemoration here marking the 58th anniversary of the event.

French Lash Out

PARIS — France's prime minister has criticized a U.S. court's decision to hear a lawsuit filed by American Holocaust survivors against French banks. Speaking last week to French Jewish leaders, Lionel Jospin said the decision could delay France's efforts to make full restitution for wartime assets taken from Jews during World War II.

Royal Visit

LONDON — Queen Elizabeth visited a Jewish man stabbed on a bus in London in mid-October in an incident believed to be related to the violence in the Middle East. An Algerian man is charged with attempted murder in the attack on David Myers, 20, who was stabbed more than 20 times. Myers is recovering at home.

Jewish Representation Increases

WASHINGTON — The Jewish presence in the United States Congress will increase slightly as a result of last week's elections, despite the loss of at least one Senate seat and the upset defeat of a longtime Jewish representative, Democrat Sam Gejdenson of Connecticut.

Jews will hold at least nine seats in the new Senate, a drop from 11.

Two Jewish senators up for re-election and both won: Dianne Feinstein (D-Calif.) and Herbert Kohl (D-Wisc.).

In the House of Representatives, the number of Jews serving will increase, from 23 to at least 27 – and possibly as many as 29. Two races where Jewish challengers threatened incumbents were still too close to call as of *The CJN*'s deadline.

As well, there are four new Jewish members of the House of Representatives, one each from Virginia and New York, and two from California.

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Gray put on hot seat at CJC meeting

By BEN ROSE
Staff Reporter

TORONTO — "Come, let us reason together," said Deputy Prime Minister Herb Gray, quoting from the prophet Isaiah, at a meeting organized by Canadian Jewish Congress last week.

Election 2000
For further coverage, please see pages 22–26

The meeting, at which all the federal parties had an opportunity to express their views, was highly critical of Gray for the Liberals' support of the UN resolution criticizing Israel, and for their lack of action on the funding of Jewish schools.

Gray pointed out that Canada's relations with Israel have been good, and that Israel considers Canada a friend. Otherwise, he said, Israel would not have asked Prime Minister Jean Chrétien to intervene with Arab nations on behalf of Israel, as Chrétien has already done.

Gray also left the door open for further aid to families who send their children to Jewish schools. He promised to take up the funding issue again with the cabinet as soon as the election ends.

"I can't honestly say anything more than that," he said. "We have three weeks to go until the election."

Unlike in the United States, Canada cannot constitutionally enforce decisions of the UN, such as the one saying Ontario is discriminating by funding Catholic schools but not other religion-based schools. The pressure should be maintained on the Ontario government to grant equal funding, Gray said.

Robert Goldin, the Alliance party candidate in Thornhill, was applauded when he promised that his party, if elected, would put the equivalent of $6,250 in the pockets of Jewish school families through income tax credits.

Like Gray, David Berlin, the NDP candidate in Rosedale riding, reminded the audience that Canada has long had a positive relationship with Israel. He was roundly booed when he defended the UN resolution, saying it was intended to warn Israel not to forget that it had the world's fourth largest military force.

Berlin said his father helped establish Israel, and that at the age of 18, he himself was in the Israeli army.

Progressive Conservative leader Joe Clark would have insisted on more temperate language in the UN resolution criticizing Israel, said party spokesperson Paul McCrossan. He also said Chrétien should have opposed the UN resolution, and he was critical of Gray for not speaking out.

At a press conference prior to the meeting, CJC national president Moshe Ronen referred to Chrétien's letter to Jewish leaders, in which Chrétien expressed regret for the distress Canada's stand on the UN resolution caused in the Jewish community. The letter, which was published the day before the meeting, was a "positive development," Ronen said.

"The Liberal government knows that the Jewish people feel betrayed and we will follow its policy closely."

But nothing will loosen the bonds between the people of Israel and Canadians, Ronen added.

"The CJC does not endorse any candidate and the Jewish people do not vote as a bloc," he said. "We will make the right decision when we go into the polling booth."

Chrétien's letter was also discussed at the meeting, where Goldin called it "an insult, not an apology."

Another topic raised at the meeting was Alliance leader Stockwell Day's record. Berlin charged that Day has shown he is anti-Semitic, a charge that Goldin branded as "lies."

Goldin said Ernst Zundel, James Keegstra and Doug Christie were admitted to Alliance party membership because

Continued on page 22

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Greater Toronto Area

To the Negev and Dead Sea

From the editor's desk

Last week, as a guest of El Al Airlines and the Israeli Ministry of Tourism, I spent four days touring Israel. This article is the first in a three-part series that will describe some of the highlights from that visit.

* * *

Eli Gertler, a 25-year veteran of the army, is my tour guide. At age 58, he still volunteers. He is one of the people in the Jerusalem area whom the army calls upon to personally notify a family when one of its own is killed in the line of duty. He has character.

On the first day of my tour, we travel south from Jerusalem towards the Negev along newly paved roads. Within moments, as we leave the Judaean hills, we are in a new landscape, surrounded by new colours, enveloped by new silences.

We are heading to the Dead Sea. The area is primarily used today just as it was in the days of King Solomon: as a resort and spa.

Our first stop is at the Ahava cosmetics factory where the company's world-renowned products are sold at significant discounts. The rich revivifying minerals extracted from the soupy calcium, potassium, bromine mix of the Dead Sea are converted by Ahava into a variety of extremely popular cosmetic and corporeal creams.

We check in for an overnight stay at the Crowne Plaza Hotel, the impressive, white, 14-storey hotel that hugs the Dead Sea shoreline. The hotel is hopping with visitors, a combination of Israelis taking advantage of the sudden spate of room vacancies and Scandinavian and German tourists for whom the salt water and other spa treatments are partially underwritten by their respective national health insurance plans.

Ami Baleshnikov, of Arad, four years out of the army, is the director of the hotel's public relations department. Over a sumptuous all-you-can-eat lunch in the lounge overlooking the pool and the shoreline of the Dead Sea, he speaks about the need for other Jews to visit Israel now. "It gives a great deal of encouragement to the people who live here. It lessens the feeling of distance between us."

After lunch, Eli and I join Aharon Somekh, an expert desert guide, for an off-the-beaten-track hike by jeep deep into the fabulous rock formations of the Negev Desert. Somekh is a direct descendant of the famous Iraqi scholar, *posek* (a person who renders halachic judgment) Abdullah ben Abraham Somekh. His deep brown face has the dry, grooved, leathery texture typical of someone who has spent a great deal of time in the sun.

In the Negev, the wind erodes the sedimentary rock like fingers pushing through soft potter's clay. It is a haunting artwork of irregular shapes, sculptures of rock-hard sand worn down by time, raised up by the human spirit. The sand, beige and brown of the sculptures stand out against the vast heavenly tableau of the ubiquitous pale blue of the sky.

All around us we see fantastical shapes carved into and out of the desert by the timeless wind. Here we see a mini-sphinx, there a hand folded in in a position of prayer, here a huge mushroom, there a growling guard dog.

We drive directly to the highest point in the Sdom area, a topographical apex known as the Nekudat Hatrig, a name borrowed from the language and formations of geometry. We look eastwards toward the low-lying red mountain range that lies along Jordan's western border on the far side of the Dead Sea.

From the Trig Point we travel along the rocky, narrow corridors between the wind-scraped rocks and gigantic sandy sediments to the famous Flour Cave, whose walls are finely powdered into a white dust that resembles flour.

After nearly an hour in the jeep, we stop in mid-track in the moon-landscape corridor of the wadi for a tea break. With the jeep's engine turned off, we immediately feel the silence of the desert, the silence of the mountains and the silence of the sky.

The tea is sweet and poured into small glasses. It is flavoured with Louiza, a green leafy plant indigenous to the area and acclaimed for its comforting, restorative qualities.

With the going down of the sun, the colours of the rock and sand begin to change to darker reds and browns and coppers. The water of the Dead Sea becomes more vivid as well.

We return to the hotel and say *l'hitra'ot* to Aharon. It is time now to relax and wash away the desert dust. I prepare for a hot mud "treatment."

Tatiana, a friendly, newly-arrived immigrant from Kiev, shmears layers and layers of hot mud all over my bathing-suit clad body, from my fingers to my toes. She wraps me in plastic sheeting, then covers the plastic sheeting with a heavy woolen blanket. The mud against my skin is very warm. The point of the exercise, she explains, is to enable the rich minerals to enter my body.

She leaves me for 20 minutes wrapped up tightly like a fish in newspaper, covered in Dead Sea mud. She returns, unwraps me and I clean off the mud under the refreshing, cleansing spray of a hot shower. The resulting sensation tingles and feels good. I'm told too that it is even therapeutic.

—MBD

SEE JN

CHILDREN'S VOICES UPLIFTING THE ADULT SPIRIT: The Renanim Children's Chorus of the Koffler School of Music at the Bathurst JCC recently participated during the BJCC's Annual General Meeting.

Israel 'under siege,' says West Bank mayor

By RON CSILLAG
Staff Reporter

TORONTO — The crisis in Israel has leaked beyond the Palestinian-controlled areas and has struck at the heart of the country, says a leading Israeli politician.

The entire nation "is under siege," says Ron Nachman, mayor of the West Bank city of Ariel and a hardline Likud member of the Knesset. "That feeling is not unique to rural areas. It's the same in Tel Aviv and Jerusalem. It's the same feeling all over Israel."

Fewer people drive at night and Israelis in large centres are afraid, Nachman told *The CJN* after addressing community leaders during a whirlwind visit last week.

"For the first time, there is no Green Line," said Nachman, referring to the so-called pre-1967 border. "The whole land of Israel has become one frontier. There is no West Bank or occupied territories. The Bedouins in the Negev and the Arabs in the Galilee demand autonomy in Israel proper. There is no difference between what's going on in Israel proper and the territories."

Israelis, he said, are getting fed up with what they view as the West's double standard when it comes to putting down the violence.

"People say if such incidents occur in Washington or Paris or London, the governments in those countries would have [reacted] very strongly against that violence."

In the meantime, the 17,000 residents of Ariel, located 40 kilometres east of Tel Aviv and 70 kilometers north of Jerusalem, are trying to live with as little disruption as possible.

"The mood is that they continue daily life. Sixty percent [of residents] commute to Tel Aviv every day, so the safety and security of the road to Tel Aviv is the most important thing."

Nachman, 58, was the first volunteer mayor of Ariel when it was founded as a hilltop settlement in 1978. In 1985, he was elected mayor, and in 1992, elected as a Likud MK, representing the hardline views of Jewish settlers in Judea and Samaria.

The city describes itself on its Web site as the capital of Samaria. Today, half its residents are immigrants from the former Soviet Union.

Ariel will remain part of Israel under the terms of permanent status agreements.

But as far as Nachman is concerned, the Oslo accords with the Palestinians are "dead. [They] have brought Israel back to 1948. Snipers shoot at Jerusalem, and not from walls of the Old City. There are suicide bombs in the heart of Jerusalem. Jaffa became a place of rioting. The concept of land for peace has collapsed.

"No Arab government ever gave the Palestinians 95 percent of Gaza or 40 percent of Judea and Samaria. But the Israeli government did it. [Now], they have 95 percent of the land, and we have 100 percent of the bombs."

The 1993 Oslo accords also allowed the arming of 50,000 Palestinian police officers and security forces. It's not surprising, Nachman said, that those weapons are now being used against Israelis.

The first step toward a solution is economic, Nachman believes. He's calling for a $10 billion infusion from oil-rich Gulf states to develop the northern Sinai, now part of Egypt. That, he explained, would generate jobs for Gazans.

Nachman also wants Arab countries to invest $1 billion a year for 10 years to develop the infrastructure in Palestinian-controlled areas.

Until the violence stops, however, there will be no talks with the Palestinians. "Unless it is quiet, there is no negotiation between us and them. That it is the first step that should be taken."

Nachman is speaking to Jewish communities in North America "to strengthen the Jewish people here, because they are frustrated and confused. They don't [hear] a clear voice coming from Israel. Because of the success of [Prime Minister Ehud] Barak's government in uniting the Arabic and Islamic world for the first time since 1948, this has stopped being a problem of the West Bank or Israel itself. It became a problem for all Jewry."

VOLUNTEERS NEEDED

Tel Aide: The Jewish Distress Line is looking for more telephone volunteers. If you can spare three hours a week, consider joining the Tel-Aide family. Training provided. 636-9610.

***

Male and female volunteers are needed by the Bernard Betel Centre in North York for weekly visits to blind or homebound seniors whose caregivers desperately need a break. No physical care is involved. If desired, friends can volunteer together as a team. Transportation costs are reimbursed. Please call Paula Mintzberg, Respite Services co-ordinator, at 225-2122, ext. 118.

***

The Toronto Public Library in the Don Mills/Eglinton area offers a Leading to Reading program for children from grades 2-6. Adult volunteers meet one-to-one with a child on either a Tuesday or Thursday evening or on the weekend. The requirement is only two hours per week on an ongoing basis. Call the Volunteer Centre of Toronto-North York branch at 631-6117.

***

Visit an isolated person who may have mild dementia or depression and who would benefit from your visit and activities such as reminiscing, walking, having coffee together. Professional support is provided to each volunteer. Both men and women volunteers are needed. Areas: Toronto, North York, Thornhill, Richmond Hill. For more information, please call Susan Samila at Circle of Care 636-2860, ext. 416.

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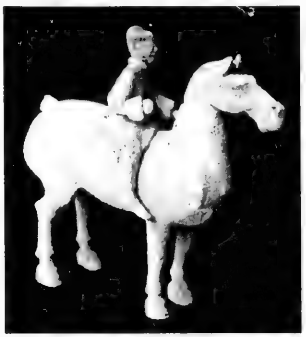
Tanenbaums donate $100M art collection to ROM

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Philanthropists Joey and Toby Tanenbaum have donated their $100 million collection of Asian and Middle Eastern art to the Royal Ontario Museum.



Rider on Horseback, China, 2nd century BCE.

The donation, worth $104 million, is a milestone in philanthropy in Canada, being the largest single gift to a cultural institution in Canadian history.

The Tanenbaum Collection of Chinese and Near Eastern Antiquities con-sists of 1,800 pieces, of which about two-thirds are Chinese artifacts, said Francisco Alvarez, the ROM's media relations manager.

"This wonderful collection will further cement the ROM's position as one of the world's leading museums in the area of Chinese art and archeology," said William Thorsell, its president and chief executive officer.

Joey Tanenbaum, head of Jay-M Enterprises Ltd and a member of the Order of Canada, is the grandson of Abraham Tanenbaum, who immigrated to Canada in 1911 from a shtetl in Poland with only a few dollars in his pocket.

Tanenbaum's father, the real estate developer Max Tanenbaum, arrived in Canada some three years later.

At a ceremony in which the Tanenbaums turned over their collection to the ROM, Joey Tanenbaum said: "We wanted to say thank you to Canada for welcoming my grandparents, my father and my uncle to this country. This (donation) is a true symbol of our heartfelt thanks to this great country of Canada."

A member of the ROM's board of trustees, he is actively involved in Toronto's Jewish community.

He restored the Junction synagogue in the western part of the city. He plays a leadership role in local Chabad projects, and donated a recreation centre to Kfar Chad in Israel. He endowed a chair at Ben Gurion University of the Negev, and heads up the Canadian Friends for the Israel Museum.

The collection the Tanenbaums bestowed on the ROM consists mainly of sculptures, ceramics and bronze objects.

"The Chinese objects are particularly remarkable for their aesthetic quality and workmanship, filling in important geographic and historical gaps in the ROM's world-renowned collections," said Hans Sues, the museum's vice-president of collections and research.

The Chinese portion of the collection, dating from the Neolithic period through the Tang dynasty, is made up of about 1,000 items.

Ceramic base of a money tree, China, around 200 CE.

The Middle Eastern collection contains Egyptian and Cypriot pieces.

Alvarez said that the ROM is investigating the origin and history of the Tanenbaum collection in light of media reports about its authenticity.

"This will take several months. If any problems are encountered, we will work with the relevant authorities to determine the best course of action, in accordance with national and international laws.

"No pieces will be accessioned by the ROM if experts are not completely satisfied. At this time, we have no reason to believe that any of the pieces are suspect. These concerns were the opinion of a single dealer, who was misquoted in the press.

"The ROM is confident about the value and provenance of the large majority of the collection. Should there be any questions raised concerning the provenance of individual objects, then we will not accession the object in question into the collection. This is fully understood and agreed to by Mr. Tanenbaum."

Alvarez also said that artifacts in the collection will start arriving at the ROM later this month.

The Tananbaums have been ROM benefactors for many years now.

The Joey and Toby Tanenbaum Gallery of Byzantine Art was inaugurated 3½ years ago.

Tanenbaum is also chair of the Art Gallery of Ontario and the Canadian Opera Company.

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Moderator Dr. David H. Goldberg
Director of Research and Education, Canada - Israel Committee

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Diaspora must respond

Continued from page 1

Are Jewish prayers not filled with yearning for the rebuilding of, and the return to, both the idealized and the actualized Jerusalem? Are the writings of the prophets not replete with recurring references to Jerusalem? Are the pages of our liturgy, our prose, our poetry, our philosophy, our history and our laws not tied together by their references to Jerusalem?

Who and what we are *as Jews* stems from the internalization of "Jerusalem" into the Jewish psyche and soul across the span of generations and 3000 years. Let it also not be forgotten that who we are *as Canadians* stems from our identity as Jews, the spiritual, religious, ethical, monotheistic inheritance - our Jerusalem legacy, as it were - that inspires us as Canadians to strive for the advancement of the world.

Thus, in contemplating our responsibility to our fellow Jews in Israel at this moment in Jewish history, we come face to face with the questions: What do we stand for as Jews? What do we mean when we say we are Jewish?

Shall we say we are Jews yet do nothing when the Jewish right to Jerusalem is scoffed at and derided? Shall we allow the last word about Jerusalem to be left to the haters of Jews?

If our Jewishness means anything, if our sense of peoplehood means anything, we in the Diaspora must respond to the current situation. And there is much we can and must do -

- for the sake of other smaller, Diaspora communities, especially in Europe, who may feel particularly vulnerable;
- for the sake of our own local community dealing with unfriendly or hostile media, problematic government policies and uninformed co-religionists;
- for the sake of Israel, whose Jews bear the physical brunt of what amounts to an existential assault on all Jews; and
- ultimately, of course, in so doing, for the sake of ourselves as individuals.

Last week *The CJN* received a letter from former Winnepeger Linda Segal in which she opened her heart to her Diaspora co-religionists. "With all of our problems, it is clear that the lack of tourism is a serious complication. Now more than ever Israel needs the physical support of the Diaspora Jews…You can go to many places, and we do need your presence. We need you to fill the coffee shops, buy the items that fill the shops, stay in the hotels…and to reach out and talk to us. The economy is suffering badly. Things have been bad in the past, and we have survived. We shall survive this time. But now is that time for all Jews to stand together…and so I ask of you, please come and visit."

We in the Diaspora can and must respond to this moment by trying to heed Segal's plea. Israel needs us. Equally true, we need Israel.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

*****

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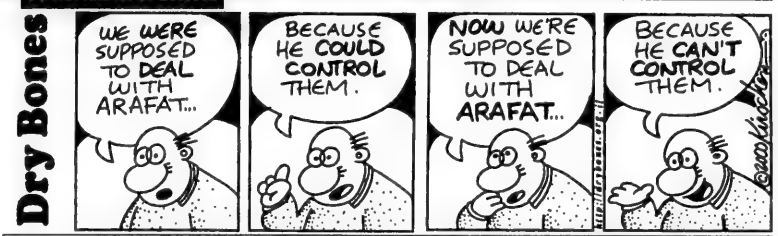
Dry Bones
WE WERE SUPPOSED TO DEAL WITH ARAFAT...
BECAUSE HE COULD CONTROL THEM.
NOW WE'RE SUPPOSED TO DEAL WITH ARAFAT...
BECAUSE HE CAN'T CONTROL THEM.

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Name park after Trudeau

In respect to the recent death of Pierre Elliott Trudeau, I think the greatest honour that could be bestowed on him would be to change the name of Mount Royal Park to Pierre Elliott Trudeau Mount Royal Park. It is here where he lived and walked with friends. We (the members of the Wolf Pack running group) used to meet him there and exchange greetings. He was a citizen of Canada and a native of Montreal and this is a mountain that millions of people visit every year from all over Canada and the world. People will remember him. There is a Remembrance Road on the mountain, and Mount Royal is a much more appropriate place to bear Trudeau's name than Mount Logan or any other mountain. We have a Camilien Houde Road, so why not a Pierre Elliott Trudeau as part of the Mount Royal Park name.

Wolf Bronet
Montreal

* * *

Trudeau not a friend

The Liberals' record towards Jews and Israel is horrible. Canada had the worst record among all countries of accepting Jewish refugees during World War II. After the war, some Nazis found it easy to get here. Trudeau was never our friend, and we are pretending that he was. I don't want to mention all the UN resolutions where Canada sided with the most anti-Israeli countries. And we still keep talking nicely about the Liberals!

Now it's our time to unite and say "no" and vote for Stockwell Day, showing our displeasure with the current and former Liberal governments.

Alex Shnerer
Thornhill, Ont.

* * *

Share the land?

The Bible tells us that Abraham regarded Ishmael as his son in every sense of the word. What does every father (or mother) tell children who are quarelling over possession of an object. The recommendation is universal and timeless. "Share, and stop fighting right now."

I feel certain that if Avraham avinu reappeared today, his advice to Ishmael and Isaac would be just that.

David Marx
Thornhill, Ont.

* * *

Don't yell fire!

I agree with Marc Sidlor (*CJN*, Letter to the editor, Oct. 19), that Ariel Sharon "had a right to visit the Temple Mount" and that the violence had already begun by the time Sharon took his walk. But it is simply foolish to imply that Sharon's visit had nothing to do with the resulting despicable aggression by Palestinians on those who were davening erev Rosh Hashanah, erev Shabbat at the Kotel and which then escalated the pre-existing violence.

There are times to walk and times to use common sense and stay home. Sharon was deliberately being provocative. As the great jurist Learned Hand wrote in connection with the constitutional right to speak freely in the United States many years ago: freedom of speech does not give anyone the right to shout out "Fire!" in a crowded theatre.

Bernard Katz
Toronto

* * *

Gray always community supporter

I'm sure that I was not the only one surprised by Marvin Taylor's letter to the editor ("Not Surprised," *CJN*, Nov. 9) accusing Deputy Prime Minister Herb Gray of being one of "those among us who would sell their Jewish souls in order to maintain power." Those who objectively examine Gray's career since he entered politics in 1962 will find that he has always been an honest fighter in the cause of social justice. Those who are familiar with his involvement in Jewish communal affairs know that Gray has always played an active and supportive role within the Canadian Jewish community.

One may disagree with Gray's politics without attacking his character in such a shameful manner. There are those among us who need to look within their Jewish souls.

Adam Dodek
Toronto

* * *

Perhaps MPP didn't understand

Having personally witnessed the recent pro-Palestinian rally in Toronto, I was offended by the presence there of MPP Peter Kormos.

He is of course entitled to lend his support to any cause which he deems fit. Nevertheless, chants of "slaughter the Jews," (albeit in Arabic), comparisons of Israel with Nazism and the spewing of hate and anger which was evident at this gathering, including the burning of the flag of a sovereign nation, make me wonder about his judgment.

Perhaps he did not understand what was going on.

Oded Samuel
Thornhill, Ont.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

The plain truth of the current conflict

By DONALD CARR

My wife and I were in Israel for nearly four weeks immediately following Rosh Hashanah. During that period, the worst of the Palestinian uprisings occurred – called by Yasser Arafat the "Al-Aksa intifadah" – as well as short-lived riots by Israeli Arabs in several parts of Israel.

Rocks were thrown a block and a half away from our son's home in Ramot, Jerusalem. Our daughter-in-law and our three grandchildren had to sleep over with us at our apartment the night before Kol Nidrei. A pipe bomb exploded on Dubnow Street, in the heart of West Jerusalem, close to the Jerusalem Theatre and five minutes from our apartment. The Machane Yehuda outrage followed.

From the experiences of September and October 2000, I have some random thoughts and facts, many of the latter being new to me.

While visiting Gilo, which was attacked virtually every night (and some days) by gunfire from Beit Jala across the valley, Stephanie Nolan, the *Globe and Mail*'s reporter, approached us to introduce herself when she learned that we were from Toronto. She agreed with us that the situation was "terrible." (We were standing on the road overlooking Beit Jala while the Israelis were erecting a concrete wall in a futile attempt to shelter the exposed inhabitants of that Jerusalem district.)

Ignoring the Arab attacks, she bemoaned the fate of Palestinian children with gunshot wounds whom she had recently seen in hospital. She was told that those wounds would not have occurred if the children had not been sent by their parents and their schools to be in the slingshot/molotov cocktail front-line firing on the Israelis behind the Tanzim, illegally armed gunners; and that their children are taught to hate Israelis almost with their mothers' milk and, certainly, in their textbooks (partially paid for by Canadian monies). She responded that she had heard of Jewish children expressing hatred for the Palestinians, too.

When asked where she was living, she said she lived in Ramallah for the past two years. Ramallah! That Palestinian Authority-controlled city seething with hate, where two luckless Israeli reservists were literally torn apart by the barbaric hordes a few days after we spoke to her!

On my return to Toronto, I discovered that this "observer," who is living with Israel's mortal enemies, formerly worked for the Jerusalem Media Communications Centre, run by Ghassan Khatib, providing "information" for Palestinian journalists!

Despite the horrendous violence, not once has Israel ceased to transfer between 30 million and 50 million shekels a month to the Palestinian Authority (PA). Why? Because this was part of the Oslo accords and subsequent subsidiary agreements. This is on top of the millions of cubic metres of water provided each year and the supply of electricity to the PA. Israel continues to live up to its commitments, however surreal that may appear.

Arafat and his subordinates keep referring to "Christian towns" such as Bethlehem. Bethlehem's Christian character became history many years ago, as Muslim Arabs moved in and became the majority.

Although it is now probably academic, the late Golda Meir's repeated statements that there is no Palestinian people were given a boost by Arab-American writer, Joseph Farah, who wrote a pointed column called *Myths of the Middle East* that appeared on his Web site, www.worldnetdaily.com, and was reprinted in the *Jerusalem Post*. The column exposed the myth of a distinction between Arabs who live under the PA and those who live elsewhere in the Arab states, which comprise 99.9 percent of Middle East lands.

Snipers from Beit Jala, the hillside village to the north of Gilo, fire at Gilo residents.

He followed this piece with another called *More Myths of the Middle East*, this time debunking the claim made by Sheik Ikrama Sabrih, the PA's top Muslim figure in Jerusalem – and repeated recently by Arafat himself – that the Western Wall has no religious significance to the Jews and is, in fact, known as *al Buraq*, the name of the horse with which Mohammed ascended to heaven from Jerusalem.

And speaking of Arafat, who is no Palestinian but was born in Egypt, a real revelation about his history is to be found in a well-written book published in London by Bloomsbury in 1998, called *Arafat: From Defender to Dictator*, by Palestinian Said R. Aburish. No lover of Israel, Aburish recounts the story of Arafat's youth and his ascendency to the leadership of the PA. In that history, details are given about the agreements (written and oral) Arafat made successively with Jordan, Syria and Lebanon, not one of which he honoured, resulting in his expulsion from all three countries. Anyone who reads this treatise must ask how the Israelis could even dream that Arafat would keep any bargain made by him with them, after what he did with his own Arab "allies."

It was staggering to learn from the president of the French Jewish community whom we met in Jerusalem, that there are six million Arabs living in France – about 10 percent of the total population. No wonder more than half of the ugly manifestations of anti-Semitism around the globe occurred in France!

In a recent poll cited by the Arab affairs expert Dan Pattir, 70 percent of Israeli Arabs said they sympathize with the PA. Yet 64 percent of them prefer to live in Israel rather than in an Arab (Palestinian) state! Younger Israeli Arabs have taken to calling themselves "Palestinian Israelis." The PA has infiltrated the Israeli Arabs and fed the short-lived revolts with all kinds of incitement. This is in addition to the constant incitement in Arabic on the PA airwaves and television.

Why, oh why, do Palestinian Arab children willingly invite death by throwing lethal rocks and molotov cocktails from the front lines at Israeli Defence Force checkpoints? Egged on by parents and school teachers, they crave to become martyrs for Allah. What right-thinking parent not only permits this but encourages it? The $2,000 US paid by the PLO to the families for each Shihad (a Palestinian who dies in conflict with Israel) may have something to do with it. Two thousand dollars goes a very long way in a large family with little or no income.

Where are the Axworthy-led Canadians who so strongly voiced their opposition to the use of children's armies throughout the world – except in PA-controlled lands?

Forty-six retired U.S. generals and admirals signed a half-page advertisement in the *Jerusalem Post*, praising the IDF for "remarkable restraint" and condemning the perversion of military ethics of Palestinian "military commanders" who place armed adults amid civilian rioters, including children, and then callously use the inevitable casualties as grist for their propaganda mill. The signatories included former inspectors general of the U.S. air force and army, the former chief of staff of the supreme headquarters of the Allied forces Europe, the commander of the U.S. Atlantic fleet, chief of naval operations, the chief of staff of Allied forces southern Europe and many other significant former leaders of the U.S. armed forces.

And now my thoughts on the real basis for what is going on today.

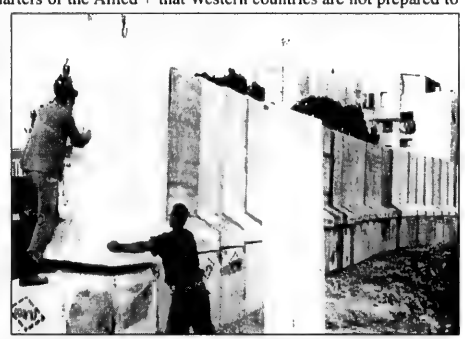
This is no battle between Palestinians and Israelis for a piece or pieces of territory, even the Temple Mount. Upon Arafat's return from Camp David and Sharm al-Sheikh, he was greeted by signs proclaiming him the modern day Saladin. Saladin, revered by Middle Eastern Muslims, was the one credited with ridding the area of the Crusaders and spreading Islam through much of the Middle East, North Africa and parts of Europe. Indeed, Arafat does see himself as Saladin. He sees himself as the leader of a holy war. And it is quite true. This is a holy war between those I choose to call "Islamists" and the entire Western World.

As in history, the Jews, represented now by the Israelis but threatened in words and deeds throughout the world, are the first to be attacked, in much the same way as Jews were only the first targets of the Nazis. By "Islamists," I do not mean the religion of Islam, nor many of its adherents. I mean those who are on the fundamentalist wing, typified by Iran, Hezbollah and the jihad groups. The trouble is that the West does not realize this – or, if it does realize it, wishes to avoid the issue, whether blinded by oil or by a prospect just too horrible to take into account. Governments of Israel, too, have been unwilling to either recognize this truth or to give it voice.

A former consul general of Israel in Toronto – a superb intellect, well-versed in Arabic and in Muslim thought – told us that he did not believe there were any real prospects for peace as we know it, until the world of Islam itself reconciles the problems between those on the extremist wing and those who would have Islam come into the 21st century. His pessimistic view is that such a reconciliation may take hundreds of years. However, until that takes place, the Arab world will not countenance the "cancer" of a non-Islamic, Jewish state in the heart of the territory they consider their own. And so the likelihood of a lasting peace is remote.

Pessimistic? Maybe realistic! While one hopes that such an analysis is incorrect, perhaps the immediate future is destined, at best, to yield extensive periods where there will be "no war," but rather "cold peace" (such as that which exists with Egypt and even Jordan), interspersed by suicide-like attacks from the "Islamists."

Tragic as that may be, it is just as tragic that Western countries are not prepared to realize that the opponents of Israel have an entirely different world view from that which exists in the Western mind, and that the problems of the Middle East have to be looked at quite differently from problems that exist in the world as we know it, different from the attitudes and relationships that are the hallmark of Western democracies.



IDF forces erect a concrete barrier for the residents of Gilo to protect against the sniping from Beit Jala. [Israel photos]

Donald Carr is president of The Canadian Jewish News.

A splendid event

The media unfortunately have many opportunities to report on mishaps, desecrations of ceremonies and sundry anti-Semitic occurrences. All too rarely do occasions arise when we can say that they are harbingers of better days.

Rabbi Gunther Plaut in Toronto

One such event, called Sounds of Healing, will take place – of all cities – in Nuremberg, Germany, which is often identified with Nazism at its worst. But at the end of November, the Nuremberg Symphony Orchestra will perform the *Kaddish* symphony of Leonard Bernstein, together with 200 Jewish singers from Canada, the United States and Israel.

The performance is meant as a memorial to all those who died in World War II and, as the advance program indicates, "to reconsecrate the grounds where the famed Nuremberg rallies were held and replace them with the spirit of brotherhood and understanding."

The concert will be a highlight in the 950th anniversary celebrations of the city and the opening of a new museum that will feature Nuremberg's malevolent role during the war.

The concert date also happens to be the 10th anniversary of Bernstein's death.

A film will chronicle not only the musical event and its preparations, but also the great cultural history of the city, and will deal with the rebirth of its Jewish community. It is thus an observance that, while not overlooking the dark days of Nuremberg's history, will celebrate its beneficial highlights as well.

The infamous Julius Streicher, probably the worst of all the Nazi anti-Semites, who was executed after the Nuremberg trial, would turn over in his grave if he could hear the sounds of Bernstein's *Kaddish*.

The names of the participants will give you some indication of their ecumenical and international scope: The Los Angeles Zimryah Chorale, the Choral Society of Southern California, the Beverly Hills Presbyterian Church Chancel Choir, El Camino Real High School Camerata, the Tel Aviv Chamber Choir, the Efroni Children's Choir (also from Israel); and from Canada, the Lachan Toronto Jewish Chamber Choir, which has 24 voices specializing in a Canadian Jewish repertoire and is conducted by Benjamin Z. Maissner, cantor of Holy Blossom Temple.

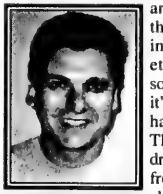
The orchestra will be the Nuremberg Symphony Orchestra, which made its first appearance in 1945, just two months after the end of the war. It has, over the years, attracted important guest artists and performed both in Germany and abroad.

The objective is indeed important: to truly make "sounds of healing." Nuremberg is the city where the Nazi party disenfranchised every German Jew in November 1935, an act which, at the time, made me a stateless person.

Sixty-five years later, this musical happening will be a landmark in reminding us both of the horrors of the past and the promise of the present.

Israel still feels like home

About a month ago, soon after the conflict with the Palestinians erupted, a longtime close friend from Canada sent me an e-mail. He expressed his concern for the safety of my family because of the escalating violence in Israel and suggested we come to Toronto to stay in his home out of harm's way.



Robert Sarner in Jerusalem

His offer was as kind as it was sincere but it threw me just the same. Even in the worst moments of the current crisis, it never entered my mind to seek refuge abroad. Tourists may cancel plans to visit Israel, and foreign students and diplomats' dependents may flee the country, but not Israelis. I thanked my friend for his thoughtful invitation, explaining to him that if we were all to accept such offers, there would be no more Israel.

In recent weeks, other friends from abroad have asked me if the present situation had not led me to reassess my decision to live in Israel. Some felt I should perhaps consider a move back to the tranquil, more lucrative shores of Canada, where I grew up, or at least to Europe, from which I immigrated to Jerusalem in 1990.

Understandably, to people overseas bombarded with a constant stream of horrifying TV images of intense violence, life in Israel sometimes seems at best unsettling, if not outright death-defying. Without trying to minimize the gravity of circumstances now, the reality is never quite as bad as it looks on CNN.

On one level, despite the tensions, life continues in its daily routine, as it must. On another level, there's no escaping the situation. Few people are immune from the heightened anxieties and fears over security. In a society where news is so pervasive, it's impossible to fully filter out the harsh reality, even for children. They quickly pick up the sense of drama and unrest from their parents, from the media and at school. Less clear is how traumatic it is for them.

Living in Jerusalem can leave one more on edge, especially now as the Palestinians have taken direct aim at the capital, literally. In our case, we live so close to the embattled neighbourhood of Gilo that each time the army sends in huge helicopter gunships at night following Palestinian attacks from nearby Beit Jala, the sky erupts above our home, spooking our children.

Amid warnings that Palestinians are preparing new attacks, people curtail plans, often avoiding public places that are prime targets for terrorists. The recent car bomb near the city's main outdoor market served as a murderous reminder, if one was really needed, of what we're up against. With Hamas and Islamic Jihad spewing frequent threats, many people try to avoid buses, shopping centres and other such sites hit by terrorists in the past. But in the end, short of staying inside sequestered at home, you resign yourself to not knowing where danger lurks.

The other day, I rode my bicycle to an outdoor café in central Jerusalem to meet my wife for coffee. I parked my bike beside the café's terrace. Not even two minutes after we sat down, a man at another table began asking in a loud, urgent voice if the unattended bike belonged to anyone at the café. His concern: that it might be laden with explosives. I immediately owned up to my bike and he breathed a sigh of relief. Given the prevailing tensions and jittery nerves, there was nothing extraordinary about his behaviour.

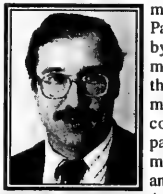
This is part of our reality. It's neither simple nor without sadness and certainly not ideal – which is what people told me life would be like here when I first considered moving to Israel.

A few weeks ago, as I marked the 10th anniversary of my aliyah, I told my wife that despite the current troubles, I still felt we made the right move for our family when we left France for Israel in the fall of 1990. For all the rough episodes the country has been through since then, I wouldn't trade Israel for anywhere else in the world. No other place feels so much like home.

Robert Sarner can be contacted at rsarner@netvision.net.il.

Teaching children to hate

While the Arab propaganda machines promote the myth that the war against Israel is a "spontaneous popular uprising," this is a carefully planned affair. In addition to training the snipers and setting terrorists loose, Yasser Arafat and the Palestinian Authority made sure that extra food and other essentials were ordered in advance. They also rehearsed the media campaign with great care, so that the same lines (and lies) are recited daily and ad nauseam on television, on radio and in the newspapers.



Gerald Steinberg in Jerusalem

Most significantly, the Palestinian leadership prepared the population with hatred for Israel. The official television and radio churn out a steady diet of odium directed against Israelis and "the Jews." In the mosques, the imams appointed by the Palestinian Authority exhort the faithful to "Have no mercy on the Jews, no matter where they are in any country. Fight them wherever you are."

Children play an important role in the war against Israel, providing the first phalanx that provides cover for the fire-bombs and snipers. These children, who are brought by their parents from one confrontation to another, are the cannon fodder for the Palestinian propaganda machine. Every child "martyr" is another great victory for the cause, leading to condemnations of Israel for the use of "excessive force" and for violations of human rights.

The indoctrination of Palestinian children to hatred extends beyond the television programs and military-style summer camps. The new textbooks, written after the Oslo agreement and the establishment of the Palestinian Authority, were financed by a number of apparently well-meaning democratic countries with the goal of advancing peace and mutual acceptance. Instead, they continue and reinforce the campaign of indoctrination and incitement, including a heavy dose of anti-Semitism that has propelled the Arab-Israeli conflict for generations. Fifth graders read that "this is our story with the thieving conquerors. You must know... that Palestine is your holy responsibility and that of your generation. Life will not be good until we return there." For homework, they are asked to answer questions such as: "Why must we fight the Jews and drive them out of our land?"

From the earliest days of the conflict, the Palestinians and most of the Arab and Islamic world have refused to confront the reality of Zionism and the deep and ancient Jewish connection to the Land of Israel, and, in particular, to Jerusalem. (In contrast, Israeli intellectuals, educators and leaders acknowledge Palestinian attachments to the land, and this has been reflected in the acceptance of "two state" solutions, beginning in 1947.)

This wilful ignorance and mythology is also reinforced by the Palestinian Authority's educational system. In Grade 10, the students learn that: "The Zionists turn[ed] their attention towards Palestine as the national homeland of the Jews, relying on false historical and religious claims." Grade 8 textbooks teach children that: "The al-Buraq wall is the southwestern wall of Al-Aksa Mosque... The Jews claim that this is one of the places belonging to them and call it 'The Wailing Wall,' but this is not so." (In fact, Jews call this the Western Wall of the Temple Mount. The term Wailing Wall is used by non-Jews.)

This systematic ignorance and hatred are reinforced by repetition of the long-standing Palestinian rejection of Israel, regardless of borders. Arabic language texts include a map of "Palestine" from the Mediterranean to the Jordan River, without any mention of Israel. These maps have not been changed for 50 years, and the real lesson is that as far as the Palestinians are concerned, Oslo and the "peace process" were never serious.

As this evidence clearly shows that, for Palestinians and much of the Arab and Islamic world, peace is still an empty word. At the same time, the world's eager peace-makers share much of the blame for failing to create a culture of tolerance in the schools, the mosques and the media. Peace will come only when the Palestinian and Arab hatred and rejection of the Jewish people's strong links to the land of Israel and to Jerusalem are finally replaced by tolerance and understanding.

The Kirshner File

Vatican should open its wartime archives, says scholar

As far as Michael Marrus is concerned, the onus rests on the Vatican. "The ball is in the Vatican's court," he said briskly the other day. "I'm not sure where we go from here."

Sheldon Kirshner in Toronto

Marrus, a University of Toronto professor and dean of its School of Graduate Studies, was commenting on a report released recently by a historians' panel concerning the role of the Vatican and that of Pope Pius XII during the Holocaust. The panel, of which he is a member, was established in 1999 to review 11 volumes of documents on this extremely touchy topic published by the Vatican between 1965 to 1981.

The panel, consisting of three Jewish and three Catholic members, was jointly selected by the Vatican's Commission for Religious Relations with the Jews and the International Jewish Committee for Interreligious Consultations.

Charged with the task of raising issues that had not been satisfactorily resolved by the existing documentation, they released a preliminary report on Oct. 26 suggesting that the Vatican documents they had studied had "not put to rest significant questions" regarding "the actions of (Pope) Pius XII and the Vatican during World War II."

Adding that they had highlighted important issues that are still unanswered, the panellists challenged the Vatican by posing 47 questions of their own and requesting access to archival material from 1939 to 1945. At present, scholars have access to archives only up to the year 1922.

"We anticipate that documentation will be forthcoming, and we look forward to the development of an expeditious process that will enable us to continue our work," the panellists wrote. "It seems to us that the search for truth, wherever it may lead, can best be promoted in an environment in which there is full access to archival documentation and other historical evidence. Ultimately, openness is the best policy for a mature and balanced assessment."

Several days after the report was released, Marrus invited me to his office on the campus of the U of T to discuss it. "Our sense was that we could only add value to the process if we could promote more openness," he explained. "In the absence of greater archival access, polemics are inevitable. My own sense is that it is in all our interests to have this kind of access."

To the best of his knowledge, the Vatican has begun making preparations to open the archives of Pope Pius XI, Pope Pius XII's predecessor. This would take the story up to February 1939, but not to the crucial wartime era, when the Holocaust was already underway.

Marrus, whose books include *The Holocaust in History* and *Vichy France and the Jews*, strongly believes that he and his fellow panellists should convince the Vatican to open all archives connected with the war.

"It wouldn't be useful to withdraw at this point," said Marrus, who on Nov. 13 was officially named Chancellor Rose and Ray Wolfe Professor of Holocaust Studies at the U of T. "As a general rule, the case for openness has to made again and again, though it is self-evident. We want these archives made public to us and other scholars."

In their official report, Marrus and his colleagues argue that untrammelled access "would be a very significant step forward in advancing knowledge of the period and enhancing relations between the Jewish and Catholic communities."

When I wondered whether, in fact, the Holy See will accede to their request, he replied: "We don't know if the Vatican will let us continue. We await their answer." Asked when he expected a response, he said, "I don't know."

Marrus acknowledged that some elements in the Vatican, presumably liberals, are in favour of full disclosure, while others, in the conservative camp, oppose the concept of transparency. He is not sure where the current pope, John Paul II, stands on this matter.

Michael Marrus

Having been exposed to the Vatican on a firsthand basis, Marrus learned that it is not a monolithic institution."It's not right to say that the church speaks with one voice. There are many voices. The Vatican is a lively place."

During the course of their investigation, the panellists met in New York City, London, Baltimore and Rome. Among the Vatican officials to whom they spoke were Cardinal Edward Cassidy, president of its Commission for Religious Relations with the Jews, and Archbishop Jorge Mejia, head of the Vatican archives. They also held discusions with Cardinal Pio Laghi, who commissioned the nearly one dozen volumes they analyzed, and Father Peter Gumpel, the priest in charge of Pope Pius XII's proposed beatification.

Pius XII, of course, is an extremely controversial figure, all the more so since the publication of *Hitler's Pope: The Secret History of Pius XII* by John Cornwell. According to Cornwell, Pius XII was an anti-Semite who maintained a scandalous silence about the fate of European Jews during the war. [See mini book review below].

In his work, *The Holocaust in History*, Marrus writes that while Pius XII was aware of the Holocaust, he refused to issue "explicit denunciations of the murder of Jews or call upon the Nazis directly to stop the killing."

Pius XII, he noted, was first and foremost interested in preserving the strength and prestige of the Vatican at a time of chaos and instability. As a result, he hewed to a policy of impartiality toward the Allies and Axis powers. "For him, the ability of the church to function was of supreme importance. Jews hardly appeared on his radar screen," he said.

Reluctant to openly denounce Nazi crimes against humanity, he overestimated the Vatican's diplomatic clout and underestimated the demonic nature of Adolf Hitler's regime.

Since Pope Pius XII figures quite prominently in their report, they posed a number of questions about him, some of which were:

- Did he respond to a 1940 plea by a Swiss bishop expressing grave concern about the horrible conditions of Jews in French concentration camps?
- Did he approve of appeals by the papal nuncio in Romania to limit deportations of Jews planned for the summer of 1942?
- Did he hold discussions about the mass murder of Jews in Ukraine after receiving an impassioned letter to that effect from the Greek Catholic metropolitan in Lviv?
- Did he allude to the fate of Jews in Poland in correspondence with the Archbishop of Krakow in 1942?
- Did he raise the subject of anti-Jewish and anti-Serb atrocities in Croatia during two meetings with Croatian fascist leader Ante Pavelic in 1941 and 1943?
- Did he try to save Jews in Berlin from deportation in 1943?
- Did he react to reports from the Vatican's representative in Budapest in 1944 that Hungarian Jews were to be "resettled"?

Marrus contends that these and other probing questions are prompted by a "fair reading" of documents published by the Vatican so far. But is the Holy See ready to take the next big step and open up its wartime archives to scrutiny? It will certainly be a litmus test of the Vatican's sincerity, its commitment to the unvarnished truth and its relationship with Jews.

Uneven record

Eugenio Pacelli, otherwise known as Pope Pius XII, compiled a decidedly uneven record on Nazi Germany and the Holocaust, writes John Cornwell in his hard-hitting book, *Hitler's Pope: The Secret History of Pius XII* [Penguin Books].

Although the pope maintained a deafening silence with respect to Nazi Germany's persecution of Jews, he tried to protect Jewish converts. In the summer of 1938, he commissioned an encyclical on Nazi racism and anti-Semitism, but never released it. Nor did he condemn Kristallnacht.

After receiving reliable information in 1942 about the Holocaust, he denounced the Final Solution, but only in the vaguest of terms. In another telling commentary, the pope refused to endorse an Allied declaration censuring the persecution of Jews.

The pope, however, was not entirely heartless. In 1944, he asked the pro-German Hungarian government to use its influence "to stop the suffering and torments which countless people are undergoing simply because of their nationality or their race." And, as Cornwell points out, the Vatican saved thousands of Jews in Hungary by finding hiding places for them.

On balance, though, the Vatican could have done far, far more.

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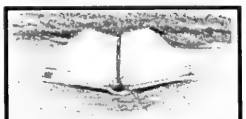
By RABBI BARRY GELMAN

I am talking to you

I recently had the opportunity to address a group of people on issues of Jewish continuity. I was part of a panel of four who were sharing various ideas about how to assure Jewish continuity. No one there thought they had all the answers; we were simply sharing some of our own experiences and suggestions.



While many of the ideas presented were valuable and in fact crucial, I would like to relate a comment that was made to me following the question and answer period.

A woman approached me and said: "Rabbi, I have an idea of how you can get them more involved."

Folks, I had never felt so dejected in my entire career. Why? you ask. After all, this person was only trying to help. Perhaps, but I latched on to one word in the statement that sent me reeling – "them." Apparently, after sitting through one hour of brainstorming about what we all could do, this person never once felt that the comments applied to her.

The image that immediately appeared in my head was of people listening to what was being said, looking around them and saying to themselves: "He is not talking to me. Sounds interesting, but it is not for me."

Allow me to let you in on a little rabbinic secret (I trust my colleagues will not mind). When we (rabbis) speak to an audience, we are speaking to everyone.

The reason this comment was particularly depressing was because of the context. Jewish continuity is not a task that is the responsibility of one group. Sure, we often think it is the young people we have to "look after," but that response leads to some very negative consequences.

Take the bar/bat mitzvah experience. As parents we send our children to their lessons and classes. We dutifully drop them off and pick them up. I maintain that it is infinitely more important and will leave a greater mark on our children if they see us not only as their bar/bat chauffeur, but as spiritually preparing for their bar/bat ourselves. Wouldn't we send a beautiful message to our children if we told them that in honour of their bar/bat mitzvah we were going to enrol in an adult education class?

The truth is that Jewish continuity is not about "them;" it is about you and me and the messages we send. There is no easy way to send "them" the message of the importance of Judaism.

I have learned from interviewing countless couples about to be married that they will choose to live the same Jewish life that their parents have lived. If we study Jewishly, our children will do the same. If we attend synagogue, our children will do the same. If we observe the mitzvot, our children will do the same. If we are enthusiastic about Judaism, our children will be as well.

There is a beautiful midrash referring to matan Torah (the giving of the Torah at Sinai); it explains that every person at Sinai heard the Torah in a way that appealed to them. The young, the old, men and women, each was addressed in a fashion that spoke to him or her, that made everyone feel that God was talking directly to him or her.

As rabbis, we have to do our best to speak in language that is "hearable" to all. While we do not have the divine power to inject our message into the soul of each individual, it is our responsibility to make our points meaningful, relevant and inspirational.

On the other hand, perhaps the midrash also teaches us that the people who stood at Sinai were able to spiritually ingest God's word because they went into the experience understanding that God was speaking to them.

Personally, I think it is a combination of both. Rabbis, teachers and parents must communicate their messages clearly and with enthusiasm to pique the interest of the listeners. Those listening must come with the attitude that he or she is talking to me.

That combination can only bring success.

Rabbi Gelman is the spiritual leader of Shaar Hashomayim Congregation in Montreal.

By ELLIOTT MALAMET

The nature of Zionism

Political analyst Michael Ignatieff once noted that its enemies think of Zionism as an ideology, but its friends know that it is an argument. The significance of this remark should not be missed.

It would be a disservice to those wishing to understand Israel and its complexities if the full range of thought regarding its existence and purpose were kept underground, blanketed by a cover of political correctness.

Contained within the final chapters of sefer Bamidbar are God's instructions regarding what will be the necessary sequence of events for taking possession of Israel: "When you cross over the Jordan into the Land of Canaan, you shall dispossess all the inhabitants of the land before you … for I have given you the land to possess it" (Numbers 33).

Some interpret the above verses as clear evidence that the Torah demands forceful dispossession of non-Jewish populaces that reside in the land, while others limit its application only to the idolatrous inhabitants of the biblical era.

Rashi offers a plain understanding: "If you drive out the inhabitants, then you shall inherit the land, and if you do not, then you will not be able to exist in it." The Italian exegete Rav Ovadiah Sforno adds that if you do not eliminate the inhabitants of the land, then "even though you will conquer the land you will not be privileged to hand it down to your children."

Such comments were staples in the arsenal of the late Rabbi Meir Kahane, who was explicit in his belief that not only should every inch of Israel be in Jewish hands, but that only a complete expulsion of the Arab populace would guarantee the biblical promise of a Jewish homeland. He bitterly castigated all those whom he believed avoided this interpretation: "That is Judaism, and if it be painful to the western secularized Jew because of its all-too-obvious contradiction of western secularized democracy, so be it. It is necessary that we rid ourselves of the … evasions and fraud of terrified Jews."

And yet, way at the other end of the spectrum was the fiercely idiosyncratic cry of the Israeli writer Yeshayahu Leibowitz, who died in 1994. As far back as 1968, Leibowitz called for a total withdrawal from the "territories," and had a stinging rebuke for those who would see a religious imperative behind their annexation: "Counterfeit religion identifies national interests with the service of God and imputes to the state – which is only an instrument serving human needs – supreme value from a religious standpoint. The 'halachic' reasons for remaining in control of the territories are ridiculous, since the state of Israel does not acknowledge the authority of the Torah and the majority of its Jewish inhabitants reject the imperative demands of its mitzvot."

The public discourse surrounding Israel, especially in times of crisis, prefers to avoid or suppress such uncomfortable ideological extremes. And yet they are an important signal as to the parameters of the problem.

Ironically, Leibowitz and Kahane both recognize the same inherent difficulty in a Jewish state wedded to a secular democratic framework. Put another way, the situation as it currently stands is intolerable, and may not be something that negotiations, even if sincere, can solve. The only question is what to do about it, a question that fills the heart with fear and foreboding.

Jewish Life

Israeli radio stations

By MARK MIETKIEWICZ

Two Israelis – three opinions.

OK, so there aren't quite as many Israeli radio stations as there are Israelis but you will find a gigantic variety of content on Israeli radio which you can listen to on your computer. Today from religious to rock to talk.

But let's start with a station that doesn't exist any more. One of the most famous radio stations in Israel's history didn't actually broadcast from Israel but "from somewhere in the Mediterranean."

The Voice of Peace was a "pirate" radio station which operated without a licence from the State of Israel. It was the brainchild of peace activist Abie Nathan and for 20 years broadcast a unique blend of politics and popular music.

The ship made its home six miles off the coast of Tel Aviv – still within the territorial waters of Israel until it closed down in 1994. You can find a fascinating history of the station at **[http://www.geocities.com/Broadway/5383/index.html]**. You can find more on Israel's other colourful pirate and offshore radio stations at the Offshore Stations of Israel **[http://www.guernsey.net/~bebridel/israel.html]** and at Jim Parkes' offshore site **[http://homepage.ntlworld.com/jim.parkes/radio_news.htm]**.

Arutz 7 (Channel 7) **[http://www.a7.org/]** also started as a pirate ship broadcasting from offshore. It now provides what it calls an alternative to Israel's "liberal-left controlled electronic media."

Its mostly Hebrew-language programming is a mix of traditional Jewish and Israeli music, religious teachings, its own newscasts and news from Kol Israel. Taped programming in English can be heard at **[http://www.a7.org/english/radio/recorded/Frecorded.htm]** and live programming at **[http://www.a7.org/english/radio/live/Flive.htm]**.

One of the most popular radio stations in Israel is Galei Tzahal **[http://glz.msn.co.il/]**, the radio station operated by the Israel Defence Forces **[http://www.idf.il/]**. The station presents a wide mix of programming for news, interviews, traffic and music **[http://192.114.179.11:8080/glz/glz.asx]**. I found this one of the more frustrating Israeli stations on the web since the signal would often come in very clearly and then just stop.

Don't just listen to Radio bu99FM, peek into its studio, too **[http://www.bu99fm.co.il/]**. The rock radio station has a camera mounted on the studio ceiling so you can see the host sitting in his chair and watch him as he's announcing the show **[http://www.video.net.il/video99.asx]**. The station focuses on music and other features geared toward younger listeners.

102FM Radio Tel Aviv sounds like a station with attitude **[http://www.102fm.co.il/]**. The music is loud, the talk is quick and the Internet site is almost empty. However, there is a working link to the station's live signal **[http://www.102fm.co.il/live/live102.ram]**. Please note that while listening in, I heard some English-language songs with some very explicit lyrics.

On the other side of the dial, figuratively, you'll find Radio Kolchai, 93FM, is a religious radio station that offers a mix of Jewish music and "news from the Jewish world." **[http://kolchai.moreshet.co.il/]**. In addition, there are programs about Halachah, rabbis' sermons and programs geared toward consumers and youth. The site is completely in Hebrew. I found the broadcast quality clear but it had to be restarted every couple of minutes **[http://kolchai.moreshet.co.il/play/93fm.asx]**.

Radio 10 also calls itself the Positive Jewish Communications Network **[http://www.radio10.co.il/default-e.htm]**. The station's live and taped programming originates mainly from Yeshivat Or Hachaim and from other Yeshivot in Jerusalem. In addition to an on-and-off feed of their radio signal **[http://212.179.32.3/LiveRadio.asx]** there are also speeches by Rabbi Ovadia Yosef and Rabbi Reuven Elbaz.

Next time, we wrap up with Jewish radio programming from around the world and some Israeli radio stations that you'll only hear on the Internet.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at highway@home.com.

A biography of Saul Bellow

***Bellow – A Biography*, by James Atlas**
Random House $53.00

Some years ago, the Sunday *Times of London* put this question to a group of Britain's leading writers and critics; "Who is the greatest novelist writing in English?"

Saul Bellow came out far ahead of any of his literary competitors. Indeed, Bellow, perhaps the most revered and often enigmatic literary figure of the last half-century, is America's premier novelist.

Books
Bernard Baskin

It is hard to name many other American writers who over four decades have written first-rate and enduring books. During this period, Bellow has published 12 novels, two collections of short stories, several plays and numerous essays and articles.

He has come to his eminence, not through the mechanics of publicity, self-advertisement or sensationalism, but through slowly building up a body of work, that with each new novel has displayed greater range, solidity, penetration and brilliance.

Bellow always knew he wanted to be a writer and persevered in the face of enormous contrary pressures. His family didn't take him seriously and he had to struggle unremittingly for success and recognition.

James Atlas, a prominent editor, biographer and journalist, spent 10 years writing this definitive biography. There is little about his subject that escapes the author's encyclopedic attention. In addition to a detailed examination of all aspects of Bellow's life, he also analyses each of his major works, the events surrounding its creation and its critical reception.

After four unsuccessful marriages, Bellow was forced to acknowledge his shortcomings as a husband. He fathered three sons by three different wives. But he tried again in 1989 when he married Janis Freedman of Toronto. His friends were outraged. The groom was 74 and the bride only 31. But despite widespread misgivings, the marriage has lasted for over 11 years, and at 84, Bellow became the proud father of a daughter.

However vehemently he maintained that he was an American writer who happened to be a Jew, Bellow identified strongly and publicly with the fate of his people. Israel evoked in him profound feelings of identification. What could be called the Jewish sensibility – nomadic, Yiddish speaking, steeped in irony and a consciousness of history – was second nature to him. In that sense, Bellow, despite his protestations, was a Jew who happened to be an American writer.

To Jerusalem and Back (1976), a lengthy foray into nonfiction was a highly sophisticated depiction of the political situation in the Middle East. It received largely favourable reviews. His view was to create a Palestinian state on the West Bank, "a state that recognizes the interdependence of the contemporary world."

Ravelstein, Bellow's most recent novel is his most Jewish. The two main characters "brood fraternally on Jewish history, Jewish soul, the fate of Israel, and the survival of the Jewish people, despite Hitler's efforts to wipe them off the map."

Some critics have castigated Bellow for his personality defects. But, certainly, the bottom line is not whether Bellow is a good person, but whether he is a good writer; not whether he pleases his friends, but whether he pleases his readers.

This long and well-written book is filled with good things – wit, perceptive insight, telling anecdotes, portraits of a galaxy of imposing literary personalities and the many-sided unsparing portrait of a singular personality against the vivid, turbulent background of the 20th century.

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Leo Baeck holds readathon during book week

By LEILA SPEISMAN
Staff Reporter

TORONTO – Everyone agrees that it is important for children to read. Everyone also agrees that it is good for children to be interested in sports.

This year's Canadian Children's Book Week neatly combines both ideas, with its theme of Score Big With Books, to emphasize the many ways books enrich our lives and help us achieve our goals.

As part of its annual celebration of Canadian Children's Book Week, Leo Baeck Day School is incorporating that idea in a readathon, the proceeds of which have gone to purchasing sports equipment for Canada Centre in Metulla, Israel.

School principal Jan Lapedus explained that children undertake to read books between book week and December. They get sponsors for each book they read.

There are many other activities to mark the week, which runs from Nov. 6 until Nov. 10. Writers and illustrators, including Barbara Greenwood, Heather Collins and Frida Wishinsky appeared. Older students became storytellers to younger ones.

The Leo Baeck Day School students visiting the school's annual book fair during Canadian Children's Book Week. They are dressed as characters from their favourite story book.

A special feature was dress-up day, when students and staff dressed as characters from their favourite novel or story.

The Parents Association held a book fair at both the Atkinson and Holy Blossom campuses, where Indigo Book Store and Scholastic Books displayed their wares.

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*Prof. Arnold Ages has been heavily involved in general and Jewish journalism in Canada and the United States and has published more than a thousand articles on various aspects of Bible, Judaism, Israel and politics. In Toronto, Prof. Ages teaches the longest ongoing Torah study class in the city.

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Greater Toronto Area

Dershowitz calls for objective inquiry into Mideast violence

By ANNA MORGAN
CJN Staff

TORONTO — Alan Dershowitz has a challenge for Israel and the world community.

The Palestinians have called for an international inquiry into who started the most recent cycle of violence in the Middle East. Israel should accept the challenge, Dershowitz recently told reporters before an address he gave at a UJA FEDERATION dinner.

A Harvard law professor who has represented Anatoly Sharansky, Claus von Bulow and Michael Milken, among others, Dershowitz is also the author of several works of fiction and non-fiction.

He calls for a commission made up of leading lawyers and judges from around the world who have taken no position on this issue.

"Not a kangaroo court hearing of the kind the United Nations would conduct.

"The UN," Dershowitz said, "is obviously disqualified as an independent source for making this investigation because it has already made its decision when it voted, with the assistance of Canada, to condemn Israel and not to condemn the Palestinians for their violence.

Alan Dershowitz

"Any court system that is established through the auspices of the United Nations will fail. There is a 100 percent guarantee that it will fail."

On the other hand, a fair commission, Dershowitz said, would find that after the Camp David accords, Yasser Arafat found himself sinking in world public opinion – particularly in Europe and Canada.

And in order to turn international opinion around, Arafat decided to play his traditional card – one he's used for the past 25 years, – the violence victimization card, Dershowitz said.

So the PLO waited for an excuse and Ariel Sharon provided the excuse – even though Sharon "had negotiated an agreement with Faisal Husseini, Arafat's man in Jerusalem," before visiting the Temple Mount.

"They simply waited until they could engage in a deliberate provocation, intending to get the Israeli guards to overreact.

"It's very easy to get a democracy to overreact," Dershowitz pointed out, "such as when Canada invoked the War Measures Act in '70 or '71 as the result of being provoked by terrorism in Montreal.

"Canada overreacted terribly. Of course, they were never condemned in the world community.

"Think about how England has reacted to terrorism by the Irish Republican Army, or France to the Algerian revolution," Dershowitz said.

As they have done in the past, the Palestinians provoked Israel into overreacting by taking teenagers and telling them when and at whom to throw rocks.

"A fair inquiry would not only put the blame squarely on the shoulders of the Palestinians, but would demonstrate a deliberate course of action by the Palestinians to provoke exactly the reaction by the media and the world community and the United Nations that they have done.

"And they have succeeded. And the fact that they have succeeded means that they will do it again and that every democracy is at risk for confrontation and violence, because terrorists have learned a lesson."

They have learned that "you can provoke a democracy into overreaction and then get the UN to condemn the overreaction rather than the provocation.

"And that's a very dangerous message for civilization to be sending."

You would think the media would be sophisticated enough to get into what's behind the provocations, he said.

Instead, the media have created a moral equivalency between Israel's reaction to terrorism and the intentional targeting of civilians by the Palestinians.

While the international community is motivated by their interests – they vote their oil interests, their pocketbooks or their diplomatic interests – the media are more surprising because there is a better story if you get to the truth, Dershowitz said.

"It may be a more difficult story to get, but a much more fascinating one."

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Barak an unelectable commodity: Israeli journalist

By FRANCES KRAFT
Staff Reporter

TORONTO — Ehud Barak has become an "unelectable commodity," according to an Israeli journalist and former political reporter speaking here last week.

Haim Hecht, managing director of a Galilee area radio station, was in Toronto and London, Ont. on a UJA FEDERATION speaking tour when he told a small group of federation staff that Israel's prime minister had more mistakes and achievements to his credit in one year than any other prime minister would in five years.

Barak is an "outstanding man" with charisma, courage and sense, said Hecht. His greatest achievement, whether right or wrong, Hecht believes, was putting Jerusalem on the table. He may have moved too fast, however, because he wanted "to write his place in the history book too early."

"The Israeli public accepted [having Jerusalem on the table], and I think that after the riots, the percent will be even higher... Jerusalem today is actually divided."

He said he himself "could live with" a divided Jerusalem, but could not agree to Israel relinquishing the Jordan Valley, which connects Tiberias to Jerusalem. His views have to do with security, not religion, he said.

His radio station conducted a survey of 500 Arabs that indicated most Arabs in Israel want to remain Israeli citizens because of the quality of life and fair judicial system, said Hecht, who co-hosts a political television show and hosts a radio talk show in an area that is half-Jewish, half-Arab.

He acknowledged that the Arab living conditions are "poorer" than those of Jewish Israelis, and said 4 billion shekels have been allocated for development in Arab villages. Although the "popular feeling" is that the allocation is a reward for violence, to engender more negative feelings would only bring the next riot closer, Hecht said.

Today, he said, "the Arabs hate the guts of Ehud Barak, who was their great hope, because he has ordered the police to act fiercely in their demonstrations."

If a left-wing candidate in the next election doesn't have the Arab vote, he is a loser before the election has started, said Hecht.

A resident of Migdal, a town of 350 families on the Sea of Galilee, Hecht sees the Israeli medical system as the "final test" of discrimination and the epitome of coexistence. "If my child falls sick and an Arab child falls sick, they go to the same hospital and get the same treatment."

Most of the medical staff are Arab, he noted. "They are the best nurses...and suddenly I see many hundreds of thousands demonstrating against me in the streets...It looked like Kosovo."

During the riots, his two-hour talk show stretched to 24 hours. Thirteen Israeli Arabs were killed. Although Hecht vocally supported the Israeli police, he said that "every single shooting incident should be inquired by a judge" for Israel's sake, not CNN's.

He believes Israel's democracy is strong enough to deal with the situation, and that officers found not to have justification for shooting should be indicted.

"Many of my listeners said, 'Haim, is that you?'"

In recent months, the "old notions" about left and right have evaporated, said Hecht. At 49, he is rethinking how he defines himself.

It is quite clear, he said, that Israel's next government will be right-wing Likud and that they will sign a peace treaty. He believes elections will be held within the next year.

Wiesenthal Centre raises questions

By BRAM AARON
Special to the CJN

TORONTO — In light of last month's UN Security Council resolution condemning Israel for the recent wave of violence there, should Canada support the creation of an international criminal court by the UN?

This and other questions are being asked by the Friends of the Simon Wiesenthal Centre For Holocaust Studies (FSWC), which has launched a campaign to publicize Canada's role in the UN vote.

"The UN has passed a series of one-sided resolutions – one of which, unfortunately, Canada participated in – which did not have an even-handed approach that properly dealt with all the issues," said Leo Adler, national affairs director for FSWC, at a recent media conference.

"More disturbingly, while we are in the midst of the UN trying to set up [what is supposed to be a non-political] international court, [the Human Rights Commission] which is supposed to be concerned with human rights, blatantly labels Israel as guilty of war crimes. They're branding Israel as a criminal, and of course that's what the court is intending to do eventually.

"If that's the way it operates, then Canada should take a second look at their involvement in the human rights court," said Adler, a Toronto lawyer.

Supporting Adler and the centre in their views were criminal defence lawyers Edward Greenspan and John Rosen, and *National Post* columnist George Segal.

"This resolution is a condemnation without investigation, without trial, without inquiry into what's going on, inside a country which is fighting for its life," said Greenspan.

The lynching of two Jewish settlers "was inspired not by a hatred of Israel, but by a hatred of Jews," he said.

Rosen, also chair of the centre's legal committee, called on Canada to withdraw its support for the resolution and reconsider its support for a world court.

The Security Council, Rosen said, is a purely political body, just as an international criminal court would be.

"You can't have an international court free of political impositions. It's only and purely political. Prosecuting Israel is the obvious aim of many supporters of an international court. It really is a mockery of justice. I strongly condemn it."

Adler also criticized international media for not fairly portraying events in Israel and the Middle East.

"Israeli forces are executing tremendous restraint again Palestinians. No Israeli Defence Forces tank can fire, no heavy artillery can be fired without official permission, and never without being fired on first. And each time it does carry them out, the IDF must give sufficient advance warning to the Palestinians to evacuate the area.

"Most people don't know this because it is not being reported by mainstream media. Further, these items were not brought up by Canada in voting on the UN Security Council's resolution on the issue."

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MIRIAM'S WELL TOURS SCHOOLS: Paula Hixson (left) and Michele Tredger, toured Hebrew schools recently in Cameo Productions' *Miriam's Well* by Aviva Ravel. In the production, the story of Miriam, Moses' sister, is told through music, song, dance and narrative. The play focuses on the role Miriam played in the story of the Exodus. According to legend, Miriam's well provided water to the Israelites during their wanderings in the desert.
[Carolyn Blackman photo]

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Commentary studies female point of view

By LEILA SPEISMAN
Staff Reporter

TORONTO — When Rabbi Elyse Goldstein and seven fellow rabbinic graduates were preparing for job interviews in 1983, they were "told to be pseudo-men."

"The dean told us to wear a black suit, white shirt, black pantyhose and black shoes.

"We were supposed to hide any evidence of femininity," she told an audience at this year's Jewish Book Fair, at a program sponsored by Kolel, The Adult Centre for Liberal Jewish Learning, of which Rabbi Goldstein is the rabbinic director.

"We did it," she said. "After all, we wanted a job."

At the time, she said, she became the first woman rabbi in Canada. There are now, she said, "either six times as many, or [still only] six women rabbis."

Eighteen years ago she was either the only woman, the token woman, or something exotic and unfamiliar, she said. "We were told to act, dress, preach and teach like men."

It doesn't irk her, anymore, she said, that her male colleagues are not called male rabbis or men rabbis, – "they are just rabbis."

Rather than continuing to "fight the marginalization of women clergy," she said, she decided "to find out what the female point of view [on religious commentary] would be like."

The result, Rabbi Goldstein said, is the recent book she edited, *The Women's Torah Commentary; new insights from women rabbis on the 54 weekly Torah portions.*

The book is not necessarily a forum for feminist viewpoints, she said. The intention was to get many points of view, just as traditional commentaries give many points of view from male scholars.

"It shows our unchanging reverence for an unchanging text," she said.

Rabbi Goldstein recognizes that "no one speaks for all women." For one thing, only the three streams of Judaism that ordain women are represented – Conservative, Reform, and Reconstructionist. Of these, not all the women have pulpits. Some are involved in youth work, counselling and teaching.

One character in the Bible that is discussed, for instance, is Serach bat Asher, the granddaughter of the patriarch Jacob. While many have never heard of her, she is the only woman who is mentioned both in the list of people who went down to Egypt in the time of Joseph, and in the list of those who left Egypt.

Another insight in the book is in the portion Pikudei, where the same root, pakad, used for the building of the tabernacle in the desert, is used elsewhere in accounts of barren women who were given children – Sarah, the wife of Abraham, and Channah, the mother of Samuel.

"In a sense, Pikudei describes the birthing of the mishkan by the Jewish people."

She said that she hopes that *The Women's Torah Commentary* will help celebrate the unique perspective that women can bring to Jewish scholarship, and encourage all women, including Orthodox women, to examine the texts "with more chutzpah."

When she celebrated her bat mitzvah in 1968, Rabbi Goldstein said, her declaration from the bimah that she planned to be a rabbi was met with gasps and disbelief. Now, she said, "there are some 400 women rabbis [worldwide.]"

They practise their rabbinate differently, she said. "We hold our babies during Adon Olam, and nurse them in our offices."

"Our [feminine side] doesn't have to be secondary."

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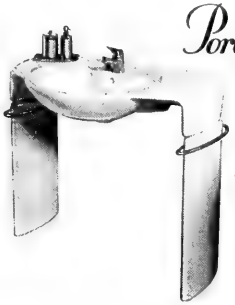

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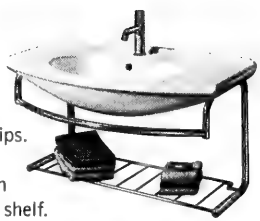

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Permanent peace agreement a mistake: Arens

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Israeli leader Ehud Barak made a mistake trying to reach a permanent peace agreement with the Palestinians at last summer's unsuccessful Camp David summit, claims Moshe Arens, Israel's former defence and foreign minister.

"Barak should have tried for an interim accord," said Arens in an interview last week before delivering a speech on the peace process at Beth Emeth Bais Yehuda Synagogue under the auspices of B'nai Brith Canada and Herut Likud-Betar Tagar.

Arens gave Barak credit for having tried to end Israel's conflict with the Palestinians. "The goal was a worthy one," he noted.

But he also said that if Barak had lowered his sights, he and Palestinian Authority President Yasser Arafat could well have signed a more modest agreement, and the current wave of unrest in the West Bank and the Gaza Strip might have been altogether avoided.

A member of the Knesset since 1974, Arens is one of the Likud party's senior statesmen. From 1982 to 1983, he was Israel's ambassador to the United States. He was appointed minister of defence in 1983, foreign minister in 1988, and minister of defence in 1990 and again in 1999, in the waning months of Benjamin Netanyahu's government.

Warming to the topic, Arens accused Barak of offering the Palestinians too many concessions at Camp David. "He went too far out on a limb," said Arens, who named Barak chief of staff of the Israel Defence Forces in the early 1990s. "It was a very serious mistake on his part."

Moshe Arens

Barak should not have offered Arafat the Jordan Valley or Arab neighbourhoods in eastern Jerusalem, he said. And Barak conceded "too much" on the Palestinian refugee issue.

Sounding an optimistic note, he said he has not given up on the idea of peace. "Eventually, there will be an accord, but it's not around the corner."

Arens said that Arafat resorted to violence to wring a better deal out of Israel.

"He sees nothing wrong with using violence. It's part of his negotiating strategy. Arafat wants to achieve statehood through blood and fire. Israel must ensure that he doesn't make any gains from this violence."

In a reference to Barak's readiness to offer sweeping concessions at Camp David, Arens said it is paradoxical that Barak's flexibility led to the present mayhem.

Looking back at Israel's 1993 decision to recognize and enter into talks with the PLO, Arens described it as a fundamental mistake. Instead, Israel should have negotiated with "the elected Palestinian representatives in Judea and Samaria."

By recognizing the PLO, Israel tacitly encouraged the Palestinians to insist on their "right to return" to their former homes in what is now Israel, he argued.

Arens, known as a "pragmatic hawk," said that Barak has no other partner but Arafat at the moment. "Israel, like it or not, is stuck with him. Israel doesn't have an alternative but to talk with Arafat. The Oslo peace process put us into this dead end."

Asked whether Arafat has a hidden agenda, Arens said, "He and many Palestinians have such deep-rooted grievances against Israel and Jews that their aims are unlimited. The West Bank and Gaza are only their first step. My guess is that they may want all of Palestine."

Arens said that a Palestinian state exists "in everything but name" under the administration of the Palestinian Authority.

Jewish settlements beyond the Green Line, even if isolated by Palestinian villages and towns, should not be evacuated. Some Israeli settlers, however, may have to live under Palestinian sovereignty one day, he observed.

Casting aspersions on Barak's concept of unilateral separation, he urged Jews and Arabs to learn to live together. "It's a delusion you can put a wall between us."

Turning to domestic Israeli politics, Arens predicted that Likud will probably win the next election, regardless of who leads the party to victory. He declined to say whether he would support Ariel Sharon, Likud's acting leader, or Netanyahu, with whom he had a falling-out after sponsoring his political career in the 1980s.

"Barak has already lost the election. He's made so many mistakes. A lot of people are disenchanted and disappointed with him."

Arens chastised Barak for having ordered a unilateral withdrawal from Israel's self-declared security zone in southern Lebanon last May.

"Israel should have maintained it until Lebanon and Syria were prepared to keep the border quiet."

Now, he pointed out, Hezbollah is within "spitting distance" of Israel.

Talks with Syria, broken off last winter, will not resume unless Israel is ready to cede the whole of the Golan to Damascus, he said.

"I'm against it," said Arens, talking about the prospect of a full Israeli withdrawal from the Golan in exchange for a peace treaty with Syria.

In Israel's negotiations with Syria last December and January, the Syrians demanded not only the Golan but Israeli territory – Hamat Gader – as well, Arens charged. "(Hafez) Assad wanted 105 percent."

Asked to assess the regional military balance of power, Arens said that the pendulum has swung toward Israel in recent years.

"The situation is pretty good, but that doesn't mean we can deal with civil disturbances."

Israel, he added, should be concerned by Iran's and Iraq's efforts to develop long-range ballistic missiles. "But we're not sitting on our hands," he said, referring to Israel's newly developed battery of Arrow missiles.

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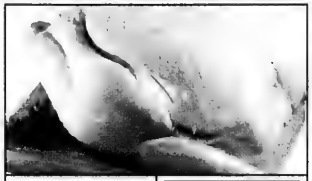

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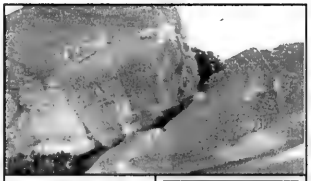

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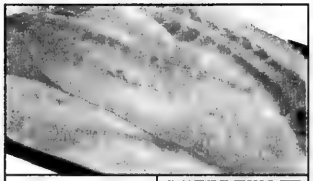

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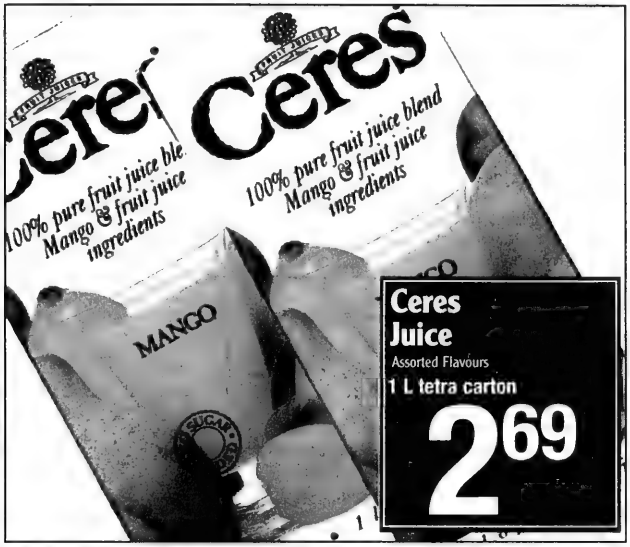

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Election 2000

Letter from PM Chrétien

The following is the complete text of the message Prime Minister Jean Chrétien sent last week to leaders in the Jewish community regarding Canada's support of UN Resolution 1322.

Recently I had a chance to meet with you, the leaders of the Canadian Jewish community, to discuss Canadian policy with respect to the recent outbreak of violence in Israel, the West Bank and Gaza. I felt that our time together was mutually beneficial, allowing me to clarify the Government of Canada's position and the leadership a chance to express deep and understandable concern about the impact of the renewed bloodshed on the security of Israel.

I know that the Government of Canada and the Canadian Jewish community share one overriding objective in the Middle East: securing a just, lasting and comprehensive peace.

In the past few weeks, the high hopes of achieving this elusive goal have faded. In our meeting, I heard frustration expressed that the unprecedented risks taken and courageous compromises offered by the Israeli government in pursuit of peace have not been reciprocated. Our government understands this frustration. We regret that Canada's vote on UN Security Council Resolution 1322 has added to this distress and frustration.

For most Canadians, the peace process in the Middle East is an abstract idea. Many do not fully grasp the risks entailed in following the path of peace, or the human price paid with each setback. It is a path that requires incredible courage, immense patience and endless perseverance.

But I also deeply believe that with all of its bitter frustrations, it is the only path open to the peoples of the Middle East that leads to the bright and secure future evoked by the late Yitzhak Rabin when he called for a final end to "blood and tears."

That is the path that Canada has and will continue to counsel all parties to follow.

Regarding our vote on UNSCR 1322, I came away from our meeting with a sense that the leadership of the Canadian Jewish community was reassured of the fact that one UN vote cannot define – or re-define – the deep and longstanding friendship that exists between Canada and Israel. Our commitment to Israel is longstanding and will remain a pillar of Canada's policy in the Middle East. In the time since UNSCR 1322, for instance, Canada has opposed what we felt to be a grossly unbalanced resolution (#S–5/1) at the Commission on Human Rights in Geneva. And we would not support a recent UN General Assembly Resolution (#A/ES–10/L.6) because it represented an unhelpful initiative in our collective efforts to move away from violence and back toward negotiations.

Our meeting also gave me a chance to share with the leadership the various initiatives that I have undertaken at the rmequest of Prime Minister Barak. His requests and my eagerness to respond positively reflects the kind of friendship – both on a personal and bilateral level – between Canada and Israel of which I am very proud.

In closing, let me reiterate, as I did at our meeting, that my door and the door of our government is always open. The Canadian Jewish community is welcome and encouraged to share its hopes and concerns. Our shared goal, as expressed at our meeting, is for Canada to serve as a facilitator of progress towards peace for Israel and her neighbours.

This is not only our responsibility but our privilege.

Sincerely,

The Rt. Hon. Jean Chrétien

Deputy PM on hot seat

Continued from page 3

it is open to every one, but that later "they were booted out."

Berlin said, however, that "we should not lose sight of the Alliance's history."

Referring to Canada's poor and disadvantaged, UJA FEDERATION president Allen Sandler asked the candidates what is being done for them.

Gray replied that the government has allocated $700 million for this purpose. Goldin said Alliance would exempt 1.4 million people from income tax so they would have money for housing and food.

Berlin reminded Gray that the funds allocated depend on the provinces agreeing to go 50-50 on the $700 million he mentioned.

McCrossan said single parent families are now the hardest hit by poverty and need help.

Election 2000 coverage will wrap-up in next week's issue

Election 2000

Debt, health care on agenda in Eglinton-Lawrence

By FRANCES KRAFT
Staff Reporter

TORONTO — Two issues that arise consistently in Eglinton-Lawrence riding are debt reduction and the health care system, which is "going to the dogs," said Joseph Volpe, MP for the riding since 1988.

A former parliamentary secretary to the Minister of Health, Volpe, 53, argues for an accountability and performance measurement system. "The federal government can't just hand over money" for health care without such a system, he said.

In addition to short-term solutions, he advocates longer-term answers including recruitment and training of more doctors and nurses.

"A lot" of Eglinton-Lawrence constituents are very unhappy over Canada's support of the recent UN resolution criticizing Israel, said Volpe, who broke with the Liberals to criticize Canada's vote. About 17 percent of his constituents are Jewish, he said.

Joel Etienne

The riding has a relatively large proportion (about 15 percent of residents) over age 65, and over half the population has the equivalent of a college diploma or some university education. It is one of the wealthiest ridings, but one of the most diverse, he noted.

Volpe believes the lack of funding for the secular component of religious schools is "absolutely wrong," he said.

Simon Rowland

The riding is located between Yonge Street and the railway tracks west of Caledonia Road. Highway 401 is its northern boundary, and the southern boundary runs for the most part along Eglinton Avenue West, with a small portion between Dufferin Street and Winona Drive extending south to Rogers Road and a jog northward between Marlee Avenue and Bathurst Street.

Alliance candidate Joel Etienne, a native of Moncton, N.B. who moved here in 1998, said he has garnered some support in door-to-door canvassing, but voters have told him he might have a hard fight against Volpe.

The 26-year-old lawyer – who is black and Jewish, and davens at a number of shuls in the riding – insists his nomination had nothing to do with tokenism, but was the result of a fair vote. "I had to put up a fight," he said.

Etienne's father, a journalist and activist against the Duvalier dictatorship who was exiled from Haiti in the 1960s, embraced Judaism when many of his friends were becoming Muslims. His maternal grandfather, Rabbi David Feuerwerker, was a native of Sighet who lived much of his adult life in France before immigrating to Montreal in the late 1960s.

Etienne said the Alliance's approach is geared toward fairness. He and other former Jewish student activists are among those involved in the party. "Jews involved in this party are Jews who are aware, who have fought against anti-Semitism."

Etienne was one of four Jewish Alliance candidates to attend a recent rally for private school funding.

The Alliance will put more money into health care, and faster, than the Liberals will, said Etienne. The party is interested in lowering taxes and is committing $6 billion a year toward eliminating Canada's deficit, he noted.

NDP candidate Simon Rowland, a 19-year-old dot-com entrepreneur and social entrepreneurship student at the University of Toronto, is concerned about the implications of right-wing party policies. Aside from his concerns about the environment, health care and burdens on working families, he believes the government needs to fully fund the CBC immediately to avoid losing it to the private sector.

The NDP would cover home care and prescription drugs, and would double child tax benefits while eliminating taxes for low income earners, he said.

Regarding the UN vote, the NDP supports the rights of Palestinians to an independent state and the right of Israel to exist within safe and secure borders. He believes there is little gained by blaming one side or another, he said.

Rowland is in favour of prosecuting Nazi war criminals, he said, adding that he had put a lot more thought into economic and social issues.

Louise Sankey, the Conservative candidate, has been actively involved with the same political party since age 16. She finds the Alliance party "very dangerous," and criticized its policies relating to women, among others. She believes that Canada "drastically needs to have [PC leader] Joe Clark's integrity now."

Joe Volpe

She noted that Clark "has worked very hard for the State of Israel, and will continue to work." She didn't agree with the wording of the UN resolution, she said. "I think there should have been a better balanced resolution against violence, period."

The Conservatives would bring transfer payments for health care back to 1993/94 levels, she said.

Sankey, 43, is a small business owner who uses a wheelchair or scooter due to spina bifida. She keeps active by diving and downhill skiing using a modified "sit ski."

She is in favour of prosecuting war criminals but does not believe in government funding for any religious schools, including Catholic schools, which she attended. "Once we have all, we have a two-tier public school system, and we can't afford it. And then we don't have children going to school with children from other communities. We are a country where we can live in a harmonious way. I am afraid that some of that will be gone."

Louise Sankey

She does believe, however, that those who choose religious schools should receive a 100 percent tax writeoff.

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Friday night and holiday services will be conducted at the Bloor Jewish Community Centre at Spadina & Bloor. Starting times will vary in accordance with the winter schedule. Please call the shul office at (416) 927-0546 for information.

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A Psychological & Political Analysis
Wed. Nov. 22, 2000, at 8 p.m.
Dr. Norman Doidge

Dr. Norman Doidge is a political commentator for the *National Post*, an award-winning author, research psychiatrist and head of long-term psychology for the Department of Psychiatry, University of Toronto.

The Internal Political & Social Implications
Tue. Dec. 5, 2000, at 8 p.m.
Shira Herzog

The co-host of *Israel Today*, a weekly television program, Shira Herzog is Vice-President of the Kahanoff Foundation, a private organization active in Canada and Israel, and a regular columnist for the *Canadian Jewish News*.

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Election 2000

Caplan fights to retain Thornhill

By RON CSILLAG
Staff Reporter

THORNHILL — Elinor Caplan is taking nothing for granted.

Despite a comfortable win in the 1997 election and a seat at the cabinet table as minister of citizenship and immigration, this time Caplan is bracing for the fight of her political life.

Robert Goldin

Voters in the Thornhill riding, which is one-quarter Jewish and home to many communal leaders, are still fuming over Canada's support for UN Resolution 1322 – and Caplan's silence about it. At several recent public rallies, her name was even booed.

But Caplan, 56, hopes Jewish voters can take the long view.

"I'm hearing disappointment," she told *The CJN*, "but people are now starting to ask the right questions," such as whether Canada has changed its Mideast policy (no, she stresses). As well, she says, voters should appreciate the fact that Chrétien responded to the UN vote by meeting with Jewish leaders and giving them direct access to his office through his chief foreign policy advisor.

Elinor Caplan

"It's important for people to know they're being heard and listened to," Caplan says.

The Liberals have built solid relations with the Jewish community and Israel though "quiet effectiveness. People don't know that because you do it quietly. It's not effective if you're not quiet about it."

She points out that Chrétien was the first sitting prime minister to visit Israel and that he speaks to his Israeli counterpart "frequently. I mean, that didn't happen this week. I think there's an untold story there."

Caplan chooses her words carefully when explaining her silence on the UN vote. She's bound, she says, by cabinet confidentiality.

"I speak for the government, and there are constraints. I thought long and hard on what would be in the best interests of my riding, and I decided the best interests of Thornhill and my community would be for me to be at the [cabinet] table, expressing [constituents'] views at the table, ensuring that the cabinet and the prime minister knew and understood how they were feeling and why they were feeling that way. I felt that I could articulate that only if I was at table."

Robert Goldin, the Alliance candidate, isn't buying that.

"The fact that [speaking out] is unheard of doesn't mean it can't be done. She's a representative of the Jewish community. If she cannot represent the Jewish community of Thornhill, she should stand in another riding. She must act in our best interest and she must act as a conduit to tell the government what the people of Thornhill feel. Her personal opinion, with all due respect, is irrelevant."

A 58-year-old native of South Africa, Goldin says that despite all the efforts by the Liberals to calm Jewish voters, nothing has changed.

Caplan "has gone on record as saying the government's stance toward Israel has not changed. The government's stance toward Israel is anti-Israel. In her own words, the position is the same."

While Day is "100 per cent in favour of Israel," the policy of the Alliance "is to be neutral, fair and equal [and] not to take sides against one party in a foreign dispute. We've got no right to interfere in the internal affairs of other countries."

And Jewish voters have nothing to fear from the Alliance, even if people like Doug Christie, lawyer to every Holocaust denier Canada has produced, comes out fulsomely in favour of Day, as he did this month.

The party has no control over who joins it, Goldin says, stressing that Christie was kicked out as soon as Alliance officials discovered he had joined.

The other major issue on Jewish voters' minds is school funding. Goldin is confident that Day's proposal of tax credits that would equal what Ontario spends per Catholic pupil could be done without infringing on provincial rights.

Meanwhile, the New Democratic standard bearer in Thornhill is Nathan Rotman, who ran in the riding for the NDP in the last provincial vote, picking up about 2.5 per cent of ballots cast.

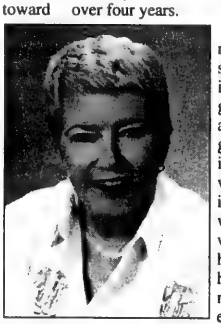
A 20-year-old assistant manager of a Toronto coffee shop, Rotman says he's hearing about Israel much less than he anticipated.

"I thought it would be huge. But the community's been pretty open-minded, and they've been talking about health care, education and social programs.

Nathan Rotman

"I'm happy people aren't focussing on a single issue. We really have to look at other issues," says Rotman, a former president of Shaar Shalom Synagogue's chapter of United Synagogue Youth and a volunteer for Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee.

Recently, the NDP unveiled an ambitious platform that calls for increased spending on health care, housing, education and other areas. It's estimated the proposals would cost $100 billion over four years.


Lou Watson

Lou Watson, a retired educator, says there's truth in the name Progressive Conservative: "We are progressive on social issues and conservative on fiscal issues. I think it's what Canadians want," says the PC hopeful in Thornhill. "There's no need to go to the extreme left or the extreme right."

Watson, who lives in Barrie, believes Canadians trust Tory leader Joe Clark, who would offer "stable" leadership. Clark's plan to eliminate Canada's debt in 25 years is feasible, she says.

She's suspicious of the Alliance's pledge on tax credits for religious schools, saying it might infringe on provincial rights. "It's a promise that cannot be realized," says Watson, who attended last week's meeting of political figures at the Lipa Green building.

Health care, education and taxes are on voters' minds, but the candidate is also getting an earful about the UN vote on Israel. "People feel they have been betrayed," she says of Jewish voters, adding, though, that this is an issue affecting everyone: "When you take a position that is not sympathetic to various cultures, then it's a concern for all Canadians."

Election fever bypasses Calgary's Jewish community

By JUDY SHAPIRO
CJN Correspondent

CALGARY — It can't be said that election fever has gripped Calgary's Jewish community. There are few signs in evidence, and no clear issues of Jewish concern have emerged so far.

Calgary is Canadian Alliance country, and the riding in which the Jewish community is localized is no exception. All of Calgary's Jewish institutions – the four synagogues, two schools, and the Calgary Jewish Centre – are located in Calgary Southwest, currently held by former Reform party leader Preston Manning, who lost the challenge for the leadership of the Canadian Alliance to Stockwell Day.

Even though the bulk of the community resides in Manning's riding, it does not vote as a bloc. Jewish voters mirror the general voting pattern, says David Taras, a communications professor at the University of Calgary. The mood in the Jewish community, he says, is "not greatly different from the general mood in the city.

"People may be enraged about Israel [and Canada's vote to support the UN resolution that condemned Israel], but they vote on issues like taxes and employment," Taras said.

Riki Heilik, community relations director for the Calgary Jewish Community Council, believes the Reform party and Manning in particular "have been sensitive whenever the Jewish community has expressed concerns."

Heilik points to the reaction of the party early in its history to members who had links to racist groups.

"Reform was the only party to form policy indicating that people who espouse racist ideology cannot belong to the party," she pointed out.

Canada's UN vote on Israel is also on many minds here.

"We welcome the Alliance statement on the Security Council vote," Heilik stated. "Stockwell Day went on record denouncing Canada's support for the resolution. We welcome this kind of leadership because this is true to Canada's policy of neutrality, whereas the vote at the United Nations was inconsistent with our policy."

Other issues she believes to be of concern to the Jewish community are international terrorism, immigration, child poverty and the prosecution of suspected Nazi war criminals.

Public funding for private religious schools is not an issue in Alberta, where Jewish day schools already receive public dollars.

The other Calgary riding the community here is watching closely is Calgary Centre, where Progressive Conservative leader Joe Clark is running against incumbent Eric Lowther of the Alliance.

In one of the few local controversies, the Liberal candidate for Calgary Northeast, Hakim Faqiryar, withdrew from the race after he came under fire for hosting an Afghani-language cable TV show in Calgary in 1996.

Faqiryar allegedly called on Muslims to rise up against all non-believers, while sitting against a backdrop of banners that read, in one of the languages spoken in Afghanistan, "Death to Israel" and "Down with the United States."

MEETING FUTURE VOTERS:

Rear, from left, Toronto-area Liberal MPs Art Eggleton, Elinor Caplan, Jim Peterson and Joe Volpe joined Associated Hebrew Schools grade 6 students Charles Korn and Robyn Deverett at last week's meeting with pupils at the Jewish day school to explain and defend Canada's role in the Middle East in the wake of Ottawa's support for UN Resolution 1322. Peterson read aloud Prime Minister Jean Chrétien's recent message to the Jewish community. The MPs were presented with hundreds of protest letters written by students to the prime minister.

[Ron Csillag photo]

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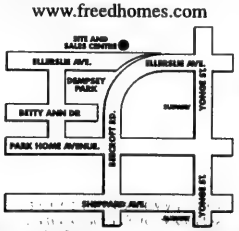

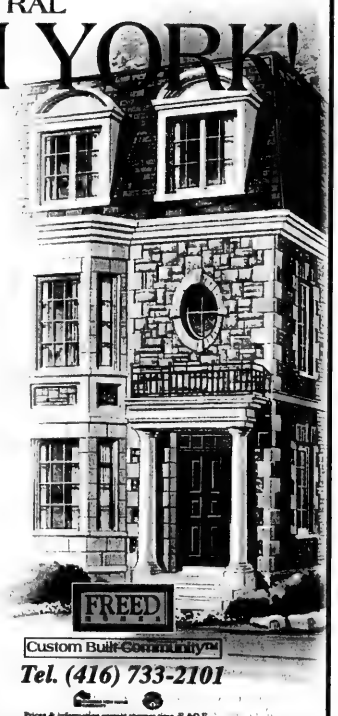

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Election 2000

Liberals reaching out to retain Jewish vote

By RON CSILLAG
Staff Reporter

Not in recent memory has a sitting government so assiduously courted Jewish voters in this country as have Jean Chrétien's Liberals. In the span of three weeks, they have repeatedly reached out to Canada's Jewish community in a strenuous attempt to mollify its members and convince them to stand by their traditional support for the party, despite Ottawa's support for UN Resolution 1322 and promises from the Canadian Alliance of tax credits against tuition at religious schools.

Last week, Chrétien even went so far as to issue an unprecedented conciliatory message to Canada's Jewish leadership, in which he expressed "regret" that Ottawa's support for the UN measure condemning Israel "added to [the] distress and frustration" felt by the community. (For the full text of the prime minister's message, see page 22.)

Also last week, Deputy Prime Minister Herb Gray was dispatched to an all-party meeting hosted by Canadian Jewish Congress in Toronto, where he attempted to explain and defend Canada's position on the Middle East. Gray ended up fending off tough questions and even the odd heckler while the Alliance representative was applauded.

Backgrounder

And in Toronto, three cabinet ministers, Elinor Caplan, Jim Peterson and Art Eggleton, as well as local Liberal MP Joe Volpe, appeared before 600 students at a Jewish day school in an attempt to shore up the Jewish vote. (See photo, page 25).

Last month, on the first morning of the campaign, all four of those Liberals were joined by the new Foreign Affairs Minister John Manley, in a hastily-arranged meeting at Caplan's riding office to hear grievances from a wide range of Jewish representatives.

Also last month, in a meeting with Jewish leaders, Chrétien established a direct contact between his office and the leadership in an attempt to avoid future flare-ups.

Many believe the prime minister has been sincere in his efforts to calm the community. Others say he is responding to an ominous feeling that some Toronto Liberals are in trouble. In Quebec, Montreal MP Irwin Cotler, who blasted his own government following the UN motion, is not expecting a tough fight to retain his Mount Royal seat.

But in and around Toronto, Jewish voters are still seething in several ridings, especially those represented by Caplan, Eggleton and Peterson. All three Alliance candidates in those ridings are Jewish, and say they are seeing levels of support that have surprised even them.

At last week's meeting before 11- to 13-year-old students at Associated Hebrew Schools, Caplan explained that the UN vote was taken in an attempt to end the violence in Israel. She said the United States leant "tacit support" for Israel's condemnation by abstaining from the vote.

Peterson, meantime, referred to Israel as "Canada's very special friend" and read Chrétien's letter. Principal Jerry Rosenfeld, perhaps echoing the sentiments of others, responded to the message this way: "We were looking for a clear statement of regret – not because of our anxiety, but because the vote was wrong."

However, the leaders of Canadian Jewish Congress and B'nai Brith liked the prime minister's message.

CJC national president Moshe Ronen called it "a very positive initiative," while Frank Dimant, executive vice president of B'nai Brith, was quoted as saying the statement was "welcome."

Cotler, too, praised Chrétien's message as an "important matter of principle…on a human level." Barry Campbell, a Jewish former MP from Toronto, called the message "a very important statement," and said the community should be satisfied with the sentiments expressed in it and "mature enough to know that we are not going to be in a position to dictate to the government."

On the other hand, Rabbi Reuben Poupko of Montreal said Jews should be "neither satisfied nor content" with the message. "Whatever its intent, it will only be borne out by future actions. In Quebec, the only alternative is the Bloc Quebecois, so it's easy for the Liberals to take the Jewish vote for granted."

Prof. David Bercuson of the University of Calgary, a long-time observer of Canadian politics, said Chrétien's letter is little more than an election ploy.

"He's saying, 'I'm sorry you're upset.' That's just election talk. It certainly wasn't meant to convey a review of [Canadian] policy."

Neil Drabkin, a Jewish Alliance candidate in the suburban Montreal riding of Pierrefonds-Dollard, called Chrétien's message "insincere and too little, too late."

Chrétien should have been aware of the UN vote, Drabkin said. "If not, he has serious questions to answer about his leadership and his commitment to Israel."

CANADIAN ALLIANCE

A time for **change**

An Open Letter to the Jewish Community In Support of Israel From the Canadian Alliance Candidates of the Central GTA

Dear Friends:

We, the undersigned Canadian Alliance candidates for Parliament, entered this race for a number of reasons, many of which are outlined in our platform document. However, there is one timely issue that binds us not just as candidates, but also as Jews:

As you know, Canada's Liberal government recently supported UN resolution number 1322. This resolution condemned Israel as the sole party responsible for the recent violence in the Middle East.

The resolution was biased and unfair. It *"deplore[d] the provocation carried out at Al-Haram Al-Sharif."* By using the word *"provocation,"* it rebukes Israel for allowing its opposition leader to walk legally on the Temple Mount, the holiest of Jewish sites. By using the name Al-Haram Al-Sharif to describe the Temple Mount, Canada signalled that Arabs own the ground that, under law, rightfully belongs to Israel. It cites *"over 80 Palestinian deaths and many other casualties"* but failed to mention a sole Israeli victim. It described Israel as an *"occupying"* power. Adding insult to irony, it called for an *"objective"* mechanism, presumably under UN auspices, to assign blame for the recent outbreak of violence.

At first, the Liberals dithered on the issue. The Liberals tried to pretend that Jean Chretien was not aware of the resolution — that lower level bureaucrats had approved it. Soon, however, they realized that approach would leave them open to charges of incompetence as well as malfeasance. So ultimately the Liberals confirmed that Canada's vote accurately reflected the government's position.

It was improper for Canada to have voted in favour. Canada's long-held position is that we support Israel's right to exist in peace and security, while recognizing the aspirations of the Palestinian people. Canadians believe that a lasting resolution can only be arrived at by way of peaceful negotiations.

It is important that we Jews be heard on this issue. Shortly after that resolution was passed last month, over 3,000 of us stood together at the Beth Avraham Yosef Toronto Synagogue to pray and to protest.

But the Liberal party under Jean Chretien's leadership is not listening or apologizing. His recent letter only stated, *"regret that Canada's vote ... has added to this distress and frustration."* Moreover, in the last year 19 UN resolutions were passed criticizing only Israel: Canada has voted *"for"* in 14 cases and abstained in 5.

Fortunately, there is an alternative. The Canadian Alliance and Stockwell Day have come out in strong and unequivocal support of Canada's historical position on the State of Israel. As the sole democracy in the Middle East, and as the only state of the Jewish People, Israel must continue to survive, and thrive. Canada must assist in that survival, not hinder it.

We, the undersigned candidates for the Canadian Alliance are proud to be Jews, we are proud to support the peace process, and we are proud to support Israel.

You can help. Please Volunteer — Donate — Vote.
Send the government a message: We must not be forgotten.

Yours truly,

KEVYN NIGHTINGALE *Willowdale*

ROBERT GOLDIN *Thornhill*

JOEL ETIENNE *Eglinton-Lawrence*

JEFFREY DORFMAN *York Centre*

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Grafstein retains zest for life at 100

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — At 100 years old, Helen Rose Grafstein, descendent of an ancient line of rabbis, is a thoroughly modern woman, says her son Senator Jerry Grafstein.

"She has deep private beliefs that are rooted in her family's history – her grandmother was a descendent of Shelah HaKadosh and her grandfather was a Chassid of the first Gerrer Rebbe of Poland. I believe this is one of the reasons for her long life," he said in an interview after his mother's birthday on Oct. 3.

Her life however, was "stalked with tragedy. Her father, who lived until he was 87, was blinded in an accident just before World War I; her dearest cousin died in the Dieppe raid; her mother died early due to the struggle and strain to provide for her family; my own father died prematurely in a car accident 50 year ago so my mother was left to raise me and my sister; my sister died suddenly some years ago, and my mother's younger sister also [died].

"My mother worked practically all of her life to provide for her family, and yet her unquenchable spirit and private beliefs survived and surmounted all these family burdens and tragedies," said Grafstein.

When we talk about women's rights, said Grafstein, [we talk about my mother]. "She saw her mother work to sustain their Kensington egg business. Though her father was considered head of the household, he was a scholar. The women took care of everything, and they never complained. Mother was very proud of her father."

Helen Rose also learned early about the spirit of volunteerism, said Grafstein. "Her mother put together a core of volunteers who helped make trousseaus for brides who could not afford them. My mother and aunt always helped her so my mother learned to give of her own time and effort."

His parents, who were born 30 miles from each other in Poland, married in Canada in 1930, and lived in London, Ont.

"My father lost his business during the Depression and then in 1950 after attending a Purim celebration, he was killed by a car. My mother was left to her own devices. She bought a millinery store which she ran until about 20 years ago when she moved to Toronto," said Grafstein.

Helen Rose Grafstein

All these events – and her pride in her family's heritage – strengthened her, he said.

She has a very happy side to her as well, said Grafstein. "She always sang in a choir, and to this day still attends practices. She also loves clothing, and when I went to Paris last year, she asked me to bring her a frock in the latest Paris colours.

"She is careful about her diet, and she always ate well and made sure she walked. She still goes to bingo, gets her hair done, attends exercise class, and until recently, made jewelry. She has an extraordinary zest for life," said Grafstein.

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Wild Women take awareness on the road

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — The three "wild women" are taking their passion on the road.

When Donna Keystone, Karen Loomer and Adrienne Rosen set out by car on Jan. 1 from Tierra del Fuego – 800 miles south of Santiago, Chile – back to Toronto, it will be to raise funds for the December 6 Fund, a volunteer organization that provides interest-free loans to women fleeing domestic abuse.

Dec. 6 is the anniversary of the Montreal massacre in which 14 women were murdered.

As a prelude to the 30-day fund-raising trip, a memorial service is planned at Holy Blossom Temple on Dec. 6, for the 14 women killed in 1989, and for all women murdered in domestic violence in Canada in the last year.

The idea of the trip was born says Keystone, 53, a family physician who pioneered the Jewish response to HIV-AIDS with programs at Holy Blossom, and a mother of five, when the trio decided that they wanted to show their daughters – they have eight between them – that they can still get out and have an adventure, and make a difference.

Violence is not attached to class, race or region, says Adrienne Rosen, 46, owner of International Courier and mother of two daughters. "This driving trip, through 11 countries, will exemplify how big the issue is.

"We have to do something to raise awareness. There are so many issues in people's faces every day, that [domestic violence] is not high on the priority list. Should women really have to leave their family for 30 days in order to get this issue out in the open?"

Every night, she says, every woman's shelter in Toronto is packed. "Is that the mark of a civilized society?"

Loomer [she is not Toronto Cantor Marshall Loomer's wife, who has the same name], mother of three daughters, says they will be speaking to women along the way and telling them that they can get out of a violent situation and start a new life. "They need to know that they do not have to take it anymore."

Women abuse is a hushed up issue, says Rosen. "It crosses every barrier. We are living in a culture where there is still some sanction for being beaten. Women are afraid to testify [against their mates] or go out on their own. There is little understanding of the handcuffs some women are living in.

"Until they can get some economic freedom, they are afraid to leave. The December 6 Fund helps women so finances are not an issue any more," says Rosen.

It takes tremendous support for women to get out [of a violent situation], and the support is just not there, especially for Jewish women, because it is often so hushed up," says Loomer.

All money that has been loaned to women from the fund has been paid back, says Rosen. "This enables them to pay for such things as a deposit on an apartment."

The "wild women" are currently shipping a Kia Sportage – Kia is one of the trip's sponsors – to Santiago, where they will meet it and drive south to the town of Ushuaia. From there they will begin the trek to Nathan Phillips Square.

Apart from staying in Hilton hotels in large cities, because Hilton is another sponsor, the women will camp throughout the trip. "We're not living the plush life. We'll be close to the bone," says Loomer.

They have learned how to repair the vehicle, learned Spanish, and have pored over road maps. "We are traditional, egalitarian women, so we will not be driving on Shabbat. We plan to make Shabbat dinners, and we will daven daily. We are going to cram our freezer with kosher salamis," says Rosen.

The trip will be updated daily on their Web site – www.wildwomen.ca – so people can follow them online. A link to the December 6 Fund will allow people to donate money to the fund, and corporate donations will also be taken at that site.

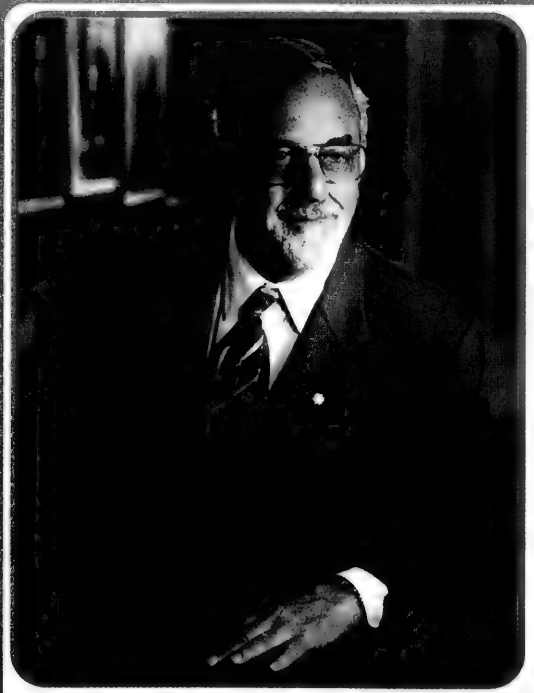
Karen Loomer, Adrienne Rosen and Donna Keystone.

This is a final stunt to stop men from beating up women in their home, a place that is supposed to be sacred, says Loomer. "When women are not safe in their own home, what does that say about the spirit of safety?

"We want all our daughters to remember this trip and know that there is an option," she says.

Other sponsors for the trip include International Courier, Indigo Books, ESI Robotics, Bridgepoint, Henry's Camera, Canadian Auto Workers women's division, Benjamin's Park Memorial, Castrol Oil, Goodyear Tires and Winter McLachlan.

For more information or to help sponsor, call Rosen's company at 416-968-2000.



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A SPECIAL PRIZE **— A random draw at the Dinner will provide two *FREE* return economy tickets to Israel, compliments of El Al Israel Airlines, to a lucky donor who makes a minimum gift to this year's Negev Dinner of at least $360 and purchases at least one ticket to the event itself.**

For ticket information and reservations, call: JEWISH NATIONAL FUND OF TORONTO 4600 Bathurst Street, Suite 238 Toronto, Ont. M2R 3V3 Phone: **(416) 638-7200** Fax: **(416) 638-7345**

Holocaust Education Week

Waxman explores creation of *Anne Frank* play

By BEN ROSE
Staff Reporter

TORONTO — Al Waxman said he wanted the play to show that what happened to the characters was a result of their being Jewish – and for no other reason.

Waxman, who produced and directed *Diary of Anne Frank* at Stratford Festival, said was determined that the play would not dilute its Jewishness, as did the "birthday card greeting" versions produced by Hollywood and Broadway.

Speaking at Shaar Shalom Synagogue at a Holocaust Education Week event, Waxman said he was "unimpressed" by a Broadway revival he saw this year, but was surprised at how it affected young people who saw it. "That's when I decided that the story must be told again and again."

Stating that he was a victim of anti-Semitism in his youth, Waxman declared: "We have come a long way, but that doesn't mean we don't still have a long way to go."

The evening included the dedication by Harry Wolle of a three-year brotherhood project – a book and a pedestal made of Jerusalem stone, both commemorating the victims of the Shoah.

Michael Weiss said Kaddish and Michael Goldberg blew the shofar.

Earlier, eight young March of the Living participants marched in with Israeli and Canadian flags. Six survivors and children of survivors lit memorial candles: Chaim, Amnon and Renee Kestelman, Frieda Ribkowski, Shirley Ribkowski-Rachman and Jodi Rachman Patel.

An appeal by March of Living participant Jennifer Rudnick was echoed by Waxman, who said it was important to take *Diary*'s message "to the young people who are not here tonight."

His said he once experienced a sense of the claustrophobia similar to that affecting the eight people in the play who hid in a small apartment, when he was stuck for 20 minutes in the elevator at a hotel in Montreal.

"I decided that the eight would never leave the stage, even at intermission. As a theatregoer commented to me later, 'Where would they go anyway?'"

He researched for a year before doing the play ("I'm a slow reader"), he said. He got entry, with actor Maggie Blake, to the attic in Amsterdam of the apartment where the Frank family hid, which is off limits to the public.

"I wanted to feel what she felt," he said. He spent every waking hour of seven days at the Frank house.

Nothing makes him more angry, he said, than people who say it would be better for Jews if the actual diary, turned over to writer Myer Levin in Paris, had never been found.

The "powers that be" on Broadway decided that Levin's play was "too Jewish," he said, "and Otto Frank came down on their side."

For his production, he added to the script, for he first time, lines he found in the diary, in which Anne said wars and atrocities would not be possible if the "little people" did not back up the actions of big government and corporations.

"Anne wrote that there is something in all of us that wants to kill, to destroy what took years to build," he said.

He included Anne's entry to the diary that "people are good at heart," and her vow to her mother that "I cannot build foundations of hope on the suffering here."

Waxman had high praise for his cast of eight, which included only one Jew, for the way they learned their Yiddish lines.

Waxman paid tribute to Anita Mayer, of Toronto, a friend of the Frank family and author of *One Who Came Back*, who was in the audience, for agreeing to meet the three woman who were playing Anne, her sister Margot, and their mother.

"They asked her if she still believed in God. She said, yes, she did." "How can you believe after what you have been through?" they asked. And she replied, 'God is not a babysitter.'"

The fate of Reinhard Beyeth discovered

BY BETH PORTER
Special to The CJN

Guest Voice

Faye (née Beyth) and Eric Goldfarb recently visited the U.S. Holocaust Memorial Museum in Washington D.C. with other children who survived the Holocaust in France. They were paying tribute to OSE (Oeuvre de Secours aux Enfants), the Jewish Children's Aid Society that cared for them during the war.

The Goldfarbs, who now live in Thornhill, were young teenagers when they were sent to France from their home in Berlin in the fearful months following Kristallnacht.

They didn't know each other then, but in 1943 they met while trying to find shelter on a wintery strip of no-man's land near the Swiss border, from which they had been turned back.

Both joined the Resistance, and after the war, they married.

I learned about OSE when I approached Faye and Eric to speak at our Holocaust Education Week event at L'Arche Daybreak this year.

But there is another aspect of the Goldfarbs' story that astounded us at Daybreak.

Faye had an older brother, Reinhard, who had suffered some brain damage. In Nazi Germany, Reinhard had two strokes against him: he was Jewish and he had a disability.

In 1939, Faye's father entrusted Reinhard to the v. Bodelschwinghsche Anstalten Bethel, an old and respected Protestant-run institution, where as one of only a few Jewish children, he might possibly pass the scrutiny of the authorities.

In time, her father was told that the Jewish residents had been moved to a hospital in Poland, and he was given a post box address there to send support payments, which he did until 1942.

Faye's assumption that Reinhard had been one of the millions who died in Poland seemed confirmed when two years ago, she came across her brother's name in a German publication, where he was listed as deported to Poland with no further trace. So the story stood until three weeks ago.

When I invited the Goldfarbs, I had explained that L'Arche Daybreak is a community for people with developmental disabilities, and I could tell their interest was piqued. In fact, the invitation awakened in Faye a determination to learn more about her brother's fate.

Eric's Internet skills enabled them to contact a helpful historian-archivist at the Bethel Institution, still extant in Germany. The story that emerged has unusual twists that both outrage and perhaps, in a small way, console:

The Jewish children at Bethel, who were supposedly moved to Poland, Reinhard among them, were, in fact, taken immediately to a facility quite near Berlin, and gassed. The hospital in Poland never even existed!

In 1993, the Bethel organization wanted to memorialize their murdered Jewish residents, and in 1993 it named a new home after Faye's brother.

The speaker at the opening of Reinhard Beyth House had actually known and cared for Reinhard. Now, Faye and Eric are planning to travel to Germany to visit the Bethel institution at Bielefeld and hope to meet this person.

When the Goldfarbs spoke to us at Daybreak, we were struck that they might well have been bitter and angry, but they spoke so graciously and positively.

OSE, they indicated, had helped them have a less devastating experience than many others. And we were especially touched by Faye's account of Reinhard.

It seemed appropriate, when at the end of the program, Michael Arnett, a Daybreak member who has a disability, helped thank them for coming.

Beth Porter is an assistant at L'Arche Daybreak, one of the federation of L'Arche Communities for people with developmental disabilities founded by Jean Vanier, and a member of the Holocaust remembrance committee of Christian-Jewish Dialogue of Toronto.

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Role of women increased after Kristallnacht

By SHELDON KIRSHNER
Staff Reporter

TORONTO – Jewish women heroically shouldered immense burdens after Kristallnacht in 1938, an American historian told a forum last week.

Marion Kaplan, a Queens College scholar and the author of a book about Jewish life in Germany under National Socialism, said that important tasks fell to women after 30,000 Jewish men were rounded up in the wake of that nation-wide pogrom in Germany, a prelude to the Holocaust.

She spoke at the closing event of the 20th annual Holocaust Education Week. It was held at Beth Avraham Yosef of Toronto Congregation nearly two weeks after the firebombing of two synagogues in Edmonton, Alberta.

Taking the podium following a candle-lighting ceremony marking Kristallnacht 62 years ago this month, Kaplan explained that Jewish women performed a variety of jobs as the dust of the pogrom settled.

They worked tirelessly to gain the release of husbands who had been packed off to concentration camps in Germany.

They sold property and tried to obtain foreign visas in preparation for leaving the country.

They greeted Jewish men who had just been released from imprisonment.

Lacing her narrative with poignant excerpts from memoirs, poems and letters written by Jewish women during this chaotic period, Kaplan paid tribute to them by saying that they acted calmly and courageously as Nazi savagery and barbarism traumatized Germany's Jewish community.

Kaplan also said that Jewish women defended the honour of the community and were in the forefront of urging Jews to emigrate.

Men found it harder to leave than women, she said. Men were family breadwinners and women believed they would be spared serious physical harm. Women also felt a responsibility to care for elderly parents who preferred to remain behind.

By 1939, 58 percent of the Jews left in Germany were females.

Observing that Kristallnacht tipped the balance toward emigration, Kaplan said that 270,000 Jews managed to flee before the German government closed the gates in the autumn of 1941.

Of these, some 30,000 Jews who had found refuge in neighbouring countries were eventually caught and murdered.

Kaplan said that Jews eager to leave were stymied by a web of bureaucracy, a host of restrictive laws and the unwillingness of foreign governments to issue visas.

Taking advantage of their plight, Germans enriched themselves from the wholesale theft of Jewish property and from the purchase of Jewish homes and properties for a pittance, she added.

Those who could leave were forced to pack "a lifetime of possessions" into several suitcases and to bid tearful and agonizing farewells as they set off for an uncertain future.

Creativity of Jewish artists celebrated

By BEN ROSE
Staff Reporter

TORONTO — Actors, singers, dancers, journalists, filmmakers and Yiddish speakers were on stage recently for a concert that celebrated the creativity of Jewish artists.

Zog Nit Keyn Mol, (Never Say) written by martyr Hirsh Glik, the rousing song of the Jewish underground, sung in Yiddish by the combined choirs of the Bloor JCC and Trinity St. Paul, was the emotional conclusion to the Holocaust Education week event, held at at Trinity St. Paul's Church.

"Our non-Jewish choir members had difficulty learning to sing *Zog Nit Keyn Mol* in Yiddish," said Harriet Wichin, leader of the Bloor JCC choir of 52, one-third of whom are not Jewish. It combined with the Trinity St. Paul's choir of 30 members conducted by Brad Retzlof.

Although she is Jewish, Wichin (Winchevsky), a documentary filmmaker, said she is a non-native Yiddish speaker.

"The Yiddish language could not be extinguished and was part of that creativity," said Eda Zimler, president of Friends of Yiddish, a co-sponsor of the event.

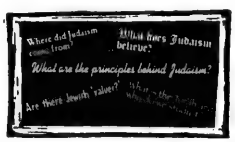
The audience took part in singing *Never Say*, along with the choirs, singer David Wall, accordionist Sasha Luminsky, and chair Marc Glassman,

A highlight of the evening included actor Alon Nashman and teacher Ellie Moidel, who read – in English and Yiddish alternately – from the trilogy *Tree of Life*, by writer Chava Rosenfarb of Montreal, a survivor of Lodz ghetto.

The chapter they read, a true story, dealt with a father trying in vain to hide his new-born baby and his little sister from the Nazis. His wife and children have been taken, and all he finds in their place is a doll.

Maggie Blake, 17, whose run in *The Diary of Anne Frank* at Stratford has just concluded, read her favourite excerpts from the diary, including the part where Anne professes her love for Peter. Rick Salutin, Harry Paikin and Tammy Landau, the latter from the BJCC, a co-sponsor, also took part. Other sponsors were the UJA FEDERATION Committee for Yiddish.

The documentary films of Toronto native Elida Schogt, *Zyklon Portrait* and *The Walnut Tree*, were screened.



One Night Intro Class:

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Wednesday, November 29, 7:30-9:30 PM at the Kolel building. 151 Eglinton Ave. W. (4 blocks west of Yonge)

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We'll present the broad brush-strokes, then answer your questions, and even question your answers! This class is open to anyone interested in Judaism; bring your friends and enjoy a lively evening with Rabbis Goldstein and Loevinger. $10 at the door.

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Hazzan Motzen, of Shaarei Shomayim Congregation, is a fifth-generation cantor, who has held many prestigious positions in Israel, and has sung on Israeli television and radio. He has released more that a dozen recordings of liturgical, Chassidic and Yiddish music, and performed in concerts worldwide.

Benjamin Z. Maissner

Hazzan Maissner, of Holy Blossom Temple, has appeared on CBC television, has performed solo in many operas and most recently, was a soloist with Taffelmusik. He is a founding member of the Centre for Jewish Culture and Creativity, and has released many recordings of traditional and modern Hebrew music.

Efraim Sapir

Hazzan Sapir, of Beth Tikvah Synagogue, has appeared in many concerts and programs in Canada, the United States and Israel, and is the Past President of the Toronto Council of Hazzanim. Together with the Beth Tikvah Choir, he has released two CD recordings of the music of Srul Irving Glick.

Shlomo Sufrin

Hazzan Sufrin, who performs in Hebrew, Yiddish, French and English, has produced several musical recordings, and appeared on stages throughout the world. He recently released a solo album, 'Aneinu,' and continues to work with some of the top performers in Jewish music today.

Wed. Nov. 29, 2000, at 8 p.m.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Nov. 20, is deadline for Nov. 30 issue and Monday, Nov. 27, is deadline for Dec. 6. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, Nov. 16

IS PEACE DEAD?

The Rabin Assassination – 5 Years Later: Is Peace Dead?, with **Prof. Yoram Peri,** professor at the Hebrew University of Jerusalem and president of the New Israel Fund, 8 p.m., Barbara Frum Library. Co-sponsored by Canadian Friends of the Hebrew University and New Israel Fund of Canada. **Mary Anne Handler** 781-4322.

ART AUCTION

PHIACS (Physically Handicapped Independent Advancement Community Services) art auction at Uptown Gallery, 43 Martin Ross Ave. Unit 1. Preview 6 p.m., auction 7 p.m. 739-1929.

Saturday, Nov. 18

KLEZMER & COMEDY

Featuring Hu-Tsa-Tsa Klezmer Band with **David Wall**; Beth Tikvah Choir, **Srul Irving Glick** conductor; **Stefan Click**, cellist; Beth Tikvah Student's Choir, comedian **Alf Kwinter**, 8 p.m., at Beth Tikvah Synagogue. 221-3433.

BETH HAMINYAN

Traditional egalitarian service at Congregation Beth Haminyan, 9:30 a.m., West Prep School, 70 Ridge hill Dr. Equal participation by women and men in Shacharit, Torah reading and Musaf services. **Lisa** 631-5704 (daytime) or **Jeffrey**789-5766 (evenings).

At the Shabbat Lunch and Learn at noon, following services, **Joseph Shier** speaks on The Architecture of Prayer. Reserve. 905-764-5452

Sunday, Nov. 19

ISRAEL TODAY

Israeli **Col. Yaen Vered** (reserve), emissary of the Jewish National Fund in Toronto, speaks on Israel Today, 9:30 a.m., at Adath Sholom Synagogue, 864 Sheppard Ave. W. Breakfast is included.

MEMORIAL PROGRAM

Wierzbnik Memorial Program, 7:30 p.m., B'nai Brith Centre, 15 Hove St. Survivors, second and third generations welcome. Speaker **Moshe Ronen**, president, Canadian Jewish Congress Bialik Hebrew Day School Choir is participating. **Bonnie Chandler** 488-5574.

THE JEWISH ZODIAC

Temple Har Zion breakfast and discussion on the Jewish Zodiac with **Walter Zanger**, 9:30 a.m. **Paulette Volgysi** 222-7033 or temple 905-889-2252.

CANDIDATES DEBATE

Beth Tzedec Men's Club Breakfast features St. Paul's Riding All-Parties Candidates Debate. Breakfast 9:30 a.m., lecture10 a.m.

AWARD OF EXCELLENCE

Toronto New Leadership Division, Canadian Friends of the Hebrew University presents its first Award of Excellence to **Michael Moskowitz**, Palm Canada president, 7 p.m., Club 22, Windsor Arms Hotel, 18 St. Thomas St. Includes a draw for a Palm IIIc. **Miriam**. 485-8000.

FOOD CONNECTION

The Shul Food Connection – great ideas to help you have a great Shabbat, 8 p.m. at the Village Shul, 1072 Eglinton Ave. W. 785-1107.

BEING JEWISH

Temple Kol Ami series, Kol Ami: The Voice of My People, continues with Being Jewish in a non-Jewish World with **Alena Strauss**, 8 p.m., at Indigo, 8705 Yonge St., Richmond Hill. **Cy Charney** 905-886-5605.

DISCOVERY SEMINAR

Discovery uses computer and scientific research to ascertain the validity of the Torah. 10 a.m. to 5 p.m., at Aish HaTorah, 949 Clark

Continued on page 33

You don't have to make headlines to cause a Chillul Hashem

Come to a community-wide event featuring
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When a Jewish public figure gets caught in a scandal, all Jews cringe. Especially when "Orthodox" appears in the article.

But you don't have to be famous to cause a *Chillul Hashem.* You don't have to be Orthodox. And you don't even have to transgress a *mitzvah.*

All it takes is for any Jew to slip in awareness that he or she represents God and the Jewish people.

Cutting ahead on line. Acting arrogantly in public. Littering. Speeding through a red light.

People judge Jews. Jews judge Orthodox Jews. And through us they judge God and His Torah. *Halacha* therefore wants you to be concerned with how people perceive your behavior. No matter who you are. No matter how inconsequential it seems to you.

And it's not just public behavior. There's one-on-one *Chillul Hashem* too. When you unjustly favor a Jew over a non-Jew. When you lie, cheat on a partner or brazenly ignore an older person who needs your help to get across the street. In public and in private you must be aware of your Judaism. And aware of Whom and What you represent.

And let's be honest. Whether you're wearing a *kippah* or a hat, or even if you're bareheaded, you could still cause a *Chillul Hashem.* People at your workplace know you're Jewish. You might have a recognizably Jewish name. You might simply look Jewish. Regardless, if there's even the slightest doubt you might cause a *Chillul Hashem,* be careful. *Halacha* takes *Chillul Hashem* very seriously.

Beginning in November, through The S. Daniel Abraham and Ira L. Rennert Torah Ethics Project of The Orthodox Caucus, thousands of families in the greater Toronto area are focusing on *Chillul* and *Kiddush Hashem.* In their synagogues, *yeshivot* and at their Shabbat tables, they are studying, discussing and reflecting on the many *halachot* and teachings about the desecration and sanctification of God's name.

After all, you can do anything you want to do to your name.

But not to God's.

Nathan Lewin, a member of The Orthodox Caucus, received his BA from Yeshiva University and graduated from Harvard Law School. Mr. Lewin has defended the constitutionality of numerous important issues for the Jewish community before the US Supreme Court and serves as legal counsel for Agudath Israel.

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THE ORTHODOX CAUCUS
WE FACE UP TO TOUGH ISSUES

What's New

Continued from page 32

Ave. W. 905-764-1818.

RUMMAGE SALE
At Beth David B'nai Israel Beth Am Synagogue, children's, men's, women's clothing, housewares, books and much more, 9 a.m. to noon. 633-5500.

VEGETARIAN GROUP
L'Chaim Vegetarian Group lunch meeting, noon to 2:30 p.m., Le Commensal restaurant, 655 Bay St. **Howard Koch** 663-4076.

Monday, Nov. 20

NAGILLAH CHAPTER, JWI
Nagillah chapter, Jewish Women International, (50+ singles) meeting at Pride of Israel Synagogue, 59 Lissom Cres., starting at 7:30 p.m. with a presentation on skin cancer by nurse **Peggy Pavlin** of the Community Cancer Education Program at Sunnybrook Health Centre. General meeting follows. **Norma** 657-8763 or **Helen** 638-4326.

SUPPORT GROUP
Jewish Parents and Families of Lesbians and Gays meets 7:30 p.m. with a facilitator at Jewish Family & Child Service in the Lipa Green Building. 763-9111.

GIANT RUMMAGE SALE
Good used clothing and household items in excellent condition. Tremendous bargains! Pride of Israel Synagogue, 59 Lissom Cres.

Tuesday, Nov. 21

PATHS OF HEALING
Spiritual Leaders Show Us Paths to Healing: **Rabbi Sharon Sobel** speaks on Take Pity on Me: Reflections on Psalm 41, 7:30 p.m., Beth Sholom Synagogue. **Etta** 944-3359.

MUSICAL PROGRAM
Shaarei Shomayim Sisterhood lunch with a musical program by **Mickey Lewin** at noon. **Ruth Fruitman** 905-731-6660.

RABBI STERN SERIES
Shaarei Tefillah Congregation lecture series with **Rabbi Moshe Stern** continues with The Physically and Mentally Challenged – a Jewish Outlook. 8 p.m.

CHUG TANACH
Meets at 8 p.m. at Beth David B'nai Israel Beth Am Synagogue to study Jeremiah, chapters 26 and 27. Presenter is **Dr. Julian Langer**.

Wednesday, Nov. 22

CELEBRATING YIDDISH
Yiddish – From Jargon to Classics: Mendel Mocher Sefareem, Shalom Aleichem and I.L. Peretz, a lecture by **Prof. Adam Fuerstenberg**, 7:30 p.m., Beth Emeth Bais Yehuda Synagogue.

MEET DR. DEMBE
Beth Tzedec Sisterhood invites you to meet **Dr. Elaine Dembe**, chiropractor, author of *Use the Good Dishes:Finding Joy in Everyday Life*. 8 p.m.

ON BEING A CAREGIVER
The Caring Committee of Temple Har Zion offers a workshop On Being a Caregiver 7:30 p.m., Temple 905-889-2252, or **Sim Greene** 221-4227.

Thursday, Nov. 23

CHANUKAH GIFT SHOW
Featuring unique products and services, 7-10 p.m., Temple Sinai. **Samantha Bacher** 905-660-2442 or **Patty Bloom** 905-762-9291.

CASINO RAMA
Adath Sholom Sisterhood trip to Casino Rama leaves 9:30 a.m. Includes buffet lunch. Reserve and pre-pay. 635-0131

And What Else Is New

TORAH AND SCIENCE
Kiever Shul Brotherhood invites the public to a first in a series of free lectures by **Dr. Benjamin Selah** on Torah and Science, Sunday, Nov. 26, 6 p.m. at 25 Bellevue Ave. RSVP **Dr. Benjy Cooperband** 636-9608.

THE BOOK OF PSALMS
Tiptoe Through Tehillim: Looking at the Book of Psalms with **Rabbi Martin Berman** runs Thursdays, Nov. 16, 23, 30, at 8 p.m. at Shaar Shalom Synagogue, 2 Simonston Blvd., Thornhill. No knowledge of Hebrew required.

JUDAISM 101
Kolel: The Adult Centre for Liberal Jewish Learning discussion on Judaism – history, principles, values, the Torah and why do we study it? with rabbis **Elyse Goldstein** and **Neal Loevinger**, Wednesday, Nov. 29, 9:30 p.m. Pre-register. 485-7007.

GENDER IMBALANCE
Gila Manolson, author of *The Magic Touch*, will speak about rectifying the gender imbalance in sexual relationships at a Shabbaton Nov. 24-25 at Anshe Minsk Synagogue, 10 St. Andrew St., Kensington Market. Includes all 3 meals. Information/reservations 595-5723.

SINGING GROUP
The Kol Shira singing group meets Wednesday evenings at Beth Tikvah Synagogue. If you enjoy singing Jewish music and want to expand your singing abilities under the direction of composer-conductor **Srul Glick**, Kol Shira may be just for you. All voices welcome. 491-0194 **Stan**.

HEBREW COURSES
Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave. announces registration is open for winter courses for adults, teenagers, preteens in conversational Hebrew, all levels. Tuesdays Jan. 16-April 17; Wednesdays Jan. 17-Aug. 18; Thursdays Jan. 18-April 19; and Fridays Jan. 19-April 20. **Joseph Klinger** 787-0197.

JUDAICA EXHIBITORS
Terrace Gardens Retirement Residence annual Judaica exhibition and sale is Sunday, Dec. 10. Space is available to interested exhibitors. **Sharon** 789-7670.

THE HEART OF FASHION
Bayview Village Shopping Centre hosts The Heart of Shopping – Shop for a Cure, a festive shopping evening in support of the Canadian Cancer Society for breast cancer research, Sunday, Nov. 26, 6:30-10:30 p.m. 638-0771.

FOR SENIORS

Earl Bales Seniors' Club: Fall bazaar, Nov. 19, 9 a.m. to 1 p.m.; Dixie Mall trip, Nov. 29; Shuffle off to Buffalo, Dec. 13, members $20, non-members $25; Casino Rama, Nov. 22, Dec. 5, 20; dances, Nov. 26, Dec. 10. 395-7881.

LZA Seniors Club has rooms available for 4, 6, 8 weeks in Miami. Register now! **Libby** 782-2059 or **Stanley** 905-669-1347. Ladies folk dancing classes Thursdays 1:30 p.m. and Cultural Discussion Group Tuesdays 10 a.m. at the Borochov Cultural Centre, 272 Codsel Ave. 630-9444.

The Social Circle of **Shaarei Shomayim Friendship Club** (single or married) 50+ visits Italy and Sicily with a travelogue (including slides) by **Stanley Witkin** Monday, Nov. 20, 12:30 p.m. Chanukah party Dec. 18, co-sponsored with Brotherhood, music by **Bill Berle** and **Gord Lindsay**, 12:30 p.m. **Lena** 785-5773.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Nov. 16, bingo; Nov. 23, sing-along; Nov. 30, Israeli movie. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Young at Heart Seniors trip to glatt kosher Saxony Hotel for winter vacation, 2 weeks, 1 month or more, package deal $2,999 Canadian includes hotel tax, shuttle, plane tax, entertainment. If U.S. money goes up, price goes up. **Helen** 635-6343.

BERNARD BETEL CENTRE
Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Yiddish Corner, **Shirley Kumoze**, writer, humourist, Yiddish translator, Thursday, Nov. 16, 1:30 p.m.

Healthy Cooking, dietician/nutritionist **Andrea Sturk**, Tuesday, Nov. 21, 1:15 p.m.

The United Nations – Its History, 1947 Until Today, **Lorne Miller** Tuesdays, 10-11:30 a.m., Nov. 21-Dec. 19. **Bookie** ext. 116.

Israei Club Etrog: Do you speak Hebrew? Join club members Tuesdays at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Nov. 21, sing-along; Nov. 28, lunch out. **Anna** ext. 110.

Movie, *Steel Magnolias*, Sunday, Nov. 19, 2:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Downtown Jewish Learning Council presents The Directed Soul: Judaism on Living Mindfully, a 4-part program with **Rabbi Michael Skobac** beginning Wednesday, Nov. 22, 7:30 p.m. Jewish teachings on developing deeper awareness – at work, while eating, in interpersonal relationships and more. Register.

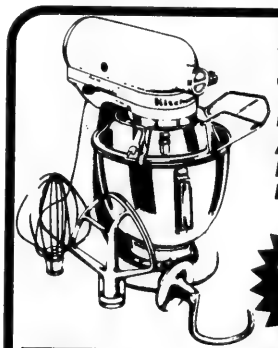
Downtown Jewish Learning Council and Michael Bernstein Chapel of the Bloor JCC Lunch & Learn, Thursday, Nov. 23, noon to 1 p.m. presents Delayed Impact: The Holocaust in the Canadian Jewish Community with **Dr. Frank Bialystok**.

Seniors programs Thursdays 2 p.m. Nov. 16, Your favourite Golden Oldie movie; Nov. 23, public health nurse discusses how not to fall. **Arlene Smith**.

ABOUT PEOPLE

WEIZMANN APPOINTMENT
Sheri Federman of Toronto has been appointed program director for the Canadian Society for the Weizmann Institute of Science. She joined the Weizmann family in September 1999 as program co-ordinator. A graduate of George Brown College with a degree in Hotel Front Office, Federman worked in the hotel industry for 6 years. For 9 years she held the position of membership co-ordinator at Holy Blossom Temple. She volunteers for the AIDS committee and the Out of the Cold program at the temple and in Special Olympics activities.

SINGLES EVENTS CAN BE FOUND ON PAGE 34



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Coast to Coast

St. Louis survivors get apology

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Canada has never apologized for refusing entry to the *SS St. Louis* and sending the ship's Jewish passengers back to Europe, where most of them died in the Holocaust.

But earlier this month, Christians from various churches apologized to 25 survivors of the ill-fated ship at an historic ceremony held in the capital.

Organized by the grassroots Christian group, Watchmen for the Nations, under the leadership of Egyptian-born David Demien, the event brought together aging survivors of the *St. Louis* from around the world.

"Our government turned hundreds of Jews over to the death camps by rejecting the *St. Louis*," said Canadian Christian broadcaster Rev. David Mainse, "just as surely as if Canada had collaborated with the Nazis.

"For those of your brothers and sisters who perished, and for the 1,000 children who expected to come to Canada but never made it, I ask that you hear us out and respond in any way in which you choose to respond," Mainse said.

The *St. Louis* set sail from Hamburg in May 1939. It carried more than 900 Jewish refugees of Nazi Germany. The destination was Cuba, which inexplicably denied the ship entry.

Desperate appeals to western nations, including the United States and Canada, were spurned.

Denied a haven, the vessel was forced to return to Germany. Only at the last minute did four nations, Britain, France, the Netherlands and Belgium, agree to accept the passengers.

But when the Nazis overran the latter three countries, Jews became their first victims.

It's estimated that half the ship's passengers were murdered in the Holocaust. Over the years, the fate of the *St. Louis* became synonymous with the world's indifference to the plight of wartime European Jews.

At the recent ceremony, Marcel Gervais, Roman Catholic Archbishop of Ottawa and a representative of the Canadian Conference of Catholic Bishops, told survivors: "Your presence here today provides us with a much needed opportunity to promote healing… as Christians and Canadians, we are trying our best to come to terms with our confessional history, so as to promote repentance, healing and reconciliation."

Barry Boucher, a Protestant minister, stated: "Tonight you are being welcomed to Ottawa, Canada's capital – a very different response from 1939 when you were not even welcomed to its shores," he said.

Kenny Blacksmith, representing First Nations people, expressed empathy with Jews: "I believe we understand the pain of the Jewish people."

Referring to Canada's support for the United Nations resolution that condemned Israel, Blacksmith noted that when Israel needed help at a crucial time, Canadians once again did not come through. He later shook hands with every *St. Louis* survivor.

A handwritten note from Canadian Alliance leader Stockwell Day was read aloud.

"Never again will this world endure such a holocaust, with such accompanying tragedies as the *SS St. Louis*. Now, after more than 60 years, we open our hearts to the survivors. Please forgive us and accept our humble heartbreak," he said.

Rev. Doug Blair, a Baptist pastor from Sarnia, spoke of his deep regret on behalf of his great-uncle, Frederick Blair, who enforced Canadian immigration policy at the time the *St. Louis* sought refuge here.

A vocal anti-Semite and subject of the book *None is Too Many*, Blair said Canada had already done too much for the Jews, and refused to help.

"I understand that my name is not dear to your heart," said Rev. Blair. "To the extent that my family was part of that, I'm sorry."

The only representative of the Jewish community, Rabbi Arnold Fine, spoke of his deep respect and admiration for the survivors, for their ability to rise above the hatred and suffering, for their ability to love. No mention was made of the apology or of its acceptance.

Canadian Jewish Congress had been invited to attend but declined. "We don't doubt the sincerity of the group," said the CJC's Ron Singer, "but as the major Jewish representative organization in Canada, we did not want to give the impression that we were there to officially accept an apology."

No one representing the federal government attended the ceremony.

SINGLES EVENTS

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Rabbis, imam sign resolution against Middle East violence

OTTAWA — Ottawa's six pulpit rabbis and the imam of a large mosque have issued the following joint statement on recent hostilities in the Middle East:

"We view with great concern the outbreak of violence in the Middle East. We hope and pray that this region, and indeed the entire world, will enjoy peace and prosperity.

"We likewise are greatly alarmed at the transporting of these hostilities to many parts of the world, and the irresponsible attacks on innocent civilians.

"Particularly are we upset at the violence that has reared its head in Canada. We call on the members of our respective faith communities to continue working together as we have in the past. Canada is a peace-loving country. We have been fortunate to work together on many issues to our mutual benefit and to the benefit of Canada as a whole.

"We hope and pray that this spirit of co-operation will be our prevailing motif and that we will continue to strengthen our friendships and our commitments."

The statement was signed by Sheikh Gamal Solaiman, imam of the Ottawa Mosque, and by the following rabbis: Reuven Bulka, Mordecai Berger, Ely Braun, Arnold Fine, Howard Finkelstein and Steven Garton. It was distributed to media outlets across Canada. *D.K.*

שישאר בינינו

גידי קורן וחברים

חפרדה מלאה

סיפור קבר יוסף וסיפור בית הכנסת בירידתו אינם בעניין של האם אנחנו צריכים להתפלל דווקא בגדה המערבית. אני אישית חושב שאין לנו מה לחפש שם. אבל זו אינה הבעייה. הסיפור האמיתי הוא שבחסכמי אוסלו ואחריהם הסכימו שני הצדדים בסרב שישראלים יוכלו להתפלל שם וללמוד תורה. חריסת המקומות הללו מוכיחה שאין מה לצפות שהפלשתינאים יכבדו הסכמים חתומים. בואו נקרא לילד בשמו: מדובר פה בשני עמים בעלי מנטאליות מאד שונה. אין סיכוי שיתערבבו. צריך לחפריד ביניהם בצורה הרמטית ככל שאפשר, וכמה שיותר מהר יותר טוב. ישראל צריכה לצאת משם כמה שיותר מהר לא בגלל שאין לנו זכויות שם, אלא בגלל שהגשמת הזכויות האלה תגרום לאיכות חיים בלתי אפשרית למדינה מערבית. בלשון אחרת: בסוף נצא משם איך שלא יהיה. תבל שייהרג שם אפילו חייל אחד. אשמח לפרסם את דעתך שלך גם. אבל שישאר בינינו.

אמרתי לכם- חַי!

מאורעות החודש האחרון בארץ חשפו את תומכי הסכמי אוסלו להתקפות "אמרתי לכם" מצד מתנגדיו של תהליך השלום. לכאורה קטן לעצמם זכות לומר זאת מאחר שחזו את התמוטטות תהליך. אלא מה, חם מוכירים לי את מה שאני אמרתי להם ולשכמותם מיד לאחר מלחמת 1967: מבחינת מדינת ישראל, לפני 67 המצב בין הערבים פלשתינים ואנחנו היה אופטימאלי. היינה הפרדה מוחלטת ביניהם לבינם. כח ההרתעה שלנו הבטיח את קיום החפרדה למרות שהגבול לא היה מבוצר. לדוגמא, תגבול עם ירדן באזור "חמותניים חצרים" של המדינה היה מסילת תברול העתונמית, וברצועת עזה הגבול היה תלם של מחרשה. את כל קו הגבול ממטולה לאילת החזיק כוח הקטן מגדוד חי"ר.

בלי להיכנס לויכוח אם היה זה נבון או נכון לצאת למלחמת 67, צריך היה לדאוג לכך שכתוצאה מן המלחמה לא תתבטל החפרדה, שבצדק נלחמנו עליה במשך עשרות שנים ולבסוף השגנו אותה ב-48. אלא מה, במקום לשמור על חשטחים כקלף מיקוח פוליטי או כקו בטחוני לשעת מלחמה, ממשלות ישראל מאז ועד היום נגררו אחרי חוגים משיחיים שראו במצב שנוצר הזדמנות בלתי חוזרת להמשיך את כיבוש וישוב הארץ בשיטת חומה ומגדל. ובמקום רק בעיית הפליטים שהיתה קודם לכן, יצרנו בעו ידינו יישות פלשתינאית הזכאית למדינה עצמאית, שהרי תושבי חגזה או הרצועה לא דרשו מדינה פלשתינאית ממצרים או ירדן ששלטו בחם קודם לכן.

לסיכום, במקום להשתמש בשטחים ככלף פוליטי או בטחוני, ניצלנו אותם כדי לטשטש את החפרדה שעמלנו להשיג במשך עשרות שנים. וחרי היום, משרון והמתנחלים ועד יוסי ביילין, כולם מייחלים לחפרדה שאילו לא הֻפרנו אותה בהתנחלויות, היתה יכולה לשמש אותנו היום יפה מאד.

מפי עוללים

שני ילדי גן שוכבים על אלונקות בכניסה לחדר ניתוח ומחכים לתורם. "לאיזה ניתוח אתה מחכה?" שואל הראשון. "מוציאים לי את השקדים" עונה חשני. "אח, אל תדאג- מרגיע אותו הראשון- זה צ'יק צ'אק ואחר כך יתנו לך לאכול המון גלידה." "ולאיזה ניתוח אתה באת?" שואל חשני את הראשון. "עושים לי ברית" עונה הראשון. "וואללה מסכן- עונה לו חשני- עשו לי את זה בגיל שמונה ימים, ואחר כך לא יכולתי ללכת שנה שלמה."

"My son gave up his career as a lawyer to open a chicken restaurant -- he went from being a legal specialist to being a fleegle specialist!"

GOLDMAN HONOURED: Over 700 attended the recent Ben-Gurion University dinner to honour cardio-vascular surgeon Dr. Bernard Goldman, organized by Canadian Associates of BGU and Sunnybrook and Women's College Health Sciences Centre. Seen (from left) is Dr. Martin Barkin, dinner co-chair; BGU professor Rivka Carmi, dean of the faculty of health sciences; Goldman; Ellie Tesher, dinner co-chair; Sidney Chelsky, national president, Canadian Associates of BGU; and Barry Lipson, dinner, co-chair.

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Rabbi Plaut celebrates 88th birthday in Ottawa

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — A birthday cake and a group of admirers formed part of the 88th birthday celebrations for Rabbi Gunther Plaut, held recently at the National Library of Canada.

Rabbi Plaut, senior scholar and rabbi emeritus at Holy Blossom Temple in Toronto, was in Ottawa to give a lecture on his life and career, titled Lights and Shadows of a Long Life.

Senator Jerry Grafstein, one of the evening's sponsors along with the National Library and the Jacob M. Lowy Collection of Hebraica and Judaica, introduced Rabbi Plaut as "our renaissance rabbi."

Rabbi Plaut spoke of the Lowy collection, remarking that there are many parallels between books and humans. However, for humans, "being old does not make us more valuable," he said.

He recalled a childhood filled with a love of learning passed on by his parents, his study of the law in his native Germany and his subsequent – almost accidental – career change when he arrived in the United States in 1935 and found he had to begin his studies all over again.

His studies at Hebrew Union College were intended to fill time while the situation in Germany settled down so that he could return and practise law. When it became clear that was not to be, he decided to become ordained as a rabbi.

"I didn't chase after Torah," he said. "Torah grabbed me. I found the rabbinate, over the years, something that was enormously fulfilling."

Rabbi Plaut introduced his new book, *The Price and Privilege of Growing Old*, the latest of some 25 volumes he has published.

His latest cause is fighting ageism. "The more primitive the society, the better they treat the aged. The more advanced the society, the worse they treat them," he said.

"My book deals with what I consider a catastrophe in North American life – the derogation of the old."

Although there are disadvantages to getting old, "there are also a series of privileges." For example, he now has more patience than ever, and is no longer competitive, he said.

"I have learned to love poetry more than ever before because it touches the soul in ways in which I never let it before because I was too busy."

Rabbi Plaut spoke poignantly of his wife of 62 years, who has been hospitalized for the past nine months following a stroke, and whom he visits daily.

"There is no life without its shadows," he said, "but I have seen more light than anything else and I hope to keep my eyes open and see some more."

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Lessons about community's leadership

Scene in Ottawa

By G.K. SIMCOE

Every time the furor surrounding the Jewish reaction to Canada's vote at the Security Council subsides, another development thrusts it back onto the pages of the national press. Most recently, Canadian Arab groups reacted strongly, and none too happily, following reports of a conciliatory (some would even say apologetic) letter sent by the prime minister to Jewish leaders.

Some of the very leaders who were most critical of the government's support for the anti-Israel resolution expressed satisfaction that the PM had "heard our anger." However, the communiqué – released on the PMO Web site along with a press statement – indicates that the meeting with the community leadership in which Jean Chrétien was so responsive to Jewish concerns took place before the election call.

If that meeting did satisfy Jewish concerns, why was there such a cacophony of threats about voting patterns and political support shifting away from the Liberals? Simply put, the chronology of events cannot be reconciled with the anger that has greeted Liberal candidates since the beginning of the campaign.

As a result, some within Liberal headquarters are musing about the "M" word, as in manipulation.

There are really only two possible explanations – and neither is especially reassuring. First, even though Jewish leaders were satisfied with their discussion with the prime minister last month, their constituency wasn't buying in. So, rather than acknowledge that the leadership of the community was powerless, they "rode the wave" of communal frustration. Second, Jewish leadership sought to exploit the opportunities suddenly available due to the election and, as some people believe, didn't just ride the wave of emotion, but created and drove it.

Either way, the Jews of Canada gained nothing as a result of this little drama. If anything, the evidence suggests a net loss, including some alienated Liberal supporters of Israel and Jewish causes, a stirred-up Arab constituency that will redouble its efforts to ensure no pro-Israel tilt by the government and a political sector that will be a lot warier (suspicious, perhaps) of contact with the Jewish community.

The one good thing that may come out of all this is a growing awareness among Jews that their leadership is not so much manipulative as incompetent.

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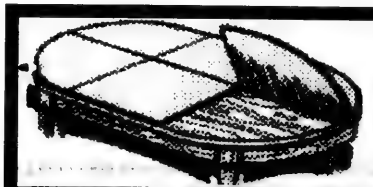

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On Campus

Arab-Jewish Dialogue now virtual

By LARA RABINOVITCH
Special to The CJN

TORONTO — It is one thing to believe in the Middle East peace process. But it is another thing to host a group of Arabs and Jews in your living room.

"Dad, I have to get off the phone, forty people are coming over in five minutes!" I said from my apartment in Montreal, where I was a student at McGill University last year.

"You're having a party on a Tuesday night?" my father exclaimed from Toronto.

"No, a group of Arabs and Jews are coming over to talk," I replied.

"What?" he asked in disbelief.

"It's Arab-Jewish Dialogue, Dad, and it's starting in my living room now. I gotta run."

Arab-Jewish Dialogue, which ran for six years but is now confined to a listserv, was a group of Montreal students and young adults who met weekly to discuss the Middle East. It began in the wake of the Hebron Massacre of 1994, and the student demonstrations which ensued in Montreal.

Yonaton Bock, a McGill alumnus and one of the first participants of Dialogue, describes its origins: "Dialogue began with a couple of students who met while taking a class together."

Within a few weeks Dialogue grew to about a dozen students who attended weekly, informal meetings. Unaffiliated with any university or institution such as Hillel or the Palestinian Solidarity Committee, Arab-Jewish Dialogue had no political objectives or ideology to promote.

The original goal, as Bock delineates, was simply to create "channels of communication between different groups that remained otherwise incommunicado... The essential principle of the group was a mutual recognition... The goal of the group was not a single reading of history nor an attempt to set the record straight once and for all. The commitment to return the following week was perhaps the most important objective."

A typical meeting involved anywhere from five to 50 people sitting in a loose circle in a student's apartment. Sometimes there was a moderator. Often there was an agenda or at least a specific topic of discussion, usually related to current events in the Middle East. Rarely was there consensus.

Dialogue was a time for debate, questions, and sometimes dispute.

For many, however, Dialogue was simply a place to meet Arabs and Jews.

I met Arabs who told me that before Dialogue they had never actually talked to Jewish people.

Breaking down stereotypes

Bock remembers a Dialogue meeting where a Palestinian woman raised in Toronto admitted that until she was about 13 years old, she believed Israelis looked like "tanks with hands and heads and scowls on their faces."

Similarly, before attending Dialogue, the only image of Palestinians that many Jews had was of stone-throwing youth.

In this sense, Dialogue was successful in breaking down stereotypes and creating a relationship between Arabs and Jews, albeit geographically far from the Middle East.

After an hour or two of intense discussion and debate, groups of students from Dialogue used to walk home together. Strolling down snowy St. Laurent Street, comparing amounts of schoolwork, offering advice on where to find the best groceries, they look no different than other groups of students walking home.

But this year, no one has initiated a meeting. Most believe Dialogue has stopped because of the current crisis in the Middle East.

Dialogue participant and McGill student Ariella Bock, Yonaton Bock's younger sister, believes it has failed "because now when there is the real need to sit down and discuss everything that is going on, we can't."

Instead, Arab-Jewish Dialogue has been confined to a McGill listserv created last year. Consisting of approximately 40 people, the Arab-Jewish Dialogue listserv is a virtual forum. Members post their opinions and questions, as well as petitions and articles from sources such as the *Jerusalem Post*, Reuters, the *Economist*, *Ha'aretz*, and *Al Ahram Weekly*.

Some articles are ignored, while others are followed by a succession of responses, often leading to heated online debates.

The listserv, Yonaton Bock argues, "allows for wider participation...[for] people to read and respond...when it is most convenient."

Recently, however, many people have unsubscribed from the listserv because there have been many e-mails brimming with hatred, according to Dahlia Genusov, its co-ordinator.

"The listserv could be construed as a forum where people can have the soapbox to speak without the accountability to listen," states Bock.

As a former Dialogue participant, I feel, as do many other participants, that the listserv is nevertheless important, and certainly better than no communication at all.

But Arab-Jewish Dialogue must begin again.

Zeina Awad, an active participant from the beginning, argues that Dialogue "is the only model for peace... [and] there is no peace without the people talking to each other."

Yet with every stone thrown, and every bullet shot, Arab-Jewish Dialogue becomes only a distant memory of shared living rooms.

Lara Rabinovitch is a third-year Jewish studies major spending this year as a visiting student at York University.

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See Page 47

Leah Rabin, 72, cancer victim

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Leah Rabin, the 72-year-old widow of the assassinated Prime Minister Yitzhak Rabin, died of complications from skin cancer Sunday afternoon at the Rabin Medical Centre in Petah Tikva.

Leah Rabin, a heavy smoker, lost consciousness Sunday morning, after a continuous deterioration in her condition over the last few days.

Her deteriorating health had prevented her joining German Chancellor Gerhard Schroeder in wreath-laying ceremonies at her husband's grave in Jerusalem on October 31. Mrs. Rabin was also unable to take part in the Tel Aviv rally on November 4 that marked the fifth anniversary of her husband's death.

She was to be buried Wednesday in a plot next to her late husband's in Jerusalem's Mount Herzl cemetery. Her coffin will pass through Rabin Square in Tel Aviv, where Rabin was assassinated on November 4, 1995.

Minister Matan Vilnai, who chairs the ceremonial committee, expects many leaders from around the world to attend the funeral.

Leah Rabin was born in 1928 to well-to-do parents in what was then Germany and moved to British-ruled Palestine when Hitler rose to power.

As a high school student in Tel Aviv, she met Yitzhak Rabin, an officer in the Palmach, the elite force of the pre-state militia. She entered a teachers' training college but then left her studies to join the Palmach.

She and Rabin married during Israel's Independence War in 1948, in which he commanded the forces that lifted the siege on Jerusalem.

By 1967, Rabin became the Israel Defence Forces' chief of staff, leading Israel's crushing victory in the Six Day War. He was then appointed ambassador to the United States, and in 1974 was elected prime minister. Three years later he was forced to resign when a journalist revealed that his wife had retained a dollar account in the United States, in violation of Israeli law at the time. The prime minister stood by his wife and temporarily withdrew from public life.

In 1994, during his second term as prime minister, Mrs. Rabin was criticized again when a battalion of soldiers received orders to search the sand for a brooch that she had lost during the desert signing ceremony of the Israeli-Jordanian peace treaty.

Eyebrows were raised again after Rabin's assassination when she demanded – and received – an office and all the services that are normally provided to former prime ministers, but not to their widows.

A fiery keeper of the flame

By DORON ROSENBLUM
Ha'aretz Daily Newspaper Ltd.

People like Leah Rabin are hard to come by in this day and age. A strong, dominant woman who unabashedly and fervently devoted her all to her man's success, to his promotion and then to immortalizing his memory for all eternity.

We in Israel are much more accustomed to the low-key wife who stays backstage and only makes the mandatory public appearances, or, alternatively, to women politicians and businesswomen with their own independent careers.

Leah Rabin was passionate and opinionated: When she hated something or someone, it was all the way. She was ambitious to the point that it wasn't always clear where Yitzhak's career ended and Leah's began.

Anthony Trollope's novels are perhaps the only place one can find figures of this magnitude: the bishops' and archbishops' wives, whose lives are inextricably intertwined with their husbands' careers; full-time wives, always personal, always emotional.

It was fascinating to see the contrast between the reserved-cum-clumsy Yitzhak Rabin and the blunt extroverted woman behind him, who was sometimes the unwitting cause of his downfall. But the duo became a single entity in the public arena as well: It is hard to imagine the shy, modest Sabra's coronation without that one-woman-court.

She assumed the role of the widow of the martyr of peace with the same high-profile assertiveness with which she played Mrs. Ambassador, Mme. Minister, and the first lady.

Rabin's commemoration turned into a huge project, branching out across the globe, and sometimes reaching levels of glitz and showiness that were in complete contrast with the straightforward Yitzhak Rabin that we knew.

But in her own way, Leah was just as straightforward. Her emotional devotion and dominance rendered her "controversial;" she certainly managed to step on so many people's toes.

Yet how glorious – and important – was the elementary, simple and direct fury that she managed to distill and save for her husband's enemies, whom she equated (and in most cases rightfully so) with the enemies of peace, normalcy, and Israeliness itself. How much courage and power she mustered in this feminine and emotional mobilization: unforgetting, uncompromising, unforgiving, while all around her there was only white-washing, sycophancy and might-makes-right.

All in all, a romantic figure, larger than life. Restless, inconsolable, unforgiving to the very end, Leah Rabin too joined that very "eternity" that she worked so hard to maintain. That same elusive Israeli "eternity," whose longevity is only defined by that of its most zealous keepers.

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General Assembly focuses on Israel

Continued from page 1

Speaking at the opening event, Rabbi Melchior noted that one of the reasons he entered public life was to remind himself and others that "the commitment to Torah is the commitment to peace."

Israel's first lady, Nava Barak, speaking at the opening event, said Leah Rabin was courageous and a "powerful source of inspiration."

Barak said she was overwhelmed by the outpouring of support for Israel at the GA, adding that this is needed now more than ever. She urged the audience to "get out the word about what is really happening" and to see themselves as "soldiers in the front line of the battle for hearts and minds."

Although her husband is prime minister, Barak's story is "similar to that of thousands of women in Israel whose fate is interwoven with that of their men," she said. "Through several wars and frequent waves of terrorism I prayed for Ehud to return home safely."

She also made a point of noting that she feels "for the Palestinian children who have been thrust into the line of fire and lost their lives."

Nachman Shai, chief co-ordinator of information policy at the Israeli Foreign Ministry, spoke to the press in a separate meeting. He emphasized that Israel is committed to the peace process. "We are going to continue as much as possible... but for the time being it looks like we don't have real partners for peace, only for violence – and if it comes to violence, we know how to respond."

The prospect of war has increased, he noted. "It doesn't mean we are going to a war tomorrow morning, but in order to avoid war, you have to be ready for it... We have to settle this violence down as soon as possible."

Speaker Jacob Frenkel, governor of the Bank of Israel, was lauded by UJC chair Charles Bronfman for his policies that have maintained the worth of the Israeli shekel in recent weeks.

Sunday morning, Nobel prize-winner Elie Wiesel said he "felt let down" by recent events in Israel. "I still do. Those who worked for peace were hurt, and still are."

Wiesel offered questions rather than answers: Will Jerusalem ever be free of violence? What must be undertaken to make it stop serving as pretext for hostility and bloodshed? What is our role, our duty, towards Israel? How can our solidarity be expressed? Should we go there, as some of us did? Is that enough? Is that the thing to do? Is our protest loud enough?

Canadian contingent includes 80 from Montreal

What about the 13 Jews in Iranian prisons? Have we forgotten them? What about the Falash Mura in Ethiopia who are sick, starving and desperately in need of solidarity? Are we going to abandon them? What will happen in Jerusalem? Is it still possible to envisage a situation where Jews and Palestinians would live together in peace as we had hoped?

Sometimes the questions themselves contain the answers, "and that is my hope," he said at the end of the discussion.

Jews in Israel need us, he said. "They need help, hope and strength." He also mentioned the importance of helping non-Jews in need.

Never before has the GA met at such a critical time, Wiesel noted.

His co-speaker, Benjamin Barber – a political scientist, author and Rutgers University professor – said it's not just Israel that's at risk, but international democracy. When democracy is defined in terms of materialism and consumerism, those who oppose materialism and the consequences of global markets – which are often dire for poor people – feel they must also oppose democracy, he said.

"We have to think not only about solidarity with Israel, but solidarity with people everywhere," said Barber, adding that he knows anti-Semitism can live even in the shadow of democracy. "But also know," he cautioned, "that pogroms require the true darkness of tyranny to be successful."

Truly democratic nations rarely come into conflict, he said.

Other highlights of the weekend included an address by author Herman Wouk, and concerts by singers Neshama Carlebach and Noa on Saturday night; and by pianist Michael Feinstein and Israeli singer Aviv Geffen on Sunday.

The families of the three IDF soldiers – two Jewish and one Druze – who were kidnapped by Hezbollah last month met with media and with students, to stress the importance of support from the Diaspora.

"You must shout clear and loud about this unhumanitarian act," said Haim Avraham, father of Binyamin, whose 21st birthday is next month. "We want as parents to know what happened to our children, how they feel. We know they were injured. We want to know if they eat, if somebody cares for them, who took them, and when they will release them."

The Canadian contingent included 80 people from Montreal – 45 students and 35 adults. Among the other Canadian communities represented were Toronto, Kingston, Windsor, Vancouver, Edmonton, Calgary, Winnipeg, Ottawa and Atlantic Canada. The Jewish Federation of Winnipeg/Combined Jewish Appeal was the only Canadian federation among 17 that received UJC campaign awards.

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Jewish presence in Congress to increase

By SHARON SAMBER
Jewish Telegraphic Agency

WASHINGTON – The Jewish presence in Congress will increase slightly as a result of this week's elections, despite the loss of at least one Senate seat and the upset defeat of a longtime Jewish representative, Democrat Sam Gejdensen of Connecticut.

Jews will hold at least nine seats in the new Senate - and a 10th if either Lieberman winds up retaining his Connecticut seat or the state's governor appoints a Jew to replace him, in the event that he becomes the first-ever Jewish vice president. Either way, this represents a decrease from the current 11, with the retirement of Frank Lautenberg after 18 years.

In addition to Lieberman, the two other Jewish senators up for re-election, Dianne Feinstein and Herbert Kohl, both won.

In the House of Representatives, the number of Jews serving will increase, from 23 to at least 27 - and possibly as many as 29. Two races where Jewish challengers threatened incumbents were still too close to call as of last week. In New Jersey, Jewish Republican Dick Zimmer was battling Democrat Rush Holt to regain the seat Zimmer once held. And in Florida, Democratic Jewish challenger Elaine Bloom was struggling to unseat Republican incumbent E. Clay Shaw.

Aside from these races, there are four new Jewish members of the House: Eric Cantor, Susan Davis, Steve Israel and Adam Schiff. And Jane Harman returns to the seat she once held, after defeating Republican incumbent Steven Kuykendall.

Israel & the Jewish World

Arafat to conference: Intifadah will go on

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Speaking to the Organization of the Islamic Conference (OIC) in Doha, Palestinian Authority Chairman Yasser Arafat vowed recently that the Al-Aqsa intifadah will continue.

"Despite the heavy human losses which exceed more than 200 martyrs and over 9,000 wounded, our people are determined, more than at any other time, to continue their holy struggle in the Al-Aqsa intifadah with the help of our brothers and friends," Arafat told the 56-member OIC.

The meeting in the Qatari capital, which began Sunday, is the OIC's ninth conference, and the first one in three years.

In addition to delegates representing the world's 1.2 billion Muslims, UN Secretary-General Kofi Annan is taking part in the conference. The meeting, during which Iran is to formally hand over the OIC chair to Qatar, is being devoted primarily to the Israel-Palestinian conflict.

Officials from Jordan, Turkey and Egypt have worked in recent days to soften extreme, anti-Israeli proposals prepared for the conference by delegates from Iran, Syria, the Palestinian Authority, and elsewhere.

Speaking at the conference, Arafat described Palestinian protests during the past six weeks as "an uprising of truth and justice, and a yearning for freedom and independence from the claws of the brutal Israeli occupation."

Arafat insisted that violence was initiated by Israel as a response to his own refusal to compromise during the ill-fated Camp David summit. Israel aggressively engaged in violence, Arafat asserted, "after we clung to our people's rights to their land and to holy places and holy Jerusalem at the Camp David negotiations."

Captured Israeli likely dead: Lebanese paper

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — At least one of the three Israeli soldiers captured by the Hezbollah on the Lebanese-Israeli border last month was badly injured.

The soldier would have likely died within half an hour unless he received treatment, a Lebanese newspaper yesterday quoted UN sources as saying.

The English-language *Daily Star* quoted a UN Interim Force (UNIFIL) source as saying there was a considerable amount of blood found in one of the two cars used to transfer the soldiers after the ambush.

The unnamed source told the paper that if the amount was from one person, then he would have been in critical condition and would have needed treatment in less than half an hour. If the blood was from two people, they must both have been seriously wounded, he said.

Israel has said that blood samples from the scene showed that all three soldiers were wounded during the kidnapping which occurred on Oct. 7, but their precise medical condition could not be determined.

Hezbollah gunmen bundled the three soldiers into the back of a white Nissan and a black Range Rover which were later abandoned and found by UNIFIL troops. The UN source said the Range Rover was soaked with pools of blood.

Assad meets with top Iraqi official

Ha'aretz Daily Newspaper Ltd.

JERUSALEM – Syrian President Bashar Assad met in Damascus last Thursday with Ezzat Ibrahim al Duri, a key aide to Iraqi President Saddam Hussein. Assad and Duri, who is vice-chairman of Iraq's Revolutionary Command Council and considered the country's second-in-command, discussed bilateral relations, the situation in the Palestinian Authority and the upcoming Islamic Conference Organization meeting in Qatar. Duri brought greetings from Hussein.

This was the first meeting between the two and the first at such a high level of contact since their countries severed relations some 20 years ago.

The thawing of relations that began in 1997 led to the creation of offices in Damascus and Baghdad.

Assad, who became president in July following the death of his father, spoke with Iraq's vice-president, Tariq Aziz, after his inauguration. Iraq hopes to re-establish full diplomatic relations with Syria in the future.

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Police: Arabs were killed by fellow demonstrators

By SHARON GAL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM – A special police team set up to investigate the deaths of two Nazareth residents in violent clashes last month reached a preliminary conclusion that they were accidently shot by fellow Arab demonstrators. The investigation will be completed once a re-enactment has been made at the site.

On the eve of Yom Kippur, Oct. 8, hundreds of Jews from Upper Nazareth rioted on the eastern outskirts of Nazareth. In response, Arab residents went out and confronted the Jews. A large police force kept the two groups apart and later in the evening clashed with Arab demonstrators.

At some stage, two of the Arabs, Omar Akawi, 42, and Wassim Yazbek, 26, were shot to death and three were seriously wounded by gunfire.

Local police commander Moshe Waldman told *Ha'aretz* last week that "according to our investigation, the shots came from the direction of the Arab demonstrators. Possibly, they were accidently fired by someone unskilled in handling guns, causing the deaths and injuries."

He emphasized that the investigation had ruled out the possibility that the shots came from either the Jewish rioters or the policemen. Waldman added that the team will nevertheless re-enact the incident to complete its final investigation, "like the army enacted the incident in which 12-year-old Mohammed al Dura was shot."

But Bassal Ara, whose brother Fadi was badly wounded in the clashes, told *Ha'aretz* that "people standing next to Fadi saw the policemen shooting, although it was dark and we cannot rule out that shots were also fired by the rioters from Upper Nazareth."

CORRECTION

In the story, "Car bomb claims two victims" (*CJN*, Nov. 9), Ayelet Levy, who was killed in the bombing, was incorrectly referred to as Ayelet Cohen in the second reference to her. We regret the error.

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The week in Israel

Nov. 6

• The families of three Israeli soldiers abducted into Lebanon by Hezbollah last month arrived in New York to highlight the plight of their sons' situations.

• Israeli security forces arrested a Syrian man who had sneaked into the Jewish state. The man, carrying two knives, told investigators he was intent on helping the Palestinian uprising.

Nov. 7

• Israel announced it is creating a state commission to investigate the killing of 13 Israeli Arabs by police at the start of the Palestinian uprising some six weeks ago.

Nov. 8

• The widow, parents and brothers of Vadim Norzhich, the reserve duty soldier who was lynched in Ramallah three weeks ago, are suing the Palestinian Authority and PA Chairman Yasser Arafat personally. Norzhich's family filed a suit for NIS 64 million (approximately $16 million) in Jerusalem District Court.

Nov. 9

• The Israel Defence Forces cancelled authorization for a large prayer service at Rachel's Tomb in Bethlehem today, the anniversary of the matriarch's death, after receiving information on Wednesday that Palestinians intended to attack the site.

Nov. 10

• The PLO's Fatah vowed to take revenge against Israel's Chief of Staff Shaul Mofaz for the killing of senior Fatah activist Hussein Abayat, 37, yesterday. Two women standing nearby were also killed in the attack. Eight people were wounded, including Palestinian intelligence official Khaled Salahat.

Files from JTA

'Unstable' Chechen hijacker gives up in Israel

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — The hijacking of a Russian airliner to southern Israel last weekend has ended after the lone Chechen hijacker, described by authorities as "unstable," surrendered and released all 58 passengers and crew unharmed.

Israeli Prime Minister Ehud Barak, who was on the way to the United States, ordered his plane to turn back to Israel. After the incident was resolved on Sunday morning, he resumed his flight to Washington for a scheduled visit with President Bill Clinton.

The chief of staff of the Israel Defence Force, Lt.-Gen. Shaul Mofaz, later called the incident "a good exercise for the army and security forces."

But Israel's attitude was far from dismissive when it received the initial reports several hours earlier that a plane en route to Moscow from the Caucasus Mountain region of Dagestan had been commandeered and the hijackers were demanding to be flown to Israel.

Israeli security went into high alert.

Tensions were further fuelled by concerns – later disproved – that the motive for the hijacking was linked to the current Israeli-Palestinian conflict.

When the plane arrived in the region after refuelling in Baku, Azerbaijan, Israel initially refused it permission to land. However, after the pilot warned that his fuel was running out and the hijackers were determined to land in Israel, the plane was directed to the southern airport of Ovda, north of Eilat, under escort from the Israeli air force.

"The initial responses were negative, since we saw no reason to pick up this hot potato and as far as we knew, there were no Israelis on board or any reason to get involved," Maj.-Gen. Giora Eiland, head of the IDF's operations branch, told a briefing afterwards.

But after the pilot said he had little fuel left, "we decided to take the appropriate steps," said Eiland.

Located next to an air force base in the Arava desert, Ovda was the scene of another hijacking crisis five years ago, when a steward on an Iranian domestic flight ordered the plane flown to Israel, where he later demanded political asylum. The passengers returned to Iran and the steward now lives in Eilat, after serving a jail sentence for the hijacking.

This time, the hijacked Russian plane landed at Ovda around 6 a.m. Shortly afterward, the hijacker disembarked and began direct negotiations with Israeli security officials.

"We could quickly see that he did not look like someone entirely sane," Eiland said. "He was talking about his concerns over the takeover of the white race by the yellow race," and "he showed us a videotape with basically the same message. But at this point, it was not clear if he was the lone hijacker. And we knew there were arms on the plane, not only because he said so, but because the pilot said so as well."

The hijacker, identified as Ahmed Arnalhan, around 30, apparently acted on his own.

Arnalhan, who was eventually seized by Israeli security forces, said he entered the cockpit with a dummy bomb resembling a blood pressure meter.

Israeli security forces still proceeded with caution to ensure there were no more hijackers or explosives on the plane.

Light arms, including pistols, which had been in the possession of the pilot and two Russian security guards, were taken off.

The pilot then disembarked, and when his report resembled the story told by the hijacker, the passengers were allowed to get off and arrangements made for their return to Russia.

Among those on the plane were the Dagestani finance minister. But reports said it was not clear whether the hijacker knew that he was on board.

Hamas leader broadcasts call for 'armed struggle' on Radio Palestine

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Hamas leader Sheikh Ahmed Yassin used the PA controlled Radio Palestine last Sunday to repeatedly urge the Palestinians in the West Bank and Gaza to "transform the intifadah into an armed struggle against the Israeli conquest."

He promised that "selective attacks" by Hamas militants against Israeli targets were "coming soon."

Talking to reporters at a press conference at his office in the Gaza Strip, Yassin said that "it is stupidity to believe that stones can defeat rifles, helicopters and tanks."

He called on the Palestinians to "exchange stones for grenades" as "the only language that the Israeli enemy understands is the language of force."

The Sheikh's words were broadcast several times throughout the day on Radio Palestine, which is under the direct supervision of the PA. The PA has previously refrained from broadcasting messages from Hamas leaders.

Sheikh Ahmed Yassin

Meanwhile, a bullet hit a car in the convoy of UN Human Rights Commissioner Mary Robinson as she visited the West Bank town of Hebron Sunday, an aide said. It was unclear who fired at the three-vehicle convoy, but Robinson – the former president of Ireland – was not in the car hit by the bullet, according to the aide.

No one was hurt in the shooting but a reporter at the scene said Robinson appeared to be upset.

She was touring the West Bank and Gaza to investigate complaints by Palestinians that Israeli soldiers have been using excessive force against Palestinian stone-throwers and gunmen. The shooting erupted shortly after Israeli soldiers and Palestinian gunmen exchanged fire in a nearby area.

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Arts & Travel

Torontonian shares his photos of Fab Four in book and exhibit

By RICK LEVINE
Special to The CJN

TORONTO — Many people can say they have had a "brush with greatness" but an Emmy-Award-winning, Toronto-based producer/director has enough to pen a book.

It was December 1967 when Paul Saltzman, then almost 24, journeyed with backpack and Pentax to India in hopes of "finding himself".

By coincidence he ended up spending several personal and intimate days with the most famous entertainers in the world – the Beatles–and he has the pictures to prove it!

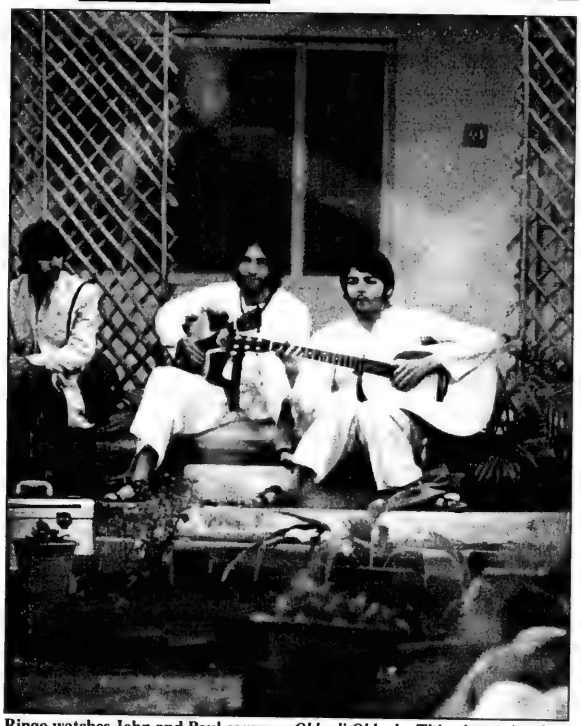
Now reproduced in his book *The Beatles in Rishikesh* (Viking Studio) the prints are on exhibit at Wagner Resenbaum Gallery.

It was 30 years after his experience in India, that Saltzman's daughter, Devyani, asked " Dad, didn't you once tell me that you met the Beatles in India in the '60s and you took some pictures of them?"

After locating the cardboard box containing the forgotten ektachrome slides, Paul felt the need to share the photographs and the anecdotes that unfolded with them.

"I am having a great deal of personal pleasure sharing these photos with the public".

Saltzman's images capture the Beatles – John, Paul, George and Ringo – during an extraordinarily introspective time in their careers. Recollecting his experience of photographing the Beatles, the author recalls a sense of peacefulness.



Ringo watches John and Paul compose *Obla di Obla da.* This picture is taken from the book *The Beatles in Rishikesh.*

"They were remarkably unaffected by their fame and fortune. They were friendly, playful, humorous, relaxed and at ease.

In the book's foreward, Steven Maycock of Southeby's London writes, "The intimacy of these frames is quite remarkable-some of the best I have seen. These images provide a significant addition to the detail of what is a relatively little-recorded episode in the career of the most important rock group the world has known",

During his stay at the retreat in 1968, Saltzman also photographed Mia Farrow, her sister Prudence, Donovan and Mike Love of the Beach Boys. Everyone was there for the same reason: "to learn transcendental meditation and find inner peace".

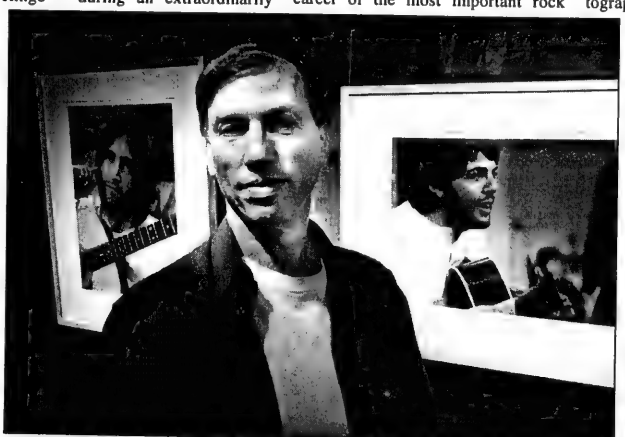
"My life was changed through this experience, through meditation, finding the inner me, reaching a balance in my life, opening the door".

The author writes of sitting alone and listening to the 24- year old George Harrison playing the sitar and of photographing Lennon and McCartney composing *Obla di Obla da.*

Images capture Lennon and Cynthia in the last days of their marriage. Many of the songs written by the Beatles for their famous *White Album* during that stay at the ashram "were modeled after other guests; including *Dear Prudence, Sexy Sadie* and *The Continuing Story of Bungalo Bill.*"

After reading the book you may find yourself asking if Saltzman was the inspiration for the lyrics to the song *Rocky Raccoon.*

Saltzman lives in Toronto and produces and directs films. His Beatles in Rishikesh exhibit continues at Wagner Resenbaum Gallery, above the store Arts on King at 169 King St ., 2nd floor in Toronto (416 -777-9617) until November 26.



Paul Saltzman at the opening of his exhibition recently. [Rick Levine photo]

Travel Talk

By BILL GLADSTONE

TRAVEL NOTES FROM ALL OVER

Armchair travellers will hail the advent of the Internet site www.jewishroutes.com, which bills itself as "the single most significant addition to the Jewish travel and leisure market."

From their offices in Manchester, England, the Jewish Routes team attempts to convey detailed information about kosher restaurants, synagogues, museums and other destinations of Jewish interest around the world. The Web site also boasts a "last minute" section for spontaneous tourists seeking good deals on hotels, restaurants and other commodities.

Another site that will prove of interest to anyone planning a trip to Israel is Museums On Line, located at www.ilmuseums.com. The site lists about 150 Israeli museums in English, Hebrew and Russian, with brief descriptions and visiting information.

* * *

Hebrew Union College: The HUC's Jewish Institute of Religion is marking its 125th anniversary with an exhibition featuring the works of 500 unique works of art, designed to be used in rituals enhancing the sacred moments of Jewish life. The show is called Living in the Moment: Contemporary Artists Celebrate Jewish Time.

"Artisans eagerly explore the symbolism of their heritage and extend themselves to the highest levels of craftsmanship," said curator Laura Kruger of the 144 artists represented in the show.

The exhibit is being displayed simultaneously at two separate locations through June 2001, at the HUC-JIR Museum, One West 4th St., New York and at the HUC-JIR Skirball Museum in Cincinnati.

* * *

On A Clear Day: The Azrieli Centre in the heart of Tel Aviv, consists of two towers in the shape of a circle and a triangle. A third tower in the shape of a square is currently under construction. The two existing buildings, developed by Canadian David Azrieli, are the tallest in the Middle East.

The 49th floor observatory in the circular tower offers perspectives of Israel's landscape — east to Jerusalem, west to the Mediterranean, south to the port of Ashdod and north to the Carmel Mountains. Telescopes connected to computers enhance the visual sweep.

When fully completed the Azrieli Centre complex will house a shopping mall, multiple movie theatres, 40 restaurants and the Meridien Tel Aviv hotel. Azrieli, an Order of Canada recipient, heads Canpro Investments Ltd. of Montreal. He built Israel's first enclosed shopping mall in a Tel Aviv suburb 14 years ago.

* * *

Laromme Renamed: One of Jerusalem's finest hotels has undergone a change of name. The former Laromme Hotel is now called the Jerusalem Inbal, the result of "a technicality following the end of our management contract with El Al," explains Omri Krongold, the hotel's long-serving general manager. Virtually every other aspect of the hotel remains the same. Email: hotel@inbal hotel.co.il.

* * *

Brazilian Discovery: Brazilian archeologists excavating the buried remains of a centuries-old building in Recife have uncovered a well that has been determined to be a mikvah, thus establishing the building as a synagogue. It is believed to have been the Kahal Zur Israel Synagogue (Rock of Israel), which flourished in the mid-1600s during the brief period when the Dutch controlled the lucrative sugar and tobacco plantations.

The building is believed to be the remnants of the oldest synagogue in the Americas, dating from 1630. The Brazilian Jewish community, which numbers about 170,000, hopes to renovate it and establish a museum, to be known as the Cultural Center of the Jewish Presence in Brazil.

During the short-lived Dutch period of colonization, which ended in 1654, Recife had as many as 1,400 Jews, a Jewish community that exceeded Amsterdam's in size. After the Portuguese gained control, many Jewish colonists resettled in the West Indies, and some ended up at a fledgling Dutch colony called Nieuw Amsterdam — also known as New York.

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Keeping the Faith deals with controversy sensitively

By LARRY ANKLEWICZ
Special to The CJN

A movie which created a little controversy when it was first released was recently released on video. *Keeping the Faith*, a comedy, features Jenna Elfman Ben Stiller and Edward Norton.

It deals with a rabbi (Stiller) and a priest (Norton), who have been lifelong friends, and who both fall in love with the same woman (Elfman).

The priest has taken on oath of celibacy and cannot act on his emotions, and the rabbi is expected to marry but the girl is not Jewish. This is one of the few times when a Hollywood film about Jewish/non-Jewish romance is handled with some sensitivity.

In keeping with the title of the film, the rabbi does not forsake his faith in order to get the girl.

The other controversy in the film surrounds the representation of single Jewish women. Some women were offended, while others felt it was somewhat accurate of Jewish women in a certain social strata in New York city. It was taken to an extreme in this film in order to create a comedic situation.

Either way, the film is funny and very entertaining, but it is only available on a rental basis – unless you want to buy it for $100 to $150. If you wait a few months, the price will come down.

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Eye on Arts

By BILL GLADSTONE

IMPRESSIONS OF THE HARBOURFRONT AUTHORS FESTIVAL

Two contrasting views of the novel are among the many impressions that remain with this roving reporter after attending the International Festival of Authors last month at Harbourfront.

Irish novelist **John Banville**, known for his fine dark prose in books such as *Ghosts*, disparaged the novel as an outmoded vessel that cannot carry much light. "I don't really like the novel, it's not a very interesting form to work with, but I can't do anything else," he said in a public interview.

"The novel is a big, chunky, clunky form to work with. It's really hard to be subtle. It was really invented in the 19th century… A lot of critics have said that it's not really an art form. As Henry James said, 'It's a loose, baggy monster, you can put anything into it.'"

In a public interview, Swedish novelist-poet **Kjell Espmark**, who sits on the committee of the Nobel Prize for Literature, defended the novel's power. "There's been much talk about the novel being in crisis right now," he said. "I hope this crisis goes on. If the novel wasn't in crisis, I would be scared stiff."

I asked Espmark to comment on the committee's decision to award the Nobel to Yiddish writer **Isaac Bashevis Singer** in 1978. "With Singer, it marked the breakthrough of a new policy in the Nobel committee to give the prize to great unknown writers," he said. "Singer was then known primarily to a small audience in New York. After the Nobel he became known to a much larger audience around the world and was translated into 35 different languages."

As expected, the Festival presented a spectrum of literary treats. **Ursula K. Le Guin** gave superb insight into the process of literary creation, **Joanna Trollope** gave a wonderful reading and **Maeve Binchy** showed why her books, such as *Tara Road* and *Scarlet Feather*, are such huge best-sellers. Binchy, who is Irish, is a born storyteller and blessed with the gift of the gab, as she proved in her hilarious introduction.

Other impressions: New York intellectual **Susan Sontag** repeatedly pushing her hair from her face as she read from her latest novel, *In America*; Binchy's mostly female audience, emboldened by necessity, taking over the men's washroom; *Harry Potter* author **J.K. Rowling** casting a spell over thousands of children at the Skydome.

Most memorable moment: **Mordecai Richler**, after an intermission, re-entering the theatre where he was being feted for his literary accomplishments, only to have an usher ask him to remove his alcoholic drink to the lobby. Festival director **Greg Gatenby** corrected the faux pas by returning the drink to Richler at his seat.

Congratulations to Gatenby for another stimulating festival.

* * *

Jewish Film Society: The Toronto Jewish Film Society presents *Surrender* (U.S., 1927), a tale of mismatched love between a rabbi's daughter and a Russian prince. Set in a Galician village invaded by Cossacks, the silent film focuses on the breakdown of authority in the Jewish family. Directed by **Edward Sloman**, introduced by **Shlomo Schwartzberg**. Screenings at 5:15 and 7:45 p.m., Sunday, Nov. 19, Jackman Hall, Art Gallery of Ontario. Tickets ($8) available 15 minutes before screenings. 416-924-6211.

* * *

Holy Blossom Exhibit: Michelle Astrug, Chana Holder, Aliza Klein, Ronit Novak, Yulia Shtern, Limore Twena and **Rachel Weinstock** present a group exhibit, Jewish Women Artists: New Generation. Holy Blossom Temple, Nov. 23 to Dec. 26. Reception from 2:30 to 4:30 p.m., Sunday, Dec. 3.

* * *

Yiddishland Cafe: Workmen's Circle presents **The Toronto Jewish Folk Choir** in *Raisins and Almonds and Other Goodies: Goldfaden, Manger, Broderson*. With soloists **Marina Shemesh, John Botten, Miriam Eskin** and **Nina Shapilsky**; conductor **Esther Ghan Firestone**; accompanist **Lina Zemelman**; narrator **David Abramowitz**. Sunday, Nov. 26, 7:30 p.m. Tickets $12 in advance, $15 at the door. 471 Lawrence Ave. 416-787-2081.

* * *

Music, Film, Drama

• Retired Judge **David Vanek** reads from *Fulfilment*, his recent autobiography, which includes details of the infamous Nelles trial over which he presided. Sunday, Nov. 19, 8 p.m. Refreshments free. Israel's, 897 Eglinton Ave. W.

• **The Yorkminstrels** present *A Funny Thing Happened On the Way to the Forum*, the musical comedy by **Larry Gelbart** and **Bert Shevlove**. Various dates between Nov. 25 and Dec. 3. Adults $21. Leah Posluns Theatre. 416-221-0600.

• Indie guru **Dov Simens** offers the acclaimed 2-Day Film School, Nov. 18 and 19. 416-656-3797, www.dnightingale.com.

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'Collective memory' inspires dance

By BEN ROSE
Staff Reporter

TORONTO — A survivor separated from his daughter at the liberation of Auschwitz found her in Toronto 53 years later.

"I can't tell you anything more about him because he imposed himself on me about two years ago," said Serge Bennathan, choreographer of *The Invisible Life of Joseph Finch*, presented by Dancemakers at Premier Dance Theatre, Nov. 21 to 25.

Serge Bennathan

Son of a French mother and Jewish Algerian father, Bennathan, 43, says it is "collective memory" that inspired the dance, which he first thought of as a short book. He did not lose any of his own family in the Holocaust.

"It's a big mystery to me, I can't tell you anything more.

Continued on page 47

Arts & Travel

Festival pays tribute to Richler

By BILL GLADSTONE
Special to The CJN

TORONTO — The International Festival of Authors opened its 21st season at Harbourfront recently with an evening in tribute to Montreal author Mordecai Richler, famous for such novels as *The Apprenticeship of Duddy Kravitz*, *St. Urbain's Horseman* and *Barney's Version*.

As several speakers observed, Richler gave his many readers an ironic and irresistibly funny picture of Jewish life as lived in the old ghetto of downtown Montreal.

"My father was an ardent fan of Mordecai," said writer Barbara Gowdy, who said he stopped being a WASP after reading a Richler novel. "He would speak to us kids in a Yiddish accent and refer to us as 'goys,'" she said. "My father would say, 'As there is only one Madonna and only one God, there is only one Mordecai."

Novelist Guy Vanderhaege, growing up in a prairie town, said that he found inspiration in Richler's vivid portrait of Montreal Jewish society. "If Mordecai Richler could make an obscure street in Montreal so vibrantly alive in my imagination, just maybe I could do the same with my piece of territory."

Film director Ted Kotcheff recounted episodes from his 44-year friendship with Richler, including scenes from their days when they roomed together in London in the late 1950s and early 1960s. Richler's routine was rigid, Kotcheff recalled. Each day, he typed on an old Olivetti solidly from 9 to noon, then from 2 to 5 in the afternoon.

"If I waited for inspiration to strike I'd never write a single bloody word," Richler explained.

At the debut of the Kotcheff-directed film *The Apprenticeship of Duddy Kravitz* at Montreal's Place des Arts, Saidye Bronfman congratulated Richler, saying, "Well, Mordecai, you've come a long way from being a St. Urbain Street slum boy."

"Well, Saidye, you've come a long way from being a bootlegger's wife," Richler reportedly replied to the wife of the Seagram's founder.

"Like Queen Victoria, she was not amused," Kotcheff said.

Journalist-writer John Fraser recollected the various phony faxes that he and Richler sent to each other as gags. When Fraser became master of Massey College, Richler faxed him a request for additional supplies of the college's silverware and candlesticks, which he claimed to be selling at good prices in London. "That silver belongs to the college!" one official upbraided the new master in genuine anger.

Alison Gzowski read remarks that had been prepared by her absent father, Peter Gzowski, the retired CBC broadcaster and one-time editor at *Maclean's* magazine.

Gzowski said that Richler once flew from London to Ottawa on assignment for Maclean's, which wanted him to cover a Grey Cup football game. However, the weather was so cold that he watched the game on television in his hotel room.

"Trudeau," said retired American broadcaster Robert McNeill, formerly of Montreal, "was one of many events to excite Canadians in the 1970s. Another was Richler's return to Canada, having learned it was easier to make a reputation outside of Canada than within it."

According to McNeill, Richler brought much more than "literary bad manners" to Canadian letters.

"He thrust into our consciousness an early view of multiculturalism that nobody was talking about back then...He gave us a larger sense of ourselves, like a Saul Bellow who stayed Canadian."

"There is no other voice in Canadian literature like Richler's," he said. "I devoured his books with joy. They were books that explored Canadian identity in a bawdy, delicious way."

The tributes, broken by an intermission, lasted well over an hour. Then came Richler's concluding remarks. So much had been left unsaid, he joked. "Nobody noted that when I was obliged to spend 10 days in the Montreal General Hospital in the summer of '98, the nurses voted me the most cheerful and undemanding patient they had ever encountered."

The Invisible Life of Joseph Finch

Continued from page 46

"It is something ingrained in me for a long time. Perhaps it is due to my experiences and the people I have met."

Joseph Finch is someone created by the choreographer. "The dance ends when he discovers his daughter. He is worried that he will not live long enough to write his memoirs."

Bennathan says the same motive drove him to choreograph *The Invisible Life of Joseph Finch*. He thinks that with Holocaust survivors getting older and dying, there will be nobody left to tell what happened.

Born in L'Aigle, France, Bennathan says his own father, Alfred, was harassed as a Jew in Algeria, but never had to hide. Alfred married Regina in France, and joined the French armed forces. Serge left home at 14, and after travelling around the world of dance, became artistic director of Dancemakers in Toronto in 1990.

Bennathan's parents visited Toronto recently and saw rehearsals for *Joseph Finch*.

He had read essays by Elie Weisel and books by Saul Bellow before he began to work on *The Invisible Life of Joseph Finch*.

It is the first time he has used the Holocaust theme in a Dancemakers project, though a previous work, *Sable/Sand*, dealt with his Jewish roots.

A brief text will help the audience and the story will also be narrated from the stage by the eight dancers.

The original music is by John Gzowski.

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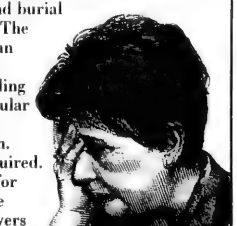
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Trauma medicine saving victims of violence

By WENDY ELLIMAN
Special to The CJN

JERUSALEM — While international news correspondents are busy covering the violence that has once again engulfed Israel, the country's hospitals and researchers at its leading institutions are busy saving lives and limbs.

"More than 80 Palestinians hurt in the clashes have sought help here in the past weeks," says Hadassah Medical Organization spokesperson Ron Krumer in Jerusalem.

"All but four were lightly injured and released within 24 hours. But we've also seen far more serious injuries: an Israeli woman from Betar, deeply concussed by a stone; Rabbi Chaim Brovender, dragged from his car and beaten by a mob; Shimon Ohana, the 19-year-old soldier on patrol in the south Jerusalem neighbourhood of Gilo, shot in the chest."

Medics found the massively bleeding Ohana without pulse or blood pressure. "We can't resuscitate him! Should we bring him in?" they radioed.

"Bring him," replied Prof. Avi Rivkind, head of the trauma unit.

"Time can literally make the difference between life and death at this point," said Rivkind, Israel's first trained traumatologist.

"His heart lacerated, Ohana was fighting the first of three peaks of death among trauma victims."

Trauma has only lately received long-overdue recognition as a surgical disease affecting many of the body's systems, and for unfortunate reasons, the Israelis have taken ownership of its treatment, exporting their expertise worldwide. (Hadassah recently signed an agreement with the Argentine National Guard to set up Buenos Aires' first trauma centre.)

Defined as 'multiple injuries violently and suddenly produced,' it is the leading cause of death in under-40s, and follows cancer and heart disease in its mortality rate for all age groups combined. A specialized trauma centre can reduce death from trauma by a third.

Sirens howling, the ambulance rushed the seemingly lifeless Ohana to the trauma centre. Thirty units of blood including unmatched type O, to save time, were pumped into him.

When the young man's pulse finally fluttered, he was taken into surgery, where the entry and exit holes cut through his left ventricle by a bullet were closed. Two further operations in that first 24 hours repaired damage to his lung and diaphragm. Two weeks later, Shimon Ohana lies unconscious in intensive care, his chances of survival 50:50.

While Israeli hospitals provide immediate treatment, the country's research institutes are looking for yet more effective ways to repair damage done by man and nature.

One promising technique, developed at the Technion-Israel Institute of Technology in Haifa, could mean survival for 'crush syndrome' victims – those who initially survive bomb blasts despite being crushed under debris but die soon afterward as a result of toxins that leak from their badly damaged muscles.

Minerals and myoglobin seep from crushed muscles into the kidneys, and potassium makes its way from injured sinews into the bloodstream, causing heart and kidney failure, explains Technion nephrologist Prof. Ori Better.

By massively infusing crush victims with 15 litres a day of a special solution of saline, bicarbonate and synthetic sugar, "we're able to maintain the body's normal fluid balance and stem the leakage," he says.

A possible treatment for spinal cord injuries is emerging from research at the Weizmann Institute of Science in Rehovot, where scientists are using cells rather than drugs to repair spinal damage.

Two known facts led them to this approach: first, that spinal injuries stubbornly refuse to heal and can even spread; and, second, that special types of white blood cells (macrophages), used for repair and healing everywhere else in the body, are very scarce in the central nervous system. They thus took macrophages and put them to work in the spinal cord, using a method developed by Weizmann neurobiologist Prof. Michal Schwartz.

Intensive research is also under way at Ben-Gurion University's two teaching hospitals for alternative dressings for skin injuries, including growing the patient's outer layer of skin (epidermis) in the laboratory.

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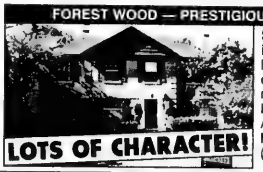

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30 CONDOMINIUM FOR SALE

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260 BUSINESS PERSONALS

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264 SOCIAL ANNOUNCEMENTS

To my beautiful wife Joanna - Have a very happy birthday! **All My Love, Michael**

275 PERSONAL COMPANION

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Address your mail to:

The Canadian Jewish News
1500 Don Mills Rd.
Suite 205
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M3B 3K4

Don't forget to put the Box Number on your envelope.

CJN Box #'s are valid for 30 days.

I am a 50 year old Jewish female, and here is my recipe for chicken soup: Caring and cute, Honest and humourous, Indefatigable & intelligent, Charismatic and creative, Kind and knowing, Effervescent & empathic, Natural and naughty, Spiritual and sexy, Oh so much fun, Understanding and upbeat, Pretty and passionate. Does my chicken soup recipe touch your soul? If so, perhaps we should meet. CJN Box #7321.

280 ANNOUNCEMENTS

Adult Basketball Players wanted, Thursday nights at Forest Hill Collegiate. Great fun and good exercise! Call Michael, 416-485-2066.

Congratulations to the following winners in Nishma's 6th Annual Thirst for Knowledge Lottery: 1st Prize, L. Levine; 2nd Prizes, E. Adler, V. Beitner; 3rd Prizes, D. Tanny, G. Hauer, J. Frei; Consolation Prizes, M. Hart, Y. Adler, R. Newman, M. Leifer, M. Shore, J. Hofstedter, D. Cohen, I. Jacobovici, H. Tenenbaum, I. Rubenstein; Early Bird Draws, M. Hart, C. Rutman, G. Tellen, D. Abeles, D. Bistricer, B. Blumenthal, C. Kushner, J. Shields.

300 ARTICLES FOR SALE

Grey fox fur coat, by Alan Cherry size S/M. Paid $4800. Sell $2000. 416-885-4159.

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305 ARTICLES WANTED

The Encyclopedia Judaica. Second hand. For use in Jewish Day School. Call Renanah at 416-635-1727.

Wanted: Printer - Apple Style Writer II or Epson 600. Call 414-633-7990.

Arts & Travel

Non-Jewish French-Canadian researcher delivers lecture in Yiddish

By BEN ROSE
CJN Staff Reporter

TORONTO — A non-Jewish French-Canadian gives a scholarly address in Yiddish!

Yes, it happened at the Jewish Book Fair when Pierre Anctil, a Montreal researcher, spoke in faultless Yiddish on Jewish life in Montreal. He even translated questions from the audience in English into Yiddish so everybody could follow his answer.

Anctil was applauded by the 140 Yiddishists at the Leah Posluns Theatre when he said his Yiddish had a Litvack accent.

But this was disputed by Prof. Ben Shek who told *The CJN* that Anctil pronounced some words like *tsain* (teeth) with a German

Continued on page 52

Israel Medres in 1964.

325 GARAGE SALE

CHARITY GARAGE SALE (WIZO) Sun. Nov. 19, 8:30 am-3 pm @ 143 Combe Ave. Baby/kid's toys/clothing + gen. items + more.

330 OBITUARIES

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330 OBITUARIES

BINES, Szlama (Saul) - on Oct. 30, 2000, late of 14 Mathews Rd.
DAVIDZON, Dora - on Nov. 1, 2000, late of 221 Westmount Blvd.
ZANDMAN, Klara - on Nov. 1, 2000, late of 6250 Bathurst St.
WOLFE, Anna - on Nov. 2, 2000, late of 52 George St.
KATS, Vladimir - on Nov. 4, 2000, late of 6030 Bathurst St.
LEVINE, David - on Nov. 3, 2000, late of 78 Lynnhaven Rd.

Steeles Memorial Chapel

COHEN, Samuel - on Nov. 5, 2000, late of 3636 Bathurst St.
OSTRIROVA, Roza - on Nov. 5, 2000, late of 3036 Bathurst St.
VARKOVETSKY, Mark- on Nov. 6, 2000, late of 47 Peninsula Dr.
GEWURTZ, Hermine - on Nov. 5, 2000, late of 3560 Bathurst St.
BERGMAN, Irwin - on Nov. 5, 2000, late of 131 Torresdale Ave.
DACKS, Sara - on Nov. 6, 2000.

Steeles Memorial Chapel

336 CARD OF THANKS

The Family of the Late

WALTER PHILLIP GLASS ל"ז

would like to thank our relatives and friends for their comfort, support and generosity during our recent bereavement. We are grateful for your thoughtfulness in honouring his memory, and for the many kind words, cards and donations.

The Glass, Tagoff and Winer Families

338 SHIVA CATERING

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372 CHUPPAHS

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382 COUNSELLING

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Arts & Travel

Researcher delivers Yiddish lecture on Jewish life in Montreal 1900-20

Continued from page 51

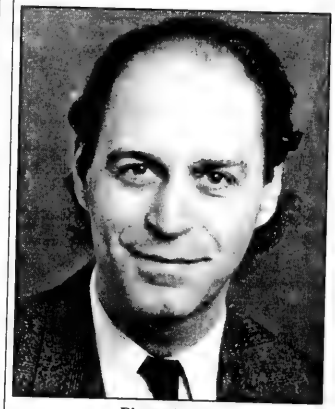
flavour. Ben Kayfetz chimed in that the speaker had given a Polish accent to some words.

Vivien Felsen, who introduced the speaker, launched her own paperback English translation of her grandfather's book, *Montreal of Yesterday: Jewish life in Montreal 1900-1920.*

The book, which was originally written in Yiddish by Israel Medres, had been translated into French by Anctil.

In 55 short chapters, Felsen said her grandfather's book, now considered a valuable social and historical review of Montreal Jewry, covers every aspect of Jewish immigrant life.

Vivian Felsen



Pierre Anctil

A sociologist and senior researcher at the Archeological and Historical Museum of Montreal, Anctil said it is essential to understand the Yiddish language to appreciate Jewish culture.

He got interested in learning Yiddish when he discovered from friends that there were 50 serious writers in Montreal whose works were available only in Yiddish.

Anctil has also translated into French the history of the Jewish labour movement, works by J.I. Segal, Yehuda Elberg and H. Wolofsky.

Felsen and Anctil are now working on translating her grandfather's second book, *Tsvishin Tsvey Velt Milkhomes* (Between Two World Wars.)

Israel Medres and his book, *Montreal fun Nechten*, is being featured by CBC-TV in the series *A People's History* in an episode to be broadcast in the fall of 2001.

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FUN LOVING
Single Jewish female, mother of one, medical professional, from Alberta originally, easy going, fun loving, pretty, caring, with a great sense of humour, seeks male, with a great sense of humour, sensitive, caring, easy going, romantic, established, marriage minded, who likes children to complete my family **AD#1568**

POSITIVE RELATIONSHIP
Attractive, easy going, single female, enjoys theatre, long walks, and talks, seeks non-smoking gentleman, 60-70 yrs, with a sense of humour, for a positive long-term relationship. **AD#1236**

SEEKING ROMANCE
Single female, Filipino, romantic, warm, passionate, enjoys, dining and dancing, movies, music, long walks, seeks male, with similar background and interests **AD#1313**

PET LOVER
Single Jewish female, mid 50's attractive, intelligent, outgoing, professional, enjoys the arts, nature, the theatre, gardening, long walks with her dog, financially and emotionally stable, seeks male, professional, 55-65 yrs, kind considerate, easy going, similar background and interests **AD#1417**

GOOD NATURED
Female, 5' 4", green eyes, attractive, intelligent, good natured, pleasant, easy to get along with, lonely, caring, seeks respected male, polite, sincere, and true, 55-65 yrs, for genuine relationship. **AD#1146**

DOWN TO EARTH
Female, down to earth, good natured, outgoing, enjoys sports, movies, dining out seeks male, 38-48 yrs, honest, outgoing, with similar interests for serious relationship **AD#1210**

MONOGAMY
Female, 52 yrs, 5' 1", attractive, intelligent, slim, sense of humour, no dependent, trust, respect, monogamy and communication, most important, components, of a relationship seeks male, well groomed, non-smoker, emotionally and socially stable. **AD#1270**

RARE BEAUTY
Single Jewish female, 30 yrs, 5' 4", 120 lbs, professional, university educated, light brown hair, green eyes, enjoys biking, swimming, outdoor activities, dining and dancing, sports, seeks professional Jewish male, 30-45 yrs, good sense of humour mature, family oriented, strong Jewish values **AD#1261**

SPIRITUAL AND SENSUAL
Single female, mother of two, early 40's, divorced, very spiritual, sensual, into personal evolution, romantic and playful, seeks male, with similar interests and quality who is familiar with Deepak Chopra and Neil Donald Walsh **AD#1167**

SWEET AND SINCERE
Female, 41 yrs, 5' 1", slim, long brown hair, green eyes, has 2 kids, loves the outdoors, movies, day trips, casual dinners, seeks male who is sweet, sincere, loves life, successful at work and who knows how to have fun. **AD#1447**

LOVELY LADY
Single Jewish female, 41 yrs, attractive, fun loving, intelligent, professional, 1 dependent, enjoys dining and dancing, sports, hiking, good sense of humour, seeks male, non smoker, honest, professional, with similar interests. **AD#1123**

LOVE & LAUGHTER
Single female, 52 yrs, attractive, intelligent, slim, 5' 1", no dependents, good sense of humour, lives in the Toronto area, wide variety of interests, seeks male, well groomed, non smoker, emotionally stable, kind, gentle. **AD#1015**

LET'S CONNECT
Professional female, 5' 2", pretty, classy, petite, enjoys music, theatre, travelling, walking, small pets, and ocean, seeks unattached, Jewish Canadian male, but not religious, 54-60 yrs, over 5' 8", healthy, handsome, educated, established and secure, with same interests and qualities. **AD#1179**

A WONDERFUL LIFE
Single Jewish female, 5' 5", blonde, blue eyes, attractive, fit, stylish, accomplished, confident, adventurous, active, no children, traditional and conventional, seeks male, 38-48 yrs, who's somewhat cultured, charismatic, fit, stylish, witty, social, family man, humourous, enjoys outdoor, as lover, soulmate and friend **AD#1492**

FRIENDSHIP
Single mom with one daughter, 41 yrs, 5' 6", slim, very attractive, warm friendly, enjoys great conversations, long walks, love children and dogs, seeking professional male, 40-45 yrs, over 5' 10", with similar interests for friendship **AD#1338**

PETITE AND SLIM
Single female, 33 yrs, petite and slim, attractive, educated, professional, down to earth, good sense of humour, seeks male, 32-40 yrs, respectful, kind, handsome, intelligent, good sense of humour, able to share his emotions. **AD#1084**

SMILES & LAUGHTER
Widowed, Jewish female, humourous, cute, petite, intelligent, artistic, secure, auburn hair, brown eyes, enjoys bridge, music, the theatre, long walks, movies, seeks Jewish male, 58-68 yrs with similar interests. **AD#1612**

LOOKING FOR A COMPANION
A very pretty , very well educated modern Orthodox lady, who loves Israel, seeks a successful, emotionally secure man of around 50 years, of age, for friendship and companionship **AD#1658**

SERIOUS INTENTIONS
Single female, Jewish professional, kind, active, creative, honest, seeks Jewish male, 38-45 yrs, intelligent, easy going, slightly adventurous, with a winning smile **AD#1287**

L'CHAIM
Single Jewish female, attractive, vivacious, 5' 5", long brown hair, brown eyes, fit, kind, sincere, fun to be with adores, her Jewish heritage, seeks male, Jewish, 40-55 yrs, handsome, established, non smoker, kind, fun loving, traditional values **AD#1031**

A BIT SHY
Widowed female, secure, independent, self sufficient, a wide variety of interests, seeks male, nice, kind, romantic, with similar qualities and interests **AD#1437**

ARE YOU AVAILABLE
Divorced Jewish physician with a great sense of humour and eclectic tastes, seeks an emotionally available Jewish professional man aged 50 or over fora possible long term relationship. **AD#1436**

SEEKING LOVE
Single female, beautiful, values intimacy, kindness, music "touches my soul", believes in love. Seeks male, 50-65 yrs, established, secure, and enjoys travel. **AD#1235**

SPEND A LIFETIME
European born lady, seeks a friend to spend her life with. She enjoys walking, dancing, dining out, watching television and nice evenings **AD#1423**

LOVELY LADY
Single female, mid 50's, attractive, intelligent, energetic, seeks interesting and outgoing male She enjoys music, movies, dining and dancing **AD#1341**

SEEKS NON-SMOKER
Single, attractive and intelligent lady seeks a man between 62 and 70 yrs, who is honest, caring, established, and a non-smoker to share life with. She enjoys travel, theatre, dining and quiet evenings, **AD#1030**

HONEST A MUST
Single female, Chomer Shabbist, 5' 4", 42 yrs, blue eyes, brown hair, voluptuous, sensual, fun loving, seeks male over 5' 9", Chomer Shabbist, emotionally and financially stable and good sense of humour. She enjoys travel, the theatre and boating. **AD#1403**

Men seeking Women

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LOOKING FOR YOU
Male, single, late 40's, professional, seeks female, mid 30's, very attractive, professional, loves spontaneity, travel, romantic family. **AD#1626**

YOUNG AT HEART
Male, 70's, looks, thinks, feels, acts like early 50's, Jewish, 5' 5", 145 lbs, brown hair, blue eyes, business, professional, university graduate, non-smoker, social drinker, sense of humour, affectionate, romantic, passionate about life, enjoys music, theatre, sports, movies, seeks female, 50 yrs plus, with similar interests, to share passion about life and each other. **AD#1203**

SEEKING SOULMATE
Single male, Jewish, 43 yrs, brown hair, brown eyes, medium build, no dependants, no pets (allergic), kind, honest, sincere, family oriented, non smoker, enjoys movies, travel, sports, long walks, seeks female, Jewish, 33-45 yrs, non smoker, attractive, honest, petite, 5' 4" or less, with similar interests. **AD#1577**

MARRIAGE MINDED
Single male, semi-retired, active, healthy, secure, educated, seeks female, for marriage, and to enjoy all the adventures of life. **AD#1578**

HONEST AND SINCERE
Single Jewish male, 34 yrs, business owner, athletic, honest, sincere, good looking seeks female, who is nice, warm affectionate, open-minded and humble. **AD#1288**

TIMELESS LOVE
Single male, 50 yrs, 5' 11", brown hair, brown eyes, handsome, successful, caring, supportive, romantic, passionate, sensual, openly honest, with feelings, enjoys movies, dinner, dancing, long walks, outdoors, cooking, quiet evenings, seeks attractive, female, 38-48 yrs, affectionate, emotionally healthy, passionate about herself and the man in her life. **AD#1196**

GREAT TIMES TO BE HAD
Single white male, 58 yrs, self employed, business man, fun to be with romantic, enjoys travelling, great conversation, quiet times, leisurely and brisk walks, movies, seeks female, romantic, attractive, easy to talk to, for a great time. **AD#1148**

ROMANCE FOR TWO
Single male, 58 yrs, white, self-employed businessman, romantic, enjoys, quiet times, travelling, great conversation, movies, seeks female, 48-54 yrs, with a great sense of humour, who enjoys travelling, walks and good conversation. **AD#1146**

HOPELESS ROMANTIC
White South African male, 1939 model, 5' 11", 160 lbs, slim, blue eyes, healthy, young, casual, down to earth, seeks female, caring, humourous, good personality, physically/emotionally stable, and financially secure. **AD#1220**

READY FOR LOVE
Single male, professional, 46 yrs, handsome, outgoing, nice guy, wide variety of interests, seeks female, intelligent, sensitive, stable, ready for a serious mature relationship. **AD#1165**

HEART OF GOLD
Single white female, 34 yrs, good hearted, sincere, easy to get along with, seeks female, nice, sincere, good sense of humour, good conversationalist, loves to socialize. **AD#1267**

FAMILY ORIENTED
Traditional Jewish male, 51 yrs, 5' 7", dark hair, green eyes, not overweight, recently divorced, with 3 children, 1 living with me, honest, humourous, type B personality, seeking attractive Jewish female, 35-40 yrs, intelligent, slim, non smoker, traditional values, and children are welcome. **AD#1269**

I LIVE IN BARRIE
Divorced businessman, 40 yrs, part-time Dad, humourous, social drinker, in Toronto weekly, enjoys skiing, travelling, dining and activities with kids, seeks female, 31-39 yrs, good looking, slim, active, loving, nurturing, enjoys boating, water skiing, to share dreams and ambitions with. **AD#1163**

GIVE ME A CALL
Single male, 6', brown hair, brown eyes, educated, enjoys dining and dancing, movies, sports, outdoor activities, good conversation, seeks female, seeks Jewish female, 29-35 yrs, for loving relationship. **AD#1439**

LASTING RELATIONSHIP
Jewish male, 46 yrs, look younger, cute smile, university educated, employed, full time, professional, with good manners, enjoys dining, movies, sports events, hiking, nice parks, and walks around downtown, seeks attractive Jewish female, 33-41 yrs, for casual datin leading to lasting relationship. **AD#1264**

SEEKING SOULMATE
Single white male, 58 yrs, romantic, self-employed, professional, enjoys travel, movies, good conversation, quiet evening, seeks female with similar qualities and interests. **AD#1216**

LET'S CONNECT
Single male, Jewish, 39 yrs, professional free-lance writer, lives in the north, Toronto area, enjoys baseball, jogging, movies, sports, travel, biking, seeks female with similar qualities and interests. **AD#1641**

GOOD TIMES AHEAD
Single male, professional, 52 yrs, active fit, 2 university aged children, enjoys politics, art, adventure, travel, seeks female Jewish with similar interests and qualities. **AD#1415**

CAPABLE OF LOVING?
40 year old business owner, who lives in Barrie, who loves life and has a creative sense of humour, seeks a slim, good looking and active woman, who is capable of loving and nurturing and accepts the same. **AD#1523**

SPECIAL PERSON
Single male, 48 yrs, professional, honest, sincere, romantic, non smoker, enjoys sailing, skiing, biking, photography, dining and dancing, travel, seeks female, 38-50 yrs, non smoker 5'2" - 5' 6", with similar interests. **AD#1408**

SERIOUS INTENTIONS
Single male, 35 yrs, professional, 5' 8", very fit, handsome, kind, young at heart, spiritual, enjoys nature, the theatre, world traveller, family life, capable, open minded, and loves to have fun. **AD#1585**

ROMANCE ON THE HORIZON
Single male, 52 yrs, young looking, fit, 5' 10", 175 lbs, brown hair, brown eyes, slim to medium build, good listener, enjoys sports, movies, dining and dancing, long walks, romantic evenings, seeks female who's affectionate, passionate, romantic, down to earth, humble, and open minded. **AD#1486**

MAN OF THE WORLD
45 yr old male, sexy and attractive, conservative, off shore stock trader, Toronto native, lived in Israel a lot, seeks a person with similar qualities, for a good relationship. **AD#1618**

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CUTE & EDUCATED
Cute, auburn haired widow, seeks a kind, sincere, loving man, between 56 and 57 yrs. She likes theatre, walking and bridge, is humourous, petite, has brown eyes, university educated and secure. Likes all of life's pleasures. **AD#1527**

LET'S LOVE AGAIN
Single professional female, 52 yrs, European background, speaks Hebrew, down to earth, family values, seeks male 50-58 yrs with similar qualities and interests for serious relationship. She enjoys travel, dining and dancing, movies, and the theatre **AD#1407**

CLASSY LADY
Divorced Jewish female, classy, attractive, late 40's, slim, non smoker, fun loving, intelligent, no dependents, good sense of humour, and a wide variety of interests, seeks male, 48-63 yrs, intelligent, Jewish, professional, honest and financially secure. **AD#1286**

LET'S CHAT
Single female, professional, pretty, petite, red hair, enjoys music, movies, travel, fine wine, art galleries, musicians, seeks male, 54-65 yrs, kind, successful, good sense of humour, educated. **AD#1191**

AN EXCEPTIONAL COMPANION
Single female, professional, 45 yrs, 5' 7", slender, attractive, modest, stylish, tasteful, non smoker, generous and sincere, seeks Jewish male, 50+ yrs, with substance and integrity. She enjoys art, travel, life, love and laughter **AD#1141**

SERIOUS INTENTIONS
Single Jewish male, 45 yrs, 5' 7", medium build, university educated, humourous, adventurous, sensitive, non smoker, health conscious, family oriented, seeks female with similar qualities and interests. He's a nature lover **AD#1058**

SUNSHINE ON MY SHOULDER...
Single male, musician singer-songwriter, enjoys sporting events, music events, movies, restaurants and dancing, seeking female, who's down to earth, outgoing, someone I can get along with, for a positive long term relationship. **AD#1548**

ROMANTIC AT HEART
Single male, 61 yrs, business professional employed, active, outgoing, enjoys, dining and dancing, fine wine, romantic evenings, seeks female, active, attractive, classy, well groomed, for possible long term relationship **AD#1551**

SERIOUS RELATIONSHIP
Self employed, male, 40 yrs, 5' 10", 170 lbs, short hair, lives in Thornhill, enjoys movies, dancing, dining out, comedy shows and more, seeks female, 30-37 yrs, who's interested in a serious relationship. **AD#1057**

FRIENDS 1ST
Single Dad of 2 children, professional, employed, well groomed, enjoys movies, theatre, dining and dancing, the outdoors, seeks single female, single mom's welcome, medium height and build, strong Jewish values. **AD#1584**

TIRED OF BEING ALONE?
Widowed male, 54 yrs, 5' 7", very fit, handsome, 5' 7", attorney, kabalist, cultured, scholar, author, poet, world, explorer, public speaker, financial whiz, seeks female, to be my soulmate, for everlasting relationship. **AD#1592**

STYLE & CLASS
Single Jewish female, 29 yrs, beautiful, seeks male, 30-45 yrs, professional, university educated, outgoing, good sense of humour, respectful, honest, with a sense of style and class. She enjoys sports, movies, community and cultured events art, dining and dancing **AD#1260**

LOVES LIFE
Single female, 50'ish, 5' 7", blue eyes, professional, confident, intelligent, fit, fun loving, easy on the eyes, no excess baggage, good sense of humour, seeks male, warm, affectionate, who's able to share his emotions She enjoys the theatre and travel. **AD#1113**

FRIEND AND COMPANION
Widowed female, 5' 6ñ"-5' 7", 130 lbs, red-dish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend. **AD#1105**

FRIEND AND COMPANION
Widowed female, 5' 6ñ"-5' 7", 130 lbs, red-dish brown hair, brown eyes, fun, intelligent, pretty enjoys walks, talks, flea markets, auctions, reading, dining, cooking and life, seeks male, who matches needs, & mentality, for companion and friend. **AD#1105**

It's absolutely **FREE** to retrieve your messages

CARING RELATIONSHIP
Professional male, 67 yrs, active, easy going, enjoys the outdoors, fishing, gardening, cooking, classical, music and reading, seeks attractive, slim female, who's down to earth, unpretentious, non smoker, with similar interests, for reciprocal caring relationship. **AD#1404**

LOVE TO TRAVEL
Young, 60 year old male, educated, semi-retiree, healthy, active and secure, seeks slender female, for permanent relationship, who has no commitment, that would interfere with winters in the sun or European adventures. **AD#1380**

OLD FASHIONED VALUES
Single male, 47 yrs, conservative looking, good sense of humour, enjoys dancing, old movies, country drives, seeks female, late 40's, to early 50's, does not have to be slim, single mom's okay, very down to earth. **AD#1327**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, 5' 8", husky build enjoys the theatre, movies, dining and dancing, travel, music, long walks, good conversation, seeks female, 28-39 yrs, single mom's okay too! with similar qualities. **AD#1667**

FRIENDSHIP FIRST
Handsome professionally employed male, 46 yrs, university educated, ambitious, romantic, affectionate with cute smile, enjoys music, concerts, dancing, movies, sporting events, scenic drives, walks, nice parks, seeking attractive young lady, 32-42 yrs, for casual dating leading to lasting relationship. **AD#1012**

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Israeli team finishes second in Skate Canada

By PAUL LUNGEN
Staff Reporter

TORONTO — Who'd have thunk it?

A couple of years ago, it would have been inconceivable to suggest that an Israeli ice-dance team would beat the very best Russian, American and Canadian duos – and then go on to challenge the world champions.

Who would have believed that an Israeli pair would, by all accounts, outskate the champs, only to finish as runners-up in a major world event?

Yet that's exactly what happened at the MasterCard Skate Canada international competition in Mississauga last week.

The quick-footed Israeli ice-dance team of Sergei Sakhnovsky and Galit Chait finished second at Skate Canada, just behind the reigning world champions on the scorecard, but ahead of the flamboyant French team in the estimation of many in attendance.

Sergei Sakhnovsky and Galit Chait were crowd favourites at Skate Canada. [Marc Evon photo]

The second place finish is the highest yet recorded by the Israeli team outside their home rink in Metulla and could have been even higher, except for some lenient judging that failed to penalize Marina Anissina and Gwendal Peizerat, the world champs, for an out-of-sync sequence in the original dance.

The Israelis' performance drew warm rounds of applause from the knowledgeable crowd at the Hershey Centre in Mississauga, a community next door to Toronto.

For the hard-working and very ambitious team of Sakhnovsky and Chait, second place puts them on pace to meet their goal of winning a medal at the World Championships in Vancouver next March. That would be a remarkable achievement, considering that only two years ago they were in the middle of the ice dance pack with a 13th place ranking.

Last year they vaulted to fifth in the world, itself a laudable achievement. They started the current season intending to show their improvement was no fluke. "We wanted to skate well," Chait said, and "show the jump from 13th to fifth was right," chimed in Sakhnovsky.

"From fifth to higher is more difficult," he continued. "If we go up, it's great."

Chait and Sakhnovsky were second after the compulsory portion of the program, and never looked back.

They hung onto second after the original program, even though many ice-dance aficianados believed the French team had stumbled and performed with a lack of co-ordination. They maintained their second place status after the free dance. They couldn't catch the world champs, who went on to win their seventh consecutive international meet.

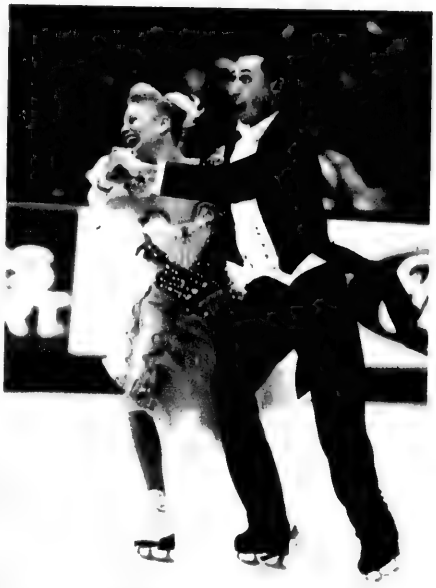
Fauna Mandel, who taught figure skating as a volunteer at Metulla's Canada Centre ice rink three years ago, said the Israeli duo "were an incredibly strong technical team with an enthusiastic expression on the ice."

Their hallmark, which was noted by television commentators, is their "incredible speed and footwork that is intricate and extremely quick," she said.

At Skate Canada, the synchronicity between Sakhnovsky and Chait was plain for all to see.

As Mandel noted, "their unison was extremely precise. Their footwork was so difficult that a slip up by either would have thrown off their entire program."

The fact they did not make a mistake and they performed their dance routines at such a high speed "set them apart," Mandel said.



Speed and precision marked the performances of Galit Chait and Sergei Sakhnovsky. [Marc Evon photo]

Their only drawback, as noted by the TV experts, was that they could use a little more polish and experience, she added.

The Israelis – like any team attempting to make a name for themselves – faced an uphill battle when they started out. Ice dance judges are known for their fixed attitudes.

"You have to be around, make your mark and pay your dues" before you can move up in the judges' estimation, Mandel said. "The fact they moved up so quickly proves they really made a mark on international judges."

Sakhnovsky and Chait have been skating together, on and off, for about five years. Coincidentally, their rise through the ranks corresponds to their association with Tatiana Tarasova, a renowned skating coach who works with some of the best ice dance teams in the world.

"She changed our style," Chait said. "She let us branch out to different directions, try new choreography and show expression in our dancing."

Like others in the world of ice dance, Chait and Sakhnovsky were brought together specifically to compete (Anissina, for example, is Russian, though she skates for France).

Sakhnovsky, 25, started skating for CSK, the army club in his native Moscow, at age eight. In 1993, he won the junior World Championship in Seoul, South Korea, and was named a Master of Sport.

A year later he decided to leave Russia behind and try a new start in Israel. It looked for a time as if he was giving up his career, "but life is life," he said.

When he got to Israel, he ventured up to Canada Centre in Metulla and within a few months, hooked up with Chait as his partner.

Chait, also 25, was born in Kfar Saba to Russian parents and moved to New Jersey as a young girl. Her first memory of skating was in Rockefeller Centre in New York City. She also skated in Skyrink in New York (located in an office tower), as well as in the nearby town of Monsey. She trained with the late coach, Carlo Fassi.

Her best result was a sixth place finish in ice dance in1993.

A coach suggested she consider Sergei as a partner and "we clicked quickly," she said. "At the time, Sergei was much better than I was. He taught me how to do better."

Both skaters are expressive and Chait believes their similar personalities give them a special chemistry on the ice. "We both like to be very theatrical and tell a story while we're skating," she said.

Sakhnovsky and Chait train most of the year in Connecticut but will be back on home ice in Metulla in December for the annual Skate Israel competition. That event usually attracts an excellent level of international competition, though Canadians and Americans generally give the event a miss. In the past, however, three-time world singles champ Alexei Yagudin has performed in Israel, as have top teams from across Europe.

Stories that touch the heart

By ELI RUBENSTEIN ALEC GELCER

Torn Postcards

The following story was shared with me by a close friend, Carla Wittes, and will appear in her upcoming book, *Until My Last Breath*....

The book contains excerpts of the last letters written by Holocaust victims before they perished.

"Three sisters and one brother lived in Lodz, Poland along with their mother. One of them, Bronia, married Abram Steinberg, who escaped to Russia in 1940 while Bronia and their little son Elliot remained in the Lodz ghetto.

"At first, Bronia was able to write postcards to Abram. Her sister Luba remembers sitting beside her when she wrote them.

" 'She cried as she wrote to him. And I was so naive. I wasn't married, I didn't have children. I used to say to her, why are you crying like that? One day you will see him. One day you will be together. Why are you crying? Little did I know how she felt.'

"Once the ghetto sealed off from the rest of the world, there could be no further communication between Bronia and Abram.

"After the war, Abram Steinberg made his way to Palestine. While searching lists of Displaced Persons, he found the names of Luba and Hela, his wife's two sisters who had survived.

"It was then that he learned what had happened to Bronia and Elliot. Elliot was seized in an *aktion*. Bronia was murdered in Auschwitz together with her mother and brother.

"Luba visited Abram in Israel some years later. During their emotional reunion, he showed her his only remembrance of Bronia: two postcards, filled with her small, precise script, that Luba had watched her write.

" 'A girl like my sister, she was so intelligent. I should let it go, that she died, like she never existed? He had two full cards.'

"Luba desperately wanted some remembrance of her sister.

" 'He went like that,' " Luba makes a ripping motion with her hands, " 'and he gave me one half, and he kept the other.'

"She gazes wistfully at the torn, fragile scraps of paper.

" 'He wanted to hold on to her. I don't blame him. I don't think he ever recovered from the loss of my sister.'

"Luba brings one of the fragments to her cheek and holds it against the warmth of her skin. She looks at them often, reading them, touching them.

" 'She wrote these cards. And I remember when she wrote them.' "

Since the time Carla shared this story with me, she has accompanied me on several March of the Living programs to Poland and Israel. She knew that Abram had died several years ago, but while in Israel, Carla attempted (thus far unsuccessfully) to trace Abram's son Yossi and find the other halves of the missing postcards.

When I first heard this story, I told Carla that her work was symbolic of the effort of all those committed to teaching the lessons of the Shoah.

The Holocaust, in many ways, tore our world apart. It ripped a huge swath in our faith in the Divine, in the meaning and purpose of life, in our belief in humanity, in our belief in ourselves.

What is our response to this breach? Like Carla, who is trying to find the missing remains of the postcards, all those involved in Holocaust education – young and old, survivor and second generation – are dedicated to rebuilding and reuniting the shattered fragments of our world.

LAZY LASAGNA

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WE SELL JENN-AIR FOR LESS

1 clove minced garlic	1 tsp. butter
1 1/4 oz. can crushed tomatoes	4 tbl. chopped basil
1 tbl. Orange juice	3/4 c. ricotta cheese
1/4 c. grated parmesan	2 tsp. chopped oregano
12 won ton skins	salt, pepper to taste

Saute garlic in butter. Add tomatoes, 2 tbl. basil and simmer 20 min. Add orange juice. In a bowl, mix ricotta, parmesan, 2 tbsp. basil, oregano, salt & pepper to taste. Boil won ton skins in water until soft; drain. Spread 1/2 c. tomato sauce in bottom of greased 13x9x2 baking dish. Arrange 4 won ton skins in a layer on top. Spread 1/2 ricotta mixture among squares and top with 4 more squares. Spoon remaining ricotta on top of squares and top with 4 squares. Cover with sauce. Bake uncovered 10 minutes at 400°.

About Life

Dear Ella,

Being a businesswoman who is on the road a lot, I often find it convenient to meet with clients in restaurants rather than my office.

I can't begin to tell you how often my meetings are plagued by the poor behaviour of small children and even poorer behaviour of their parents.

Sitting in a booth, I am sometimes accosted by a child standing in the booth behind me, playing with my hair and making faces at my client. When I ask the accompanying parent politely to handle the situation, I am more often than not snubbed and ignored.

I have asked waiters to help out and all they seem to want to do is move me to another table. Why am I the one who needs to be inconvenienced? The offending tot and guardian are the ones who should be moved. Don't you agree?

Seen and not Heard

Dear Seen and Not Heard,

Doing business on the road has its pros and cons. As you stated, the convenience of popping into a restaurant nearby can save both you and your client valuable time; however, it sounds to me as if you may not be discerning enough when you choose a restaurant for your meetings.

Perhaps do a bit of investigating on the area you plan to be in and stay away from family type establishments. I think your chances of running into small children in a more elegant type of restaurant is less likely in the middle of the day. These places are usually more expensive and cater to a business crowd. The problem with places like these is that if you frequent them often enough, it could really cut in to your income. A small coffee shop might be an idea to investigate.

Just keep in mind that if you choose to meet at a family restaurant you can expect to run into just that – families. This usually means with kids. Not all parenting will meet with your approval. Don't try to change them; the changing in this case has to be done by you.

Readers may submit their questions to Ella at The CIN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

The Canadian Jewish news

CROSSWORD PUZZLE

"Alan a Day's Work"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

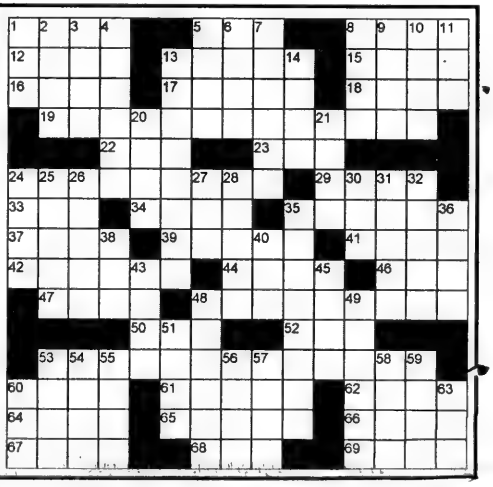
Across

1 Oskar Schindler, for example
5 The, to Theodor Herzl
8 Utah's ___ National Park
12 Baldwin of "The Hunt for Red October"
13 Gave two thumbs up, say
15 Writer Ferber
16 Go for game
17 Perfume name
18 Israel, to the US
19 Noted Dershowitz client
22 Lisa Loeb's genre
23 Prefix meaning "equal"
24 Noted Dershowitz client
29 Ta'anit Esther, e.g.
33 One way to stand
34 Singers might produce one
35 Shapely, as a woman
37 ___ *V'Emunah*
39 Video game pioneers
41 Head of France
42 Eat up
44 Captain of fiction
46 In the style of
47 Burn lightly
48 Noted Dershowitz client
50 Simon & Garfunkel, for instance
52 "Caught you!"
53 Noted Dershowitz client
60 ___ the line (obeyed)
61 Tendon
62 Eye part
64 "___ Nagila"
65 Andes, say
66 Dan Goldin's org.
67 Some immigrants
68 Rock group ___ Lobos
69 The E in GE

Down

1 "Yeah, right!"
2 Last month
3 Philosopher Descartes
4 Eight-armed creatures
5 Sprint
6 Cigar ending
7 Land a fish
8 Enthusiasm
9 Not working
10 Just
11 House vote
13 Come back
14 Most American Jews, for short
20 Names in Nancy
21 Living room piece
24 A.M. Rosenthal section
25 Roy Cohn portrayer Woods
26 Guttenberg of "Police Academy"
27 Took a chair
28 Certain Arab
30 Not fore
31 *Fleishig* entree
32 "Tootsie" or "Jurassic Park"
35 Rhodesia, now
36 Equipment
38 ___ fault (overly)
40 "Losing My Religion" group
43 Language of over 100 million people
45 Good island for a luau
48 Happy-go-lucky
49 Baseball Hall-of-famer Al
51 Erstwhile superpower
53 Appalachian resource
54 Jeans word
55 First place guy
56 ___ occasion (never)
57 Turns down, slangily
58 Verbal
59 UAHC founder Isaac Mayer
60 Despite, to poets
63 ___ fly (baseball play)

(Answers are on page 44.)



jewish Toronto

Solidarity Edition

Campaign surpasses $33 million

Campaign 2001 - The Campaign For Our Children - entered its third month in high gear, with more community activities than ever and record results. "We've reached this milestone because our volunteers are so motivated by the need to help Jewish children," said **Harry Krakowsky**, who, with **Judy Engel** are Campaign Vice Chairs. "Our donors are responding so generously because they recognize these tremendous needs as well," added Engel.

The **Calling For Kids** Telethon week, at the end of October, raised $568,000, bringing the current campaign total to more than $33 million, just over 12% or $13.5 million more than last year at this time.

At last week's annual **Major Gifts Dinner**, chaired by **Barbara** and **Jay Hennick**, Campaign Chairs **Ron Frisch** and **Ed Sonshine** thanked the record crowd of nearly 500 donors for their unwavering demonstration of community strength and unity at a time when Jewish solidarity is so important.

Alan Dershowitz at the Major Gifts Dinner with Dinner Chairs (top (l) Jay and Barbara Hennick and below (l-r)with Major Gifts Chairs Howard Sokolowski and Robert Harlang.
Photos by Big Dipper Communications

Acclaimed lawyer and civil libertarian **Alan Dershowitz**, the keynote speaker, urged the Toronto Jewish community to be steadfast in its support for Israel and to let its leaders and the media know how it feels.

The following morning, Dershowitz addressed more than 100 judges and lawyers at a breakfast sponsored by the **UJA FEDERATION Lawyers & Accountants Division.**

The **Women's Campaign & Advocacy's** sold-out program, *Connections*, brought 500 women together to hear clinical psychologist and business consultant **Dr. Lee Hausner** share strategies for preserving Jewish values in an affluent society, last week.

Global Real Estate in the New Millennium: The Israelis are Coming and the Canadians Have Landed, sponsored by the **Real Estate Cabinet** on November 15, will give a first-hand look at growing investment by Canadians in Israel and Israelis in Canada. On November 23, the **Goods and Services Division** will join the **Entertainment and Marketing Division** for a tour of the innovative and award-winning Umbra home accessories facility. Additional information is available by calling **416-635-2883 ext. 177**.

Keeping up the month's momentum, ***Outlook 2001***, UJA FEDERATION's annual networking event for lawyers, accountants and members of the investment community, will feature **Claudio Morfe**, General Counsel, Global Professional Services for Nortel Networks. For more information, call Phyllis Feldman at **416-631-5733**.

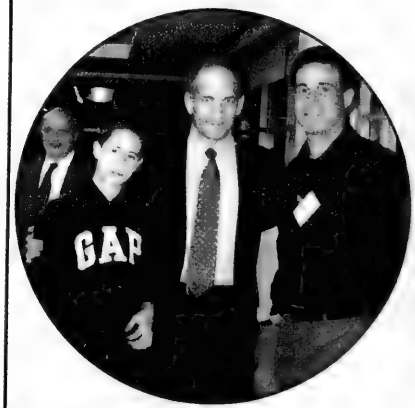
The next **Telethon Week, December 3 - 6**, is already taking shape. To volunteer, call Clare Adam at **416-635-2882 ext. 184**.

Sharing leadership skills

Last week, a delegation from UJA FEDERATION **Young Leadership Cabinet** journeyed to Israel to share its expertise and support in helping young adults establish a young leadership initiative in our Partnership 2000/Project Renewal community of Eilat/Eilot.

Hands-on solidarity

Just days after UJA FEDERATION's **Solidarity Mission** to Israel returned home, a second Toronto contingent set off. UJA FEDERATION's **Partnership 2000 (P2K)/ Project Renewal** committee turned a planned consultation trip into a combined solidarity effort, meeting with members of Toronto's P2K and Project Renewal communities in **Eilat/Eilot, Kfar Gviro**l and **Kiryat Moshe**.



The day after his Bar Mitzvah, Joshua Zagdanski (left) traveled to Israel with his father Barry (right) as part of the UJA FEDERATION Solidarity Mission. In one of many special briefings, the group met with Jerusalem Mayor Ehud Olmert (middle). Shown in the background is Jehudi Kinar, former Consul General of Israel to Toronto.
Photo courtesy of Barry Zagdanski

"I'm surprised by the extent to which the Israeli people have expressed their gratitude for us being here, because, to me, it seems like the place we should be right now," said committee member and participant **Les Klein**.

Udi Gat, Chair of the Hevel Eilot area, praised the Toronto contingent at a program which included UJA FEDERATION young leadership from Toronto and their Israeli counterparts. "You are heroes because you came, you cared and you proved we're one community," he said.

"The entire program has become a solidarity statement," said P2K/Project Renewal Co-Chair **Warren Kimel**.

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The Canadian Jewish news

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Few surprises in GTA municipal vote. *Page 5*

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Reflections on Sweden's Jewish community during Shabbat in Stockholm. *Page 9*

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Lover of fine cuisine lands a dream job. *Page 40*

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Terrorists attack school bus

By VIVA PRESS
CJN Israel Bureau

KFAR DAROM, Gaza Strip — A wire-operated artillery shell ripped into a school bus shortly after 7:30 a.m. on Nov. 20, killing two adults and wounding nine others, including children.

Kfar Darom resident Miriam Amitai, 35, a mother of four and a school teacher, was one of the two people killed in the attack. She was buried later in the day in the West Bank settlement of Ofra. Gavriel Biton, who had been accompanying the children to school, was also killed in the attack. He was buried in Yerocham.

2 dead, 9 injured

Five people were seriously wounded in the attack, including three children from the same family. They are Orit Cohen, 12; Yisrael Cohen, 8; Tehilla Cohen, 7; Liora Alper, 30; and Rachel Asraf, 34. Two of the Cohen children each lost a leg in the blast, and another lost an arm.

Lightly wounded in the attack were Nurit Difani, 39; Matanya Difani, 12; Rachel Hadad, 8; and Yehuda Baninu, 41, the bus driver.

The security cabinet swiftly began an emergency meeting, and the Knesset and the IDF said they will respond to this first fatal bomb attack on settlers in Gaza in almost two months of clashes with the Palestinians.

Thirty children, teachers and escorts were passengers in the bus, which was making its way from the settlement to a school in Gush Katif when the attack took place.

Continued on page 36

'MY TEACHER HAS BEEN MURDERED': These students mourn the loss of their teacher, 42-year-old Sara Lisha, who was killed last week by a Palestinian gunman.
[Israel photo]

CJN interviews leaders

As part of its election coverage, *The CJN* requested interviews with the leaders of all five major political parties. As of our deadline, only two – Prime Minister Jean Chrétien and Canadian Alliance leader Stockwell Day – responded.

Stockwell Day

Jean Chrétien

CJN editor Mordechai Ben-Dat and reporter Ron Csillag interviewed Day in his Toronto hotel room for about 15 minutes, the day before immigration minister Elinor Caplan alleged that the Alliance is a magnet for "Holocaust deniers, prominent bigots and racists."

The CJN's interview with Chrétien was by telephone, and lasted roughly seven minutes. It took place the day after Caplan's remarks.

See pages 32 and 33 for the texts of the interviews.

Greater Toronto Area

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Israeli envoy shot in Jordan — please see page 36

The News in Brief

CANADA

Election Guide

OTTAWA — Canadian Jewish Congress has released its guide to issues in the federal election. They include anti-Semitism and domestic manifestations of the Mideast conflict; other international issues, such as Iran, anti-Semitism and terrorism; Holocaust remembrance, including a national Yom Ha'Shoah day and a free-standing Holocaust museum; child poverty; refugee and immigration policy; and Nazi war criminals in Canada.

ISRAEL

Teacher Re-Instated

JERUSALEM — Israel's Education Ministry is allowing a Jewish educator to resume teaching after he was barred from Haifa schools for calling on colleagues not to teach Yitzhak Rabin's legacy or hold memorial services marking the former prime minister's assassination. Prior to his reinstatement, Yisrael Shiran distributed a letter of clarification, condemning the assassination and saying educators must differentiate between the moral aspects of the murder and Rabin's political legacy.

Family Sues

JERUSALEM — The family of a soldier lynched by a Palestinian mob last month in Ramallah is suing the Palestinian Authority and its president, Yasser Arafat. The family of Vadim Nourezitz, one of two soldiers killed by the mob, said the Palestinian police made it known to the public that it was holding the soldiers.

Prayers Allowed

JERUSALEM — Israeli troops allowed right-wing legislators to hold prayers at Rachel's Tomb near Bethlehem last week after initially barring the services due to security concerns. Earlier, leading rabbis had urged worshippers to heed a ban on praying at the shrine, which has been a focal point of clashes with Palestinians in recent weeks. Nov. 9 marked the anniversary of the biblical matriarch's death.

WORLD

More Aid?

WASHINGTON — The White House is expected to send a request to Capitol Hill for an additional aid package for Israel. The Clinton administration wants Congress to give $450 million this year to Israel for military purposes and to help defray the cost of its withdrawal from Lebanon. The White House also wants to give an additional $225 million to Egypt and $75 million to Jordan.

Casino Fired On

JERICHO — The Israeli army fired on the Oasis Casino here last week after Palestinian gunmen used the building to fire on an Israeli settlement and army position in the area. Palestinians in Jericho said the shelling damaged an upper floor of the building, which was built amid high hopes for the peace process.

School Opens

BERLIN — Germany's first rabbinical school since the Holocaust was inaugurated last week. Abraham Geiger College, located near Berlin, is expected to graduate about five students a year to lead religious services in European Jewish communities.

Trial Delayed Again

LOS ANGELES — A trial date has been postponed again for a white supremacist accused of wounding five people in a shooting rampage at a Los Angeles Jewish community centre and killing a postal worker in August 1999. Lawyers said the complexity of the case against Buford O. Furrow Jr. makes it necessary to delay the trial until April 24, 2001.

Cemetery Attack

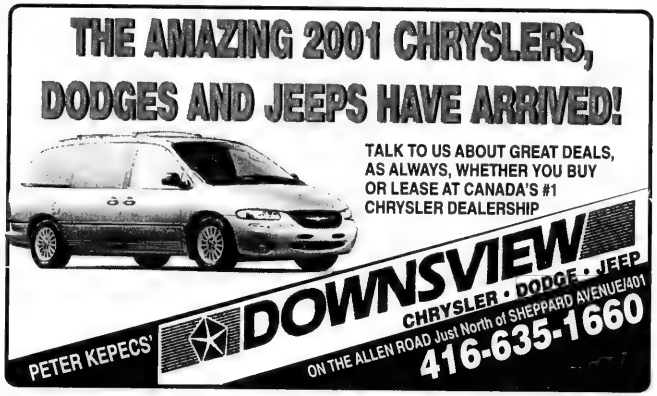
SARAJEVO — Vandals overturned about 30 tombstones at the historic Jewish cemetery in this Bosnian capital. Jewish community leaders said it was the first such incident since World War II. Police in Sarajevo detained four teenagers who confessed to the desecration.

Shul Dedicated

CHELYABINSK, Russia — A new synagogue was recently dedicated in this Russian city, home to about 10,000 Jews. The governor of the region donated $70,000 for the new shul.

Pop Star's Woes

RABAT — A Moroccan court has sentenced a Jewish pop star to three years in jail and fined him $13.3 million because he did not have the necessary papers to take foreign currency abroad when he tried to leave Morocco earlier this month. The fine against Cohen Pinhas, who is well-known in North Africa and France, came after Morocco suspended low-level diplomatic ties with Israel to protest what it considers the Jewish state's harsh treatment of the Palestinians.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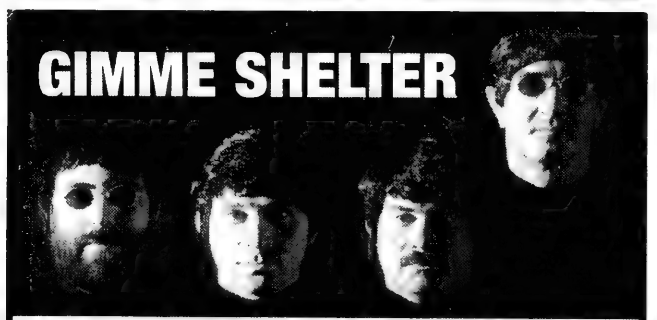
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Holocaust Bill Passes Under Different Name

EDMONTON — The Alberta government last Thursday passed a bill that recognizes and will commemorate the Holocaust each Yom Hashoah.

The bill was passed swiftly and without debate. However, its name was changed after ethnic and religious groups complained it ignored victims of other genocides.

The legislation, originally called the Holocaust Memorial Day Yom ha-Shoah Act, was changed to the Holocaust Memorial Day and Genocide Remembrance Act.

The decision was made to make the legislation more inclusive, community development minister Stan Woloshyn said.

"It honours the six million Jews who died in the war, but it also honours the millions of other people who lost their lives during other tragic times," he said.

Since the province announced its intention to mark the Holocaust, representatives from Ukrainian and Islamic communities have complained that other people suffered genocide during and after World War II.

Woloshyn said the name change would encourage Albertans to recognize the Holocaust and consider other instances of systemic violence, genocide, persecution, racism and hatred.

"I've had calls saying this diminishes the impact of the bill and I've had calls saying they are fine with the change," said Gillian Horwitz, spokesperson for the Jewish Federation of Edmonton.

The Canadian Jewish news

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Angry readers, advertisers boycott the *Star*

By PAUL LUNGEN
Staff Reporter

TORONTO — Anger at the *Toronto Star*'s Middle East coverage has boiled over in the Jewish community, resulting in a subscription boycott as well as a move by at least two major advertisers to pull full-page ads.

The *Star* has responded with a letter sent to former subscribers, explaining the newspaper's coverage, while John Honderich, the *Star*'s publisher, has met with one of the advertisers in a bid to change his mind.

Canadian Jewish Congress responded to Honderich's letter, taking the *Star* to task for "one-sided" editorial and op-ed pieces.

John Fuss, president of Incredible Electronics, pulled two full-page weekly ads costing $23,000 while Howard Sokolowski, CEO of Tribute Communities, one of Canada's largest home builders, removed one ad, worth between $16,000 and $20,000, which it has run in the Saturday edition for the past 18 years.

Both advertisers cited unbalanced coverage of the Middle East as reasons for their actions. Fuss said he has removed his ads indefinitely while Sokolowski said his action was, for now, a one-time event.

At the same time, a young businessman who declined to have his name used, said he and a small group of friends have been spearheading a campaign to convince *Star* readers to cancel their subscriptions.

The man said his group, Canadians Against Media Defamation (CAMD), has printed more than 5,000 flyers containing cancellation forms, and distributed them along Bathurst Street. The flyers have "sold out" and he has been asked to provide more, he said.

Based on that response and on conversations with members of the Jewish community who are livid at the *Star's* coverage, he estimated that more than 5,000 *Star* readers have cancelled their subscriptions.

Honderich rejected suggestions that thousands of subscriptions have been cancelled.

"I have no idea of the numbers, but I can assure you there have not been thousands of cancellations," he said. "I know of no other cancellation of ads."

Sokolowski said he and his partner, Al Libfeld, president of Tribute Communities, "felt that whether it was successful or not, we wanted to make a statement.

"I'm uncomfortable with a lot of the coverage the *Star* has given the Middle East situation. I'd settle for them being impartial. I see them as pro-Palestinian."

Fuss and his niece Alyssa Schwartz met with Honderich.

"We feel their coverage has not been fair," Fuss said. "I feel that the *Star* would have to give us fair coverage and show both sides of the coin. If someone tries to hurt us, it's only right to fight back."

Edward Dunbar photo

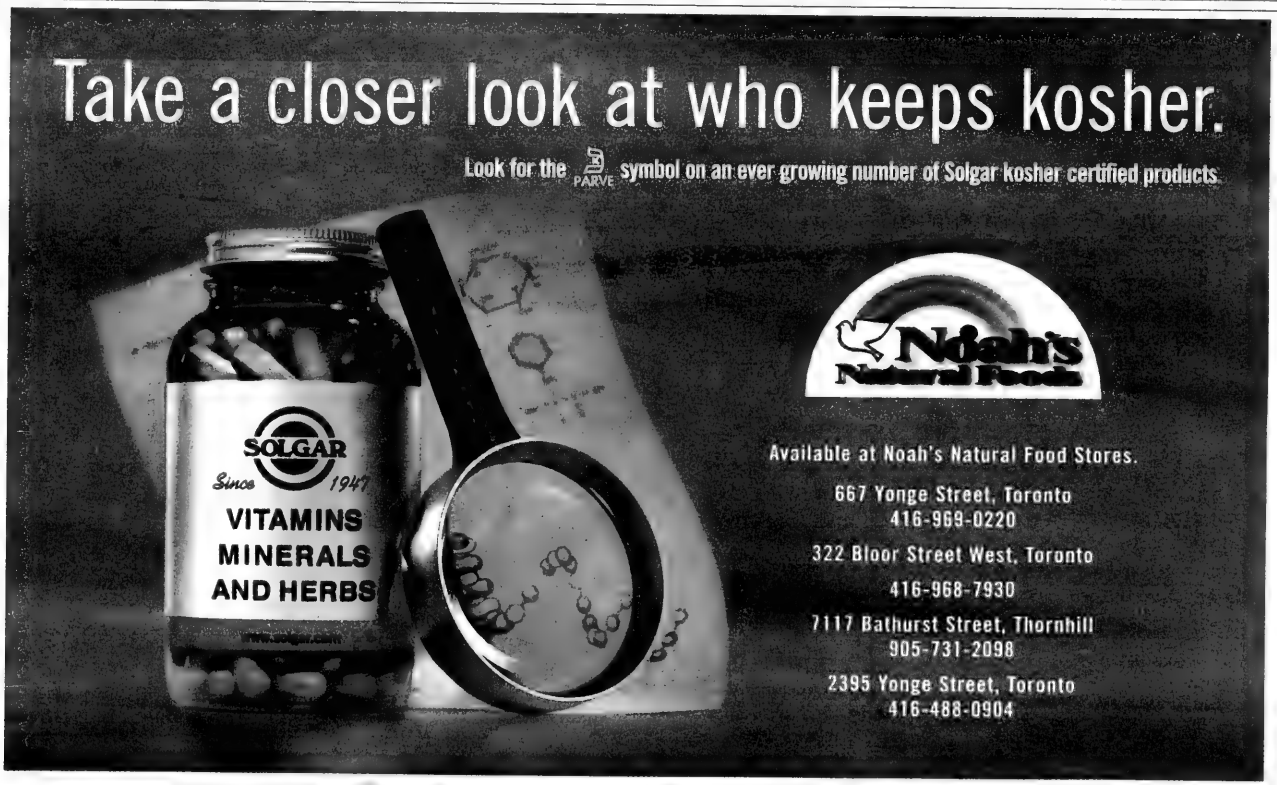
Regarding a suggestion that advertisers should not try to shape a paper's editorial content, Fuss said, "I agree a paper should not tailor its news to satisfy advertisers, but if I feel they're not being fair, I don't have to advertise there."

Schwartz, 24, asserted the *Star's* Middle East coverage has been one-sided in favour of the Palestinians for quite some time. "Over and over again, it's 'Israeli is the oppressor victimizing the Palestinians.'"

Since the recent escalation in the conflict, the *Star's* op-ed page has failed to give both sides equal representation. "There's only been one pro-Israeli article since it started around Rosh Hashanah," she said.

Schwartz, who recently graduated from Ryerson's journalism program, believes the *Star's* news coverage is slanted as well.

Continued on page 34



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Greater Toronto Area

Abraham comes alive

Two weeks ago, as a guest of El Al Airlines and the Israeli Ministry of Tourism, I spent four days touring Israel. This article is the second in a three-part series describing some of the highlights of that visit.

* * *

From the editor's desk

Jewish tourists are very difficult to find these days in Israel. This is very sad for Israelis at a number of levels, not least of which is economic – but only partially economic.

Most Jewish tourists from North America have cancelled vacation plans to Israel as a result of the outbreak of Palestinian violence. Of the 800,000 tourists expected to visit Israel during the final quarter of the year, only approximately one third, some 250,000, will actually arrive, according to Tsion Ben-David, the head of the North American desk at the Ministry of Tourism.

The virtual disappearance since Rosh Hashanah of the Jewish North American visitor will cause a loss to the Israeli economy over the next month and a half of nearly $1 billion (US).

It is already the subject of ubiquitous discussion among Israelis and the cause of some puzzlement and, I would add, even sadness. The absence of Jewish tourists in Israel is especially poignant because, by contrast, Christian tourists abound.

Jerusalem in particular is where the absence of tourists in Israel is seen and felt most. The downtown streets still bustle with bumper car-like, pedestrian movement but there are far fewer people than usual crowding the four-way intersection at Jaffa and King George streets and the city's hotel lobbies are quiet sanctorums rather than chummy meeting places for old friends or long lost relatives.

Jerusalem has indeed lost a great many North American tourists. But that is not only a loss for Jerusalem; it is certainly in equal measure, a loss for those tourists. For Jerusalem is a place of never-ending discovery – in both the broadest and narrowest meaning of the word.

As anyone who has ever visited Jerusalem can attest, the uniqueness that attaches to this place is palpable at every turn of the road or rise in the valleys. Yet Jerusalem is indescribable at the same time. The pine-scented air of the forested hills, the quality of afternoon light and the cool, crisp evening air are the miracles of God. But there are also wondrous "miracles" of man to behold here.

One such miracle is the Bible Lands Museum Jerusalem, an architecturally understated, low-lying, stunning structure on the very same promontory as the Israel Museum, overlooking the Givat Ram valley with its inspiring view of the Knesset.

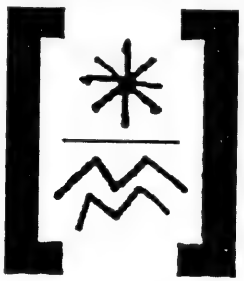
The museum is rare among museums anywhere on earth. It is dedicated to a single pedagogical objective, movingly articulated by the museum's engaging public relations director, Amanda Weiss, "to connect the visitor (Jewish or non-Jewish) to our biblical history by seeing and learning how people actually lived in biblical times."

To achieve this objective, the museum designers, engineers and curatorial staff have created an eye-popping, at times, goose-bumpy, multi-sensory, educational experience.

The museum houses some 4,000 objects, rare archeological artifacts all, the actual materials and utensils of daily life from the lands and civilizations whose names we read in the Tanach. The visitor "strolls" back in time, from pre-patriarchal to post-exodus eras, curiosity churning, senses hyper-aware and intellect aglow with the illuminations of countless inner "light-bulbs turning on."

Suddenly Abraham's courage comes alive; one understands with greater insight the revolutionary grandeur of his ethical monotheistic vision. One feels more directly, the weight of the decision by Jacob to leave the beloved pastures of Canaan for the unknown alleyways of Egypt. One sees with greater clarity how history turned forever towards law and freedom when Moses descended the mountain. In this museum, one understands, sees and feels a great deal more.

Founded in 1992, the museum is the creation of Warsaw-born, Italian, French, Swiss and Canadian-educated Elie Borowski, a character about whom an epic Hollywood film could be made: freedom-fighter, daring, courageous, bold, visionary, scholarly and deeply humane.



Official symbol of the BLMJ.

Borowski's hopes for the museum are inscribed just outside the entrance: "To prepare our hearts to discern/To harken, to learn and to teach/To know our past/To understand and to love each other/And adore knowledge and the glory of God/To walk in the path of peace."

***

The symbol of the Bible Lands Museum Jerusalem (above) is inspired by Genesis: the separation of the waters and the creation of the heavens, the earth and the depth of the sea.

—MBD

SEE JN

LAST FAREWELL TO LEAH RABIN: The body of Leah Rabin is laid to rest last week on Har Herzl alongside that of her late husband. Her family looks on as do the many guests invited to the funeral.

[Israel photo]

Few surprises in GTA municipal vote

By RON CSILLAG
Staff Reporter

TORONTO — There were few surprises in the municipal elections last week, with Jewish incumbents, led by Mayor Mel Lastman, winning re-election handily.

Two races were notable: Milton Berger, a fixture on the municipal scene for over two decades, lost the race in Ward 16 to Anne Johnston, also an incumbent. The two councillors were pitted against each other because of the re-drawing of ward boundaries.

Erin Shapero...in

And in Markham, Erin Shapero, a 25-year-old environmental activist, will become the first Jewish woman to sit on the town's council.

Toronto council mainstays Mike Feldman, Howard Moscoe and David Shiner won easy re-elections with 82, 58, and 82 percent margins, respectively.

Lastman's nearest rival, Jewish environmental activist Tooker Gomberg, picked up over 51,000 votes, or eight percent of the total.

In races for trustee on the Toronto District School Board, Sheine Mankovsky was acclaimed in Ward 5. Gerri Gershon and Shelley Laskin both coasted to easy wins in their wards.

Joe Mihevc, a theologian and expert on the Holocaust, easily beat Rob Davis in the heavily Jewish Ward 21. Both were incumbents. Allegations of anti-Semitism leveled against Mihevc marred the race. It's thought that a public endorsement of Mihevc by Rabbi Gunther Plaut aided in his win.

In York Region, Vaughan Ward 5 councillor Susan Kadis beat former councillor Bernie Green by a 3,000-vote plurality. Richmond Hill Ward 3 councillor David Cohen defeated his rival by a 12 percent margin. Howard Shore, who stood for election in Markham's Ward 1, lost by nearly 2,000 votes.

Milton Berger...out

Alan Shefman, a former director of B'nai Brith Canada's League for Human Rights, won an easy victory in Vaughan's Area 2 for a trustee's seat on the York Region District School Board.

Berger, 72, was resigned to his defeat.

"Win or lose, what can you do?" he asked.

Berger was first elected to North York's council in 1976, and served for seven terms. He chaired every standing committee of the former city's council, and was also a member of Metro Toronto's council from 1978 to 1988.

Shapero, on the other hand, was positively giddy at her win in Markham's Ward 2.

"I feel wonderful," she told *The CJN*. "It shows that the people of Markham are concerned about environmental issues."

Shapero was one of three candidates vying to fill the seat left vacant by councillor Randy Barber, who stepped down after two terms. She won with 63 percent of the vote.

Environmentalist Erin Shapero wins in Markham

Ward 2 is bound by Steeles Avenue to Highway 7, and from Highway 404 to Bayview Avenue. It has a sizeable Jewish population.

Shapero ran mainly on an environmental platform, pledging to protect green spaces and water. At most, 15 percent of the ward is undeveloped, and she wants to keep it that way.

An environmental studies graduate of York University, Shapero says she will be a full-time councillor, having left her job as executive director of Public Spaces, which promotes sustainable urban planning.

She's looking forward to being the freshest face on Markham's council in years, saying her youth and religion will not hold her back.

"It's important to have diversity represented on council, and my voice will be heard."

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Greater Toronto Area

Canada not seen as neutral in Mideast

By PAUL LUNGEN
Staff Reporter

David Bedein with a Palestinian map of Israel and the territories in which Israel has been replaced by a Palestinian state. [Paul Lungen photo]

TORONTO — Canadian taxpayers are footing the bill for a United Nations relief operation that supports the Palestinian claim for a "right of return" as well for Palestinian textbooks that flout the Oslo accords, an Israeli researcher and journalist asserted last week.

David Bedein, bureau chief of the Israel Resource News Agency (IRNA), told a group of journalists during a visit to Toronto that Canadian aid workers in refugee camps actively encourage Palestinian aspirations to return to homes and villages in pre-independence Israel.

The camps are administered by UNRWA, the United Nations Relief and Works Agency, and Canada contributes about $17 million towards UNRWA's $400 million budget, he said.

The Canadian liaison office in the West Bank city of El Bira provided Bedein with a PLO brochure that calls for a right of return while Canadian workers in the camps have helped organize bus tours to Israel to show Palestinians lands that are subject to their claims, he said.

"We're not talking about the West Bank, we're talking about Israel proper, all the places they left in 1948 and expect to go back to," he said.

In a recent article, Bedein wrote that "Canadian workers in the UNRWA camps join with other UNRWA officials in organizing daily lessons on the 'right of return' that include the new textbooks that are funded in part by the Canadian government that inculcate a new generation of Palestinian Arabs to return to Jaffa, Haifa, Lod, Ramle, Tzfat (Safed) and more [all within pre-1967 Israel]."

Citing an Aug. 3 *New York Times* article, Bedein pointed out that UNRWA officials allowed 25,000 Palestinian youngsters to use their schools during the summer as military training camps where children aged eight to 16 were shown how to prepare Molotov cocktails, set roadside bombs and throw stones.

Bedein noted that Canada chairs the Refugee Working Group, one of five working groups under the Madrid peace formula that explores a resolution to the Palestinian refugee problem and which is set to resume discussions.

"Those of us who have covered this have noticed a clear and consistent Canadian support for the right of return and a clear and consistent support for the flow of money" to those supporting that right of return, he said.

"Canada is taking a position in favour of refugees' right of return… Basically, it's a program to replace the State of Israel with Palestinian refugees… For Canada, the test of its objectivity is to see how far it distances itself from that policy," he added.

Palestinian aspirations for a return to lands inside Israel are promoted in school textbooks, Bedein stated.

He referred to new Grade 1 and Grade 6 texts, which he acknowledged had removed the word "jihad" (holy war) but which "continue to talk about the destruction of Israel in a more subtle way. It's a blueprint for an Islamic state."

Palestinian education, which is controlled by the Palestinian Authority, is funded by aid from Western donor nations, including Canada.

Bedein asserted the Palestinian education program "has primed, groomed and brainwashed these children to become willing volunteers for death and martyrdom."

Similar inflammatory statements can be found on the Palestinian radio waves, Bedein said.

As violence flared in the last two months, IRNA stepped up its monitoring of Palestinian radio stations. The pattern set since Oslo has continued, with Arabic language statements by Palestinian leaders aimed at a domestic audience varying greatly from their pronouncements in English to the wider world, Bedein said.

No Palestinian leader has yet called in Arabic for a two-state solution and Palestinian maps continue to show Palestine as encompassing all of Israel. "I'd get a Pulitzer Prize if I could show anywhere in the Palestinian media where Arafat accepted a two-state solution," he said.

Foreign Affaris spokesperson Valerie Noftle responded to *CJN* queries with a prepared statement. She said "we are confident that Canada's programs in the Palestinian territories do not fund anti-Semitic education materials. It is our understanding that the Ministry of Education in the Palestinian territories has been working to upgrade their curricula and textbooks. Through the Dialogue Fund, Canada supports programs to bring together Palestinian and Israeli history teachers to discuss educational issues."

Turning to the right of return, Noftle said "Canada believes the solution to the refugee issue must be resolved between the parties directly concerned, and bilateral negotiations are the best way to resolve the situation."

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Rabbi urges Jews and Palestinians to coexist

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — It should be no more tolerated for Jews to incite hatred against Palestinians than it is for Palestinians to incite hatred against Jews, says the director of the Israel Religious Action Centre.

"We are destined to live together, and there are bound to be ways, [if not to embrace], then to coexist," said Rabbi Uri Regev at a recent lecture co-sponsored by Holy Blossom Temple and ARZA-Canada, the Canadian association of Reform Zionists.

It is not a bright prospect to exist with swords, he said. "I see peace, not as a means of enjoying life, but as a virtue for its own sake."

He speaks as a resident of Jerusalem and as a father whose son will soon be entering the army, he said.

"The question is not how to contain the current violence; we cannot turn the other cheek. I am not sure, though, if we must use the means currently being used."

He admits to not being a strategic expert but "I hope that ways can be found to deal with the stones and rioting, and [at the same time] bring down casualties."

When dealing with the enemy, it is important to remember "that human relationships deteriorate from harsh words to knives to stones to guns. The escalation of warfare is fast."

To stop that cycle, we must try to suppress our natural urges and hope the cycle can be reversed, said Rabbi Regev.

Many Palestinian children are brought up to hate Jews, and even with a new school curriculum, "the text books – though not as anti-Semitic as before – do not have Israel on their maps.

"I do not believe this is the only Muslim voice that exists. I attended a recent conference where I met Muslims who placed emphasis on human dignity and peace. Why are we not aware of this side of Islam?"

The large number of clergy in Israel that have taken part in interfaith dialogue have been disappointed, he said, "because that counter-voice is not heard. That voice, however, is essential.

"When this current violence subsides – and it will subside – refuse to label all Palestinians or Israeli Arabs into one basket. Work hard to find allies [among them]."

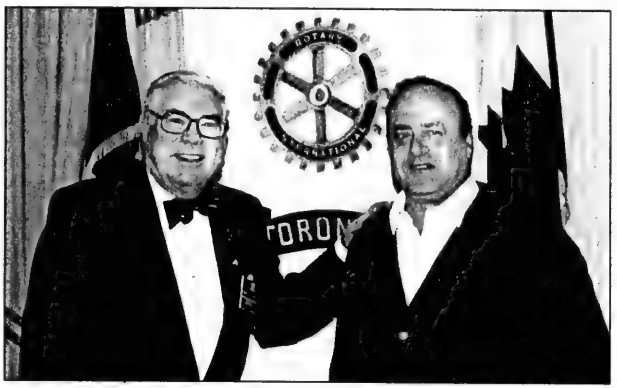
He wonders what life would be like in Israel if the "original dream had been realized. We made good on the Law of Return, but the truth is that 52 years into the history of the state, scores of Arab villages are still without facilities. We as liberal Jews have a role to play."

If we ask Israelis how to be good Jews, they will say it is by keeping Shabbat and going to synagogue, said Rabbi Regev. "God says in Genesis, however, to do what is right and just.

"We are the only country that still denies Jews the freedom of religion; I am not able to officiate a marriage officially because I am a Reform rabbi. As well, hundreds of thousands of Jews from the former Soviet Union cannot marry in Israel because they do not have a Jewish grandmother. They are all granted citizenship under the Law of Return, but they cannot marry in Israel."

This is not the Israel that was envisioned in the Declaration of Independence, he said. "We have to understand that this dream of a model society is rooted in liberalism, justice and peace. It is not a luxury, it is prerequisite of a healthy, just society."

If we are able to strengthen and support the liberal movements in Israel, we will "strengthen the country and open a new page that will give us a way to coexist."



BANNERS EXCHANGED: **Before the Rotary Club of Toronto Remembrance Day ceremony at the Royal York Hotel last week, Shaul Cohen (right), treasurer of the Ramla (Israel) Rotary Club #2490 exchanged banners with Donald G. Bell, president of the Toronto Rotary Club #55.**

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Editorials and Letters

Dry Bones
THE SITUATION IN ISRAEL IS SO BAD THAT...
THE LEFTISTS AND THE RIGHT WINGERS ARE TALKING TO EACH OTHER.
TALKING?... IT'S WORSE THAN THAT!
THEY'RE STARTING TO AGREE!

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Canadians, now choose!

The election campaign has dwindled down to its last few days and now only a handful of days of electioneering remain. On Monday night, Canadians will choose their next federal government, thus, thankfully, bringing to an end an election campaign that will be remembered more than any other in recent times, sadly, for its low level of substantive discussion and its high level of personal, ad hominem attack.

After 37 days of saturation election coverage by all the daily news outlets, electronic and print, one of the key conclusions to which we are ineluctably drawn, is how unhelpful the campaign, as presently structured, is for the voter.

The highlight of the campaign should have been the leaders' debates, an opportunity to hear the contending leaders, in their own words, put forward the main planks in their respective policy platforms and then defend those planks against the reasoned but respectful counter-arguments of their opponents.

But, as all of us who watched the so-called debates, or even part of them, can attest, the "debates" were not "debates" at all, but childish, churlish, schoolyard-level bickering. We would never accept such intemperate, incontinent public behaviour from our own children; why should we then, from our political leaders?

But the "debates" were only a symptom, not the problem of campaign coverage in the modern age. The real problem, especially so in the electronic media, and to a lesser degree in the print media, is that news reportage has become a form of entertainment.

Given the ease and the freedom with which a viewer can and does switch back and forth among the competing channels, the networks must find compelling ways by which to hold the viewer's attention. Thus news programs, election coverage in particular, must rely more heavily on factors that entertain rather than inform: explosive graphics, colourful visuals, background music, and shorter and shorter snippets, often the most controversial, if not the most representative, of actual policy statements.

Furthermore, in our parliamentary democracy, election coverage, by necessity, is essentially coverage of the daily campaign stops of the party leaders. Thus each party gears the main focus of its electioneering efforts to the needs of the networks.

These then are the conditions that give rise to the artificial, unhelpful structure we call an election campaign. But it need not be this way. We therefore urge the parties and the networks to review the present format to try to bring about a method of news coverage that facilitates a campaign truly helpful to the voters.

Until then however, Canadians, experienced and wise in the ways of our politicians, will choose our next federal government, despite, not because of, the election campaign.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Eggleton emphasizes commitment

I want you to know that my commitment and that of my government to a safe and secure Israel is firm and unshakable.

After learning of the UN Security Council vote on Resolution 1322, I immediately made representations to Prime Minister Jean Chrétien and the cabinet based on comments that I received from some constituents who were angry and disappointed. As a result:

- Chrétien has issued a statement of regret for the distress and frustration caused to many by Canada's support for the resolution, and he has reiterated his personal friendship for Israel and the government's support for a peaceful and secure Israel.
- He has assumed a more direct involvement in the process of determining Canada's vote on such resolutions. Since then, Canada has *not* supported two subsequent resolutions and has received the thanks of the Israeli government.
- After meeting with Canadian Jewish leaders, Chrétien has taken the important step of establishing a direct method for them to discuss concerns with his office in advance of any UN votes, or on any other issue.
- The prime minister has personally intervened to seek the release of Israeli soldiers held hostage in Lebanon.

Art Eggleton, Member of Parliament
York Centre
Toronto

* * *

Urges no 'liberal' conclusion

Let's draw some conclusions from the facts, before we react in our usual way to anything called "liberal."

Which party was in power when:

- Canada absolutely refused to admit Jews during the Holocaust?
- Canada censured Israel after the Suez War, and later?
- Canada was condemned by the UN for its non-funding of alternate community education? This at a time when government coffers are bursting with excess tax dollars.
- Canada condemned Israel at the UN?

David Birkan
Toronto

* * *

Think past narrow issues

The news that some Jews are financially supporting Stockwell Day and are planning to vote for the Alliance party is deeply disturbing. The reasons most frequently cited for this trend are to punish the Liberals, either for the party's support of the recent UN resolution, or for the party's contention that private school funding is a provincial issue.

Jewish support for Day must be put into the broader context of who Day is – his evangelical Christian beliefs and his stance on issues such as gay rights, capital punishment, abortion, gun control, even deeper tax cuts and national standards for services like healthcare and employment insurance – and should not simply be confined to his opportunistic responses to two issues.

If Jews decide to support Stockwell Day, they must think beyond UN resolutions and private school funding and must think about the overall harsh and cruel consequences his party will bring to them, their families, friends and neighbours, and citizens in the wider community.

Zvi, Cheryl and Jeremiah Gaster, Esti Geva, Sheryl Nestel, Freda Forman, Ronnee Jaeger and Sam Blatt, Laura Weintraub, Dina Waik
Toronto

* * *

Looking for Sam Rajzman

The Capetown Holocaust Centre is looking for Mr. Samuel Rajzman, one of the few survivors of Treblinka. It is believed that he resides in Canada. Please contact me if you have any information about him. It is of utmost importance.

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* * *

Why were we not proactive?

Why did we only *react* to the Liberal government's vote at the UN Security Council? Why weren't we *pro*active in making representations to the government *before* the voting took place? We knew well in advance of the imminent vote. Were our organizational bureaucrats sleeping on the job?

Edward Von Hofbauer
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Shabbat in Stockholm

By RACHEL AND BEN SCHLESINGER

In June of this year we were invited to participate in a conference dealing with family life, held in Uppsala, Sweden.

Uppsala is 40 minutes by bus from the airport at Arlanda. Uppsala University is the oldest university in the Nordic countries, founded in 1477. It has 36,000 students, 2,500 graduate students, and 40 programs of study. The conference terminated on a Friday morning, and we decided to spend Shabbat in Stockholm (80 minutes by bus).

On Shabbat morning we attended services at the Great Synagogue, which is Conservative – Wahrendorffsgafan 3, phone 679-29-00).

Our visit inspired the following reflections on the Jewish community of Stockholm.

History

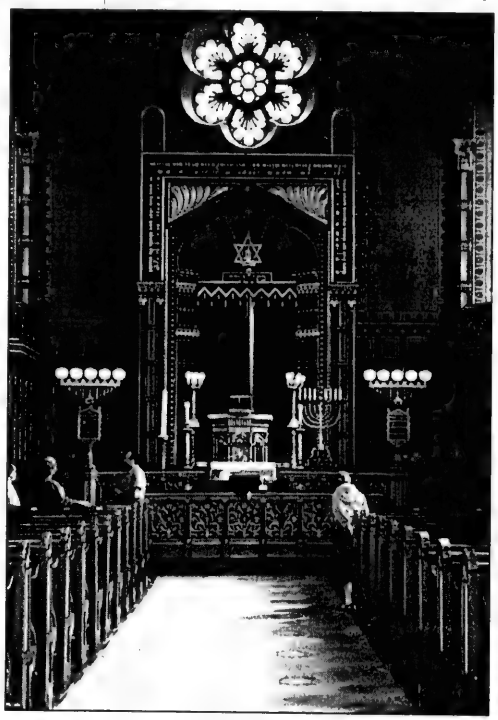
At a dedication ceremony, led by Rabbi Ludwig Lewyston in September 1870, a gas burning eternal light (ner tamid) was kindled above the Holy Ark (Aron Kodesh). The flame (now electrified) has been glowing ever since. While the lamp construction over the ark is from 1870, the cloth decorations around it are traditionally attributed to the time of King Gustav III, around 1792, although no one is really certain as to the truth of this claim.

On the other hand, the eight-branched Chanukah menorah is definitely a gift to the first synagogue. According to the Hebrew text on its stand, the menorah was donated in 1792, after King Gustav III's approval, in whose honour it was dedicated. The Torah scrolls are mostly of 19th-century origin; some of the silver breastplates are older.

The synagogue was designed by the famous Swedish, non-Jewish architect, Fredrick Wilhelm Scholander, in what he considered to be an "oriental style." It is now an historical, cultural treasure and may neither be sold nor altered. The synagogue seats about 950 persons.

Services are held on Monday and Thursday mornings (8 a.m.). The time for Friday evening services depends upon the season of the year: summer 6:30 p.m. and winter 5:30 p.m. Shacharit on Shabbat morning and holidays always begins at 9:15 a.m.

Since its dedication, an organ has been played at Shabbat and Holy Day Services. Men and women were initially separated during the formal worship services but family-seating has now been introduced in one section of both the main sanctuary and the balcony (the Ezrat Nashim, women's balcony).



Facing the Aron Kodesh.

After the Shabbat services, Cantor Gerber invited the visitors to the boardroom to inform us about the Swedish-Jewish community. Cantor Gerber who has been with the synagogue for 25 years came originally from the United States. Before we left for Sweden, my brother-in-law had told me that at a recent family function he had met a relative, Cantor Gerber. Imagine our surprise when we too met that Shabbat, in Sweden!

At the end of the service, the cantor made announcements in Swedish, and then in English. He told the visitors that after Kiddush, he would share information about the Jewish community. What follows, comes from Cantor Gerber, as well as material printed by the synagogue.

The Beginnings

The first Jew permitted to take up permanent residence in Sweden, was Aaron Isaac, a merchant from Germany. He came to Stockholm in 1774. Initially, he was allowed to remain only if he converted to Christianity. He refused, and impressed the Lord Mayor of Stockholm, who advised him to make a protest to King Gustav III.

After many difficulties, he received permission to remain, and brought his family and the quorum needed to hold Jewish worship services (ten men), who also brought their families.

Prior to the new law proclaimed by King Gustav III, only Christians were permitted to reside in this country. An exception to this law was the Island of Marstrand, a short distance from Gothenburg on the west coast, which briefly served as a tax-free port and had a synagogue.

Aaron Isaac and these "founding fathers" purchased land, dedicated a cemetery and employed a rabbi to serve as religious leader and teacher. They also established a chevra kadishah (burial society). Jews could practise only a few professions and were limited in their choice of business. Initially they could live only in Stockholm, Gothenburg and Norrköping.

After several revisions, all limitations to full citizenship were removed by Parliament in 1870. By then the number of Jews had increased to 3,000 through births and new immigration. It is ironic, however, that full rights allowing Jews to settle or live in some areas were not formalized until 1951.

Today there are about 20,000 Jews in Sweden. While immigration at the beginning of this century consisted mainly of individuals or single families, persecution in czarist Russia forced large numbers of Jews into exile. Several thousands came to Sweden between the Kishinev massacre and the end of World War I.

During the 1930s, numerous Jews fled from Nazi Germany, but only 100 settled in Sweden. The largest and most important immigration occurred immediately after World War II, when thousands of survivors were brought from the death camps. About 7,000 remained in Sweden. The majority left for Israel and the United States.

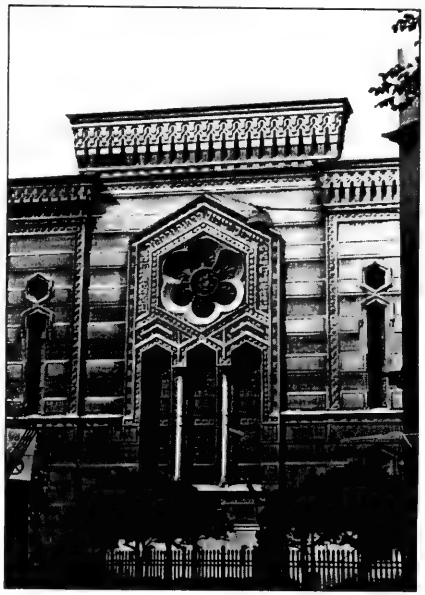
This influx, doubled the Swedish Jewish population. Political events in Hungary in 1956, in Czechoslovakia in 1967 and in Poland in 1968 led to additional Jewish immigration to Sweden.

About 12,000 Jews now live in Stockholm, of which over 5,500 are affiliated members of the Jewish community. A number of community members reside outside Stockholm, in nearby towns such as Eskilstuna, Köping, Uppsala, and Örebro.

The Jewish community of Stockholm is very active and well organized. An elected council of 21 persons is chosen every fourth year. A smaller executive board is responsible to this larger body and some of its members are responsible for various areas of community activities such as social work, religion, administration, finance, and youth activities.

There are several synagogues in Stockholm and on a previous visit we went to Adat Yeshurun. This shul is located in the community building used by the Hillel School. The service is traditional.

On the previous Shabbat, one of the women pointed out that the furnishings were transported from a congregation in Hamburg, Germany – the benches, the Ark and the total wooden interior had been spared on Kristallnacht. It had been brought to Sweden in 1938.



The synagogue exterior. [Ben Schlesinger photos]

The rabbi of the synagogue in Hamburg was a great uncle of mine, Rabbi Joseph Carlebach. It was a remarkable feeling, sitting on the benches that survived the Holocaust, even if Rabbi Carlebach and much of his family had not.

Rachel Schlesinger is an associate professor at York University and Ben Schlesinger is professor emeritus at the University of Toronto.

Nuremberg - a disappointment

The announcement of *Nuremberg*, a film created to show the trial of Nazi war criminals, received a good deal of publicity. Perhaps my anticipation was greater than it should have been, for when it was all over I was severely disappointed.

Rabbi Gunther Plaut in Toronto

The facts presented by the film were quite in order. What went awry was the choice of focus, which should have been on the ultimate evil of Nazism and the Holocaust. To be sure, a few pictures were shown of various concentration camps. But they passed quickly and elicited little emotion.

Instead, *Nuremberg* highlighted two distinct personalities: Justice Robert Jackson, the chief prosecutor, and Hermann Goering, chief of the German air force, who was often considered Hitler's successor.

Jackson came across reasonably well. He had convictions and a profound respect for the law. But that impression was watered down because of a love affair – the good-looking young lady appeared with him often enough to sidetrack the viewer. I wondered why she was there altogether, except to satisfy a Hollywood belief that without some love affair no film is worth its salt.

The other personality that was highlighted was Goering, and the filmmakers made a serious effort to portray him not merely as a cardboard villain, but as a human being. But this attempt too went awry.

Instead of showing how an intelligent individual could descend to the depths of human depravity when gifted with power, Goering emerged as a rather likeable person. His responsibility as the second man in the Reich was never pursued by the filmmakers.

The fact that, in the end, he escaped the noose by taking cyanide was historically true, but in the film enhanced his image as a victor and possibly a victim unjustly pursued.

There were two other characters that stood out: Albert Speer, the man who built the superstructures of the Reich and the autobahn, the forerunner of the super highways we know in North America.

It did not become clear why, in fact, the judges did not condemn him to death but gave him a prison sentence. He was ultimately freed, published an autobiography and lived out his life in a normal fashion.

Further, *Nuremberg* was shown as an American enterprise; the Allies played no role, and the one Russian general was depicted as an alcoholic buffoon.

A Jewish psychiatrist who interviewed some of the accused, came across rather well. His summation of Nazism – "Evil is the absence of empathy" is one phrase that remains in my memory.

The movie was shown in two parts, and neither one elicited any emotion. What I saw with my own eyes at Dora, back in 1945, was of a different dimension – evil in the raw.

The film did not manage to show that evil as a reason for the trial or express the hope that no such depravation would ever occur again. Too bad.

Jews and the environment

From where I write, I can see herons perched on the rooftops below me, cormorants swimming in the inlet across from downtown Vancouver, and eagles swooping by, sometimes sitting on the apartment tower behind our house. On the street I might meet a coyote nonchalantly loping along, or, at dusk, a raccoon scrabbling through the garbage cans. Animals have descended on the city, and we enjoy them. But it may be that they have come to live with us because we have destroyed their natural haunts.

Jean M. Gerber in Vancouver

We also see many factors contributing to the demolition of the natural order. Is the environment a Jewish issue? I think so. "And the Lord God took the man and put him into the garden of Eden to tend it and to protect it." (Genesis 2:15) For Jewish environmentalists, this text has become the anchor for activism regarding our coexistence with our planet's other living, growing things.

In Vancouver, that challenge has been taken up by Adam v'Adamah, one of a growing number of faith-based environmental movements.

One of their founders, Avi Dolgin, explains: "The general environmentalist movement has not been penetrating the Jewish community; nor do those groups usually come at issues from a Jewish perspective. We wanted to centre our activity within a Jewish context."

Adam v'Adamah cites the admonition to humankind in Genesis to tend and protect its original habitat. "We want to teach the importance of our resources and of using them wisely," Dolgin ventures. "We want people to realize that everything comes at a cost."

Out west, salmon, the centuries-old basis of life, are at great risk, and the state of our fish stocks is of pressing concern to Adam v'Adamah. "We have no right to drive a species to extinction," says Dolgin. "We have not acted with shomrah, with the goal of protecting living creatures."

Across North America there are at least 20 Jewish environmentalist groups, but Adam v'Adamah is the first to organize in Canada. Its activities have included a Tu b'Shvat seder conducted at the retirement home in Vancouver, an "eco-ethics" retreat and a Sukkot program that visited synagogues, the Jewish high school and Hillel House, raising issues such as the use of pesticides and genetically modified foods. Participants looked at the issues from both an environmental standpoint and a Jewish perspective.

This fall, Dolgin is teaching at Hebrew schools here and in Victoria, bringing environmental issues into the classrooms together with general studies. When Grade 4 at Vancouver's Talmud Torah studied animals and animal adaptations, the class also studied texts relating to *tsaar ba'alei chayim*, what we would call animal rights. Maimonides taught that hurting animals in any way was against Jewish law. The class looked at treatment of pets, as well as at the rate of species extinction, in light of Jewish law.

The reach of Adam v'Adamah now extends throughout the community. Sponsoring organizations include Temple Emanu-el in Victoria, Or Shalom, Shaarey Tefilah, and Hillel on campus; programs have been done in co-operation with Chabad and Conservative congregations, Beth Israel and Beth Tikvah. The Sukkot program was co-sponsored with Farm Folk/City Folk, a movement to bring producers of food together with consumers.

The destruction of our forests without due reconstruction, the depletion and changes to our fish stocks and the pollution of our great Fraser River are visible to Vancouver residents on a daily basis.

"Jewish tradition and theology teach that we have a responsibility to care for this planet," says Dolgin. "It teaches that we have to take steps to fix the problems we created, to tend and protect species and resources on the verge of extinction."

Stockwell Day and the Jewish vote

Stockwell Day is wooing Jewish voters in Ontario and, particularly, Toronto. And it seems that the Alliance is making inroads into the traditional Jewish support for the Liberal party. Yet pictures of Jews enthusiastically applauding Stockwell Day are somewhat surprising. To Jews in Alberta, they are downright shocking! There is good reason for this: The Jews of Ontario see Stockwell Day, the candidate, the man who wants their vote; the Jews of Alberta *know* Stockwell Day, the man who, for some time, was the second most powerful individual in the Government of Alberta.

Bruce Elman in Windsor

Two issues are key to Day's attempt to drive a wedge between the Jewish community and the Liberal Party: first, the Liberal Government's support for UN Resolution 1322 – a blatantly biased resolution placing the sole blame for Palestinian violence on Israel. The Canadian Jewish community, coast to coast, is furious with the government and rightly so. Day has been highly critical of Canada's support for Resolution 1322 in an attempt to exploit this fury. Canada's voting at the UN has been problematic for some time, however. In spite of Canada's UN voting behaviour, there has been good co-operation between Canada and Israel as evidenced by the Canada-Israel Free Trade Agreement and the memorandum of understanding signed by Justice Ministers Anne McLellan and Yossi Beilin.

The second issue concerns public support for religious education. Canada has been cited by the UN Committee on Human Rights because Ontario provides public support for Roman Catholic education but not for education of other religious groups, in this case the Jewish day schools of Ontario. The Harris government has consistently refused to provide equal public funding to non-Catholic religious schools and Jews, particularly in Toronto, are very frustrated. They have seized upon the idea that the Liberal government should do something about this. Day, who wants public support for fundamentalist and evangelical Christian schools anyway, has seized upon this issue in the hopes of garnering Jewish votes. Yet blame for this problem should be placed where it belongs – on the provincial government. Voters should remember that education is a provincial matter and that, in every other province, this issue has been handled without resorting to federal intervention.

These two issues may be persuasive enough for Ontario Jews to vote Alliance but, before rushing headlong into Day's arms, voters should acquaint themselves with his Alberta record. First, Day was at the heart of the severe cuts to health care, public education, and higher education. In Canada's richest province, there are long waiting lists for elective surgery. Baking sales are needed to purchase school textbooks, and university professors are among the poorest paid in Canada.

Of greater concern is Day's lack of respect for individual difference, for the Charter of Rights and for the legal system. Case in point: Day was front and centre in the Alberta government's attempt to limit compensation for victims of the government's own policy of forced sexual sterilization. Day and his colleagues were even prepared to invoke the Notwithstanding Clause to ensure that these unfortunate individuals did not have the option of going to court to obtain fair and just compensation. There was such an uproar over this bill that the government was forced to withdraw it within 24 hours.

Day also played a part in the Alberta government's discriminatory policy towards homosexuals by steadfastly refusing, along with his Cabinet colleagues, to extend provincial human rights legislation to protect them. Even after the Supreme Court of Canada held that the government's failure to protect homosexuals was a violation of the Charter, the Alberta government considered invoking the Notwithstanding Clause to exclude these individuals from constitutional protection. Day and the Alberta government failed to put a stop to a private member's bill which invoked the Notwithstanding Clause to immunize from constitutional challenge a prohibition against marriage between same sex couples.

And then there is the Alliance handbook which suggests that if three percent of voters sign petitions, referendums be held on abortion and capital punishment. In 1999, the Alberta government proposed the Constitutional Referendum Act, which provided that the Notwithstanding Clause could be invoked if it passed a provincial referendum. The effect of Alliance policy, not unlike to the probable effect of the Constitutional Referendum Act had it become law, would be to place the fate of minority rights in the hands of the majority. Under no circumstances should individual rights be subject to the whim of the majority. Governments should not only respect the rights of individuals, they should be the guardians of those rights.

Jews may choose to vote for Day but they should do so with full knowledge of the facts.

The Kirshner File

The Social Credit party and anti-Semitism

Last summer, after Stockwell Day challenged Preston Manning for the leadership of the Canadian Alliance party, Day was asked whether he had once taught in an Alberta school where Jews were described as "children of the devil." Indignantly, Day replied that the accusation was "absolutely, categorically, 1,000 percent false."

Sheldon Kirshner in Toronto

Even if that story is baseless, there is hardly any doubt that Day and his right-wing policies inspire fear and loathing among some Canadians, as the *Globe and Mail*'s national affairs columnist recently suggested. "Day is like a throwback to Social Credit," Jeffrey Simpson observed, " that amalgam of evangelical Christianity, political populism and fiscal conservatism that governed (Alberta) for three and a half decades..."

Social Credit swept to power when William "Bible Bill" Aberhart was elected premier in 1935. His successor, Ernest Manning, Preston's father, ruled Alberta from 1943 until Peter Lougheed of the Conservatives broke its grip in 1971.

William Aberhart

During Social Credit's heyday, Alberta was transformed from a have-not province into one of the richest ones. Yet during World War II and the early post-war period, anti-Semitism was a pervasive feature of Social Credit's philosophy, notwithstanding the fact that neither Aberhart nor Manning were overt anti-Semites. Indeed, Social Credit was the only democratically elected anti-Semitic party in Canada at that time.

Its anti-Semitism was based on a cockeyed theory which blamed the world's economic and political ills on an international Jewish conspiracy consisting of, among others, the Bank of England and the Bank of Canada. Viewing the party with increasing alarm, the Canadian Jewish Congress launched a campaign against Social Credit. But it had little impact, claims Janine Stengel in *Social Discredit: Anti-Semitism, Social Credit and the Jewish Response* (McGill-Queen's University Press). Social Credit, for its own good reasons, reformed itself, as Manning purged it of its disreputable anti-Jewish elements. In *Social Discredit*, a book based on fastidious research, Stengel takes a fresh look at the party, examining Social Credit through the prism of the Canadian Jewish Congress. It is a useful approach.

Founded in Liverpool, England, in the 1920s by Major C.H. Douglas, a Scottish electrical engineer, Social Credit was wholly dependent ideologically on his paranoid conviction that a cabal of Jewish financiers manipulated economic and political systems to gain world domination. That his hypothesis was inspired by the *Protocols of the Elders of Zion*, the discredited Czarist forgery, is quite obvious.

Aberhart was first exposed to Douglas' works in 1932, but amid the gloom of the Depression, he developed his own brand of Social Credit. His purpose was to liberate Albertans from "the yoke of the present financial system" and to foster "the universally recognized principles of Christianity in human relations." Aberhart embraced Douglas' conspiracy theory, but played down its Jewish dimension.

Major C.H. Douglas

In practice, however, Aberhart expressed contradictory views about Jews and Judaism. At various times, he condemned anti-Semitism and supported Jewish immigration. But he balanced these views with a denunciation of Zionism and a certainty that Jews would be cursed until they accepted Christ. Aberhart's ambiguous feelings allowed anti-Semitic feelings to permeate Social Credit, Stengel writes.

Like his Christian fundamentalist master, Manning never included the word "Jewish" in his excoriations of the so-called international financial conspiracy. Yet the party's house organ, *Today and Tomorrow*, published explicitly anti-Semitic material, and one of Social Credit's members of parliament, Norman Jaques (Wetaskiwin, Alberta), was a blatant anti-Semite who read excerpts of the *Protocols* into *Hansard*.

By 1939, the Canadian Jewish Congress considered Social Credit's anti-Semitism to be a serious problem, and tried to stop it. But Congress was hard-pressed to form a coherent, unified response. Congress' Western vice-president, Louis Rosenberg, argued that Social Credit's anti-Semitism was more than the fulminations of a radical fringe and actually represented official policy. A Congress delegation asked for, and received, a meeting with Aberhart. In the course of their discussions, Aberhart denounced anti-Semitism and racial hatred and promised to squelch Social Credit's anti-Semitic tendencies.

Norman Jaques

Despite these assurances, Aberhart did not take any concrete action against Jaques and *Today and Tomorrow*. That prompted Rosenberg to declare, "The only difference between Aberhart and Jaques is that Jaques repeatedly inserts the word 'Jewish' between 'international financiers,' whereas Aberhart omits (it), leaving you to guess."

Ernest Manning

With Aberhart's death, Manning took over the premiership of Alberta, but Congress was still convinced that anti-Semitism was deeply ingrained in the Social Credit party. In fact, as Stengel points out, Manning was uncomfortable with its anti-Semitic faction. Facing an election, and stung by charges of Nazism by Alberta's CCF leader, Manning decided to wipe the slate clean.

In a radio broadcast on March 2, 1944, he repudiated anti-Semitism. Citing Social Credit's Jew-baiters and the anti-Semitism of *Today and Tomorrow*, Rosenberg countered that Manning's repudiation rang hollow.

Louis Rosenberg

Social Credit's national president, Solon Low, proved Rosenberg right. In a speech in 1945, Low denied that Social Credit was anti-Semitic. But in the next breath, he said that anti-Semitism was growing because Jews occupied a disproportionate number of positions in international finance and in revolutionary politics. The perception that Social Credit was anti-Semitic was further heightened by its members' insinuations that the Holocaust was a fabrication and that Jewish refugees were in the vanguard of an attempted Communist revolution in Canada.

In 1947, Rosenberg released a content analysis of one of its publications, *Canadian Social Crediter*. The study showed that 42 out of 106 issues from 1945 to 1947 had carried anti-Semitic articles.

Reacting to the mounting criticism of Social Credit's anti-Semitism, Manning replaced the editor of *Canadian Social Crediter* and decreed that writers advocating such beliefs would henceforth be banned from its pages. Unimpressed by the changes, Rosenberg charged that Manning was not much different than Low or Jaques. It was probably an unfair charge, since most Congress officers agreed that Social Credit had conducted a housecleaning and that anti-Semitism was now peripheral to the movement.

Yet Manning's purge was resisted by three Social Credit factions: the Union des Electeurs in Quebec, the Union of Electors in Ontario and the Douglas Social Credit Council in Alberta. These groups declared that Manning had become a Zionist and that the party was being run by communists, socialists, Freemason, Jews and Congress.

Traces of anti-Semitism remained in the official party following the purge, and Rosenberg insisted that he could detect no difference between "kosher" and "non-kosher" Social Crediters. But in Stengel's estimation, the anti-Semites were indeed marginalized. Social Credit had concluded that open anti-Semitism was no longer acceptable in Canadian society. By 1949, the year Jaques died, Congress was able to relax its vigil of the Social Credit party, which had succeeded in changing its image.

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Jewish Life

Redefining American Jewry

***Jew vs. Jew The Struggle For The Soul of American Jewry*, by: Samuel G. Freedman, Random House, $38.00**

Books

Bernard Baskin

North America Jews are fighting among themselves as never before over questions of identity and authenticity. In recent decades, grievous problems have surfaced in the community caused or exacerbated by the growing power of haredi Judaism.

The author of this absorbing and well-researched book writes: "The Orthodox renaissance stands as the most striking and unexpected phenomenon in modern American Jewish history. With less than 10 percent of the Jewish population the Orthodox disproportionately affect the larger community, Orthodox hands hold the levers of halachic power on conversion standards and women's participation in worship."

It appears that a growing number of Jews look to the Orthodox for acceptance, approval and legitimacy.

Haredi Jews differ sharply from the modern Orthodox form of observance and philosophy. They disdain secular education, refuse co-operation with other forms of Judaism and renounce Zionism as blasphemy.

Described in this book are six areas of combustible conflict. One of these concerns a California congregation that almost fell apart after three years of controversy over whether to include the names of the matriarchs – Sarah, Rebecca, Rachel and Leah – along with those of the patriarchs in the Amidah prayer.

Actually, the question of religious equality for women will not go away; it is the source of considerable divisiveness and acrimony in many modern Orthodox and Conservative congregations.

In Beachwood, Ohio, (a suburb of Cleveland), Orthodox and non-Orthodox Jews battled unremittingly in the courts and community over plans by the Orthodox to erect a complex of synagogues and a day school. Less observant residents feared that their town would be regarded as an insular Jewish ghetto.

In Jacksonville, Fla., in 1997, an emotionally troubled follower of Rabbi Meir Kahane and the Jewish Defence League planted a "dummy" bomb in a synagogue where 1,500 people had gathered to hear a lecture by Shimon Peres. Harry Shapiro, who planted the device, hated Peres for his dovish attitude toward the Palestinians. Apprehended, Shapiro was sentenced to 10 years in federal prison.

In Denver, Colo., for a six-year period starting in 1977, Orthodox, Conservative and Reform rabbis established a unique approach to conversion – a creative and practical approach to a vexatious problem.

In 1983, however, under pressure from a national Orthodox group the Orthodox rabbis withdrew from the program. A local rabbi stated, "The lesson that we learn from this experience is that it's erroneous to build the idea of Jewish unity on religious or ideological compromise."

Freedman concludes that secular or ethnic Judaism with its emphasis on attachment to Israel, membership in Jewish institutions, concern for social justice etc., is eventually doomed to failure. He is confident that "except for religion, Jews had little to hold onto that made them feel like Jews."

The author predicts that North American Jewry will, in time, reorganize into factions that he terms haredi, Conservadox, Reformative and Just Jews. Groups two and three in this configuration will move closer together as they seek a common core of traditional belief and practice.

This is an intelligent, even-handed, honest portrait of North American Jews in ferment. It is hard to put down and shouldn't be missed.

Kiddush and *chillul HaShem*

Guest Voice

"Do not desecrate My holy name but let Me be sanctified amongst the children of Israel, I am God who hallows you, who brings you out of Egypt to be your Lord, I am God" (Leviticus 22:32-33). The Torah tells us that the purpose of redemption from Egypt was so that we, the Jewish people, would devote our lives to the concept of kiddush HaShem, and avoid at all possible costs the desecration of God's name. The Egyptian exile was necessary in order for us to develop sensitivity towards others. "Do not wrong a stranger and do not oppress him for you were strangers in the land of Egypt" (Shemot, 22:20).

In fact, the juxtaposition of remembering the exodus and treating all people with dignity appears over 30 times in the Bible, more so than any other mitzvah in the Torah. Any action that causes people to equate Judaism with honesty, integrity and morality is an act of sanctification of the name. Our talmudic sages tell us that the way to cause the name of God to be loved is to "speak kindly to our fellow man and be honest and honorable in our business dealings" (Yoma 86a). Actions such as returning excess change, giving up a seat for an elderly person, giving a large tip, and thanking the mailman for delivering the mail are applications of this mitzvah.

While we must strive to lead a life that is the embodiment of kiddush HaShem, we must be ready to pay the ultimate price in order to sanctify the name of God. Throughout much of our history, Jews were often forced to sanctify God's name by forfeiting their lives rather than abandon Judaism and adopt another religion. Judaism teaches that anybody who is killed solely because he is Jewish sanctifies the name of God in death. Those who perished in the Holocaust and those who have died defending the state of Israel have fulfilled the ultimate mitzvah.

Kiddush HaShem is not only fulfilled on a personal level but must be implemented on a communal and national scale as well. Do we work towards improving the lot of others or are we bogged down in petty squabbles? Do other groups look to us as a model to be emulated? Do the nations of the world proclaim, "This great nation is certainly a wise and understanding people... they have such righteous rules and laws" (Devarim 6:6-8)? Our nationhood itself serves as a kiddush HaShem. The prophet Yechezkel (Chapter 36) tells us that the return of Israel to Zion will not be because of our merits but rather to end the desecration of God's name that our dispersion caused, to prevent the nations from taunting us as they claim our God is ineffectual.

The severity of causing a chillul HaShem can be seen from the fact that it is the only transgression for which "repentance cannot avert the decree of punishment, neither can Yom Kippur bring atonement, neither can suffering purify, until death will purify" (according to our sages). Our rabbis also teach us that "unintentional or intentional both are alike regarding desecration of the Name." For some sins no excuses will do. Jews are expected to act in a manner that brings honour to Jews, Judaism and God. When these expectations have not been met we have diminished God's name. And the greater the person, the more the person is seen to represent Judaism and the greater the expectations upon him. The Talmud (Yoma 86a) gives an example of chillul HaShem as "one who studies Torah who is not distinguished for his kindly ways with his fellow man and his honorable and honest dealings." Ritual observance without ethical behavior can be a dangerous mix.

A further aspect of the sanctification of God's name relates specifically to the non-Jewish world. Due to the increased potential for misunderstanding when dealing with those outside our faith group, we must be extra careful to ensure that non-Jews will perceive our actions in a most positive light. Therefore, such an obvious wrong as stealing is an even greater chillul HaShem when committed against a non-Jew. We, who are blessed to live in countries that have offered Jews unlimited and unprecedented freedoms, must ensure our behaviour towards our neighbours will truly reflect our role as "a light unto the nations."

Maimonides places the laws of sanctification of God's name as part of the *Hilchot Yesodei HaTorah* (the basis of Torah), the first section of his legal code, which discusses our obligation to believe in God, to love Him and to fear Him. By acting in a manner that brings glory to the name we affirm our belief in and our love of God.

Jewish Life

Jewish stations worldwide

By MARK MIETKIEWICZ

Today, I conclude my look at Israeli radio on the Internet and also listen to Jewish stations from around the world and some stations that you can only hear on the Internet.

The *Jerusalem Post* creates regular "radio" broadcasts for Internet listeners only **[http://www.jpostradio.com/]**. The site presents an impressive mix of the latest news in English combined with features like an interview about the latest individual recognized as Righteous among the Nations by Yad Vashem, Sportswatch, music and Rabbi Berel Wein on the weekly parshah. You can also find a link to Jerusalem Post Radio right on *The Canadian Jewish News*' homepage **[http://www.cjnews.com/]**.

Eretz magazine, the glossy geographic magazine from Israel, sponsors an interesting mix of English-language programs daily **[http://www.broadcastnewsworks.com/]**. You can hear a two-minute review of the day's headlines, business highlights and in interesting feature called Israel is Great, But…

Newsfromisrael.com **[http://www.newsfromisrael.com/]** seems to be presented by the same people who produce Arutz 7 **[http://www.a7.org]**. A short English-language newscast is constantly rebroadcast and periodically updated.

Coverage of the Jewish world continues on the Internet outside of Israel. WFMU in New York broadcasts Jewish-related content for 15 hours weekly **[http://www.jmintheam.org]**. You can listen live to their shows or you can choose from their massive archives of music and interviews.

From Cleveland, Ohio, to the World via the Internet you can tune in to *Phil Fink's Shalom America*, which calls itself North America's favourite Jewish radio program **[http://shalom-am.com]**. On the day I tuned in, the schedule consisted of *Phil Fink's Shalom America* show, followed by *Cantorial Music*, *The Chameleon Hour* (Israeli rock with Baruch Friedland), *Classical Works by Jewish Composers* and *Kosher Cooking With Myra Chanin*. I found the quality of the signal good, but there was an annoying choppiness causing drop-offs in the music.

Click onto The Yiddish Voice, from WUNR in Brookline, Mass., **[http://www.yiddishvoice.com/]** and you'll be greeted by the friendly voice of Chasia Segal over the theme song, *Lomir ale in eynem*. Even if you're not listening to their live broadcast Wednesdays at 7:30 p.m. eastern time, there's plenty to hear right on the Web site: interviews, music – and even a rare recording of Sholom Aleichem reading from his story *If I Were Rothschild (a rich man)*.

If you like music, try out Nusach, a Web-only radio station hosted by Winston Weilheimer **[http://sites.netscape.net/nusachmaven/nusach24hours]**. Along with his children-oriented *Shalom Yiladim*, Weilheimer provides Jewish music 24 hours a day. I had some difficulty connecting, but once in, I quite enjoyed the service.

And we'll conclude in France with a really surprising find. Radio Kol Hachalom (The Voice of Peace) is based in Grenoble and has been broadcasting since 1983 **[http://www.rkhfm.com/info2.html]**. On its English-language Web page, it defines its mission as defending Judaism and Israel against "the misinformation or the undeniable bias" of much of the Western media. The station was established mostly by volunteers for the community of 7,000 Jews, but since it began Webcasting last year, it has a much larger potential audience. You will need the free Quicktime plug-in to listen to this service **[http://www.apple.com/quicktime/download/]**. I found the sound quality excellent. Programming is in French and Hebrew, and aside from news and live interviews, offers quite a range of music you might not hear elsewhere, from contemporary Israeli to French dance to Sephardi rap.

* * *

With events changing every day in the Middle East, it's hard to keep up with the latest developments. The *Jerusalem Post* has created a marvelous page with links to all the major Israeli media, Israeli political parties and government institutions and lobbying groups. **[http://info.jpost.com/2000/Sites/]** And if you want to see how the conflict is being reported in the Arabic press, there are also links to major media within the West Bank and throughout the Middle East.

* * *

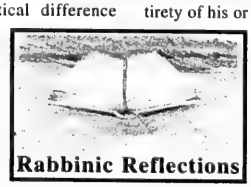
Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at [highway@home.com].

The kindness of Abraham

By RABBI DAVID GINSBERG

Chesed, Hebrew for kindness, has always been a primary value of the Jewish people.

The *Chovos Halavavos*, the classic medieval work on ethics, points out a critical difference between *chesed*, on the one hand, and *rachmanut* or mercy, on the other. Penetrating to the core of our psyche, the author comments that if we respond only when we see the suffering of another, then it cannot be said that we are motivated by the selfless concern of *chesed*. Rather, since the knowledge of another's pain is the trigger for our action, we must assume that the act of kindness is to assuage our own feelings of discomfort. This is known as mercy.



The trait of mercy, *rachmanut*, is praiseworthy, but as Jews, we are striving for something more – for *chesed*. True *chesed* is not reaction, but proaction. The Jew who embodies this quality extends himself or herself constantly to the limits, to the end of his or her resources, to the entirety of his or her sphere of influence, before seeing the pain of another.

Avraham avinu, Abraham our forefather, is the archetype of this quality. We look to him for inspiration from his example. In last week's parshah, Vayeira, we found the fundamental textbook of *chesed*.

The portion opens with the story of three travellers who come to Avraham on a supernaturally hot day. (If you've been in Israel during a Middle Eastern heat wave, you know what I'm talking about). This also was the third day after he gave himself a circumcision at the age of 99. The quality of *chesed* that Abraham personified helped him muster from within the strength to wait in the heat to feed and serve needy travellers.

God performed his own kindness with Avraham. Because he saw Avraham's earnest desire to do *chesed*, He sent three travellers, angels, in the guise of nomads. Avraham then, despite his weakened condition, prepared most of the meal for them himself and served them as well.

To bring this up to date: Imagine standing outside your house on the coldest day of the Canadian winter, waiting for hours, because someone might come down the street and need a cup of hot chocolate. Brrrr! Did I forget to mention that in our imaginary scenario you have the flu?

This analogy takes the meaning of proactive to a new level and teaches us the Jewish concept of *chesed*.

Rabbi Ginsburg is the new educational director at Ohr Somayach Thornhill.

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CONTINUITY EDITION

Extending Jewish Life Lines

A new round of **UJA FEDERATION** continuity grants is helping to bring members of the community closer to Jewish life – a commitment of the current **UJA FEDERATION Campaign For Our Children**.

UJA FEDERATION recently awarded $75,000 to 18 organizations for a wide range of creative initiatives.

"These projects are intended to touch all segments of Jewish Toronto," explained Continuity Chair **Glennie Lindenberg**. "Many of this year's recipients are undertaking Jewish programming for our young people. In this way, they're establishing Jewish roots to take hold for a firm Jewish future. With **UJA FEDERATION**'s annual campaign focusing on children, the significance of these grants takes on an added dimension."

Campaign 2001 – The Campaign For Our Children intends to raise $45 million – four million more than last year – with all additional donations directed to programs that assist children.

Here are highlights of the projects that recently received funding.

Jewish Renaissance in West T.O.

A group of families in Toronto's west end is determined to rebuild a Jewish community in the area, and with the help of **UJA FEDERATION**, they're on their way.

Forming the **West Toronto Jewish Community Association**, more than 15 Jewish families have come together to create participatory programming and increased Jewish interaction in west end neighbourhoods, including Parkdale, High Park, Bloor-West Village and Etobicoke.

Sunday morning Religious School class at the West Toronto Jewish Community Association.

Photo: Big Dipper Communications.

"West Toronto once had a large and thriving Jewish population, but many moved away to other parts of the city," says **Francine Dick**, the Association's Coordinator. "The Association has created a new social dynamic, and a real sense of belonging, both for the parents and their children. This has given these families a stronger sense of identity, and allowed them to feel more comfortable with their Judaism."

Dick says that **UJA FEDERATION** continuity funding will help expand the Sunday school program for children, which helps them learn Hebrew and Judaism, including prayers, holidays traditions, and religious practices.

Reform Focuses on Campus

Chair Glennie Lindenberg (far right) with Jewish Campus Services Director Zac Kaye (third from left) and Kesher-Reform on Campus students.

A new initiative, assisted by **UJA FEDERATION** funding, is underway to reach out to Reform Jewish students in post-secondary institutes across Greater Toronto.

Kesher-Reform on Campus will provide Jewish students from the Reform movement with programming throughout the school year, both on campus and in Reform temples.

Programs include "lunch and learns," providing students with lively lunchtime discussion on important Jewish issues, and Shabbat dinners.

"Our first Shabbat dinner was very successful, and has given us a lot of momentum to carry over into the new year," says **Steven Greenwood**, Co-Chair of the Kesher-Reform on Campus Committee. "We want to show Reform Jewish students that there are opportunities for involvement at their comfort level, which will allow them to maintain or increase their understanding of Judaism."

Interested students can reach **Janice Elster**, the Kesher-Reform on Campus Coordinator, at *janiceelster@hotmail.com*

CONTINUITY GRANT RECIPIENTS

Alpha Epsilon Pi-Tau Omega Chapter at the U of T Jewish Campus Services proudly accept their grant.

ALPHA EPSILON PI-TAU OMEGA CHAPTER AT THE U OF T/JEWISH CAMPUS SERVICES
Encourages more unaffiliated students to become involved in Jewish activities on and off campus.

ANSHEI MINSK CONGREGATION DOWNTOWN TORONTO JEWISH DROP-IN
Energizes Jewish life in the city core.

BETH JACOB HIGH SCHOOL/ JEWISH EDUCATION PROGRAM
Offers an overnight camp program to give Jewish teenagers an appreciation of their roots.

Beth Jacob students look forward to creating an exciting camp program.

BLOOR JCC OUTREACH
Coordinates new initiatives to better serve the needs of Toronto's diverse downtown Jewish population.

CIRCLE OF CARE/RUSSIAN COMMUNITY OUTREACH
Funds the translation, production and distribution of agency materials to Russian-speaking Jews .

COMMITTEE FOR YIDDISH: YIDDISH VALISE - A YIDDISH RESOURCE BOX
Integrates Yiddish language into the make-up of Toronto's varied Jewish community.

HASHOMER HATZAIR YOUTH MOVEMENT
Introduces Israeli and Russian Jews in the Toronto area to the Hashomer Hatzair community, and helps to draw them into the larger Jewish community.

National Council of Jewish Women accept grant on behalf of Jewish Immigrant Aid Services.

JIAS/NATIONAL COUNCIL OF JEWISH WOMEN
Creates the first Russian-speaking branch of the National Council of Jewish Women.

Minsker Seeks Sunday "Buzz"

Rabbi Shmuel Spero wants to inject new excitement in - and around – **the Anshei Minsk Synagogue** *(www.theminsk.com)*, popularly known as the **Minsker Congregation**. The shul, dating back to the 1920s, will now open its doors on Sundays with regular drop-in programs for Toronto's downtown Jewish community.

UJA FEDERATION funding awarded for the Sunday "drop-in centre" will contribute, in part, toward covering the costs of creating the additional programming in the Minsker's basement facilities. Spero says the additions will help the synagogue, with its prime location and rich history, to attract more participants.

Rabbi Shmuel Spero (second from left) joins in an arts and crafts activity at the Anshei Minsk downtown drop-in.

Photo: Big Dipper Communications.

"We have an eclectic congregation here, and a golden opportunity to create a buzz of activity on Sundays for what would otherwise be a quiet afternoon for this synagogue," Spero says. "There is incredible traffic in front of the shul. Anshei Minsk has excitement around it as part of the tourist attraction that is the Kensington Market."

Spero believes the synagogue will now be better able to showcase the history of the downtown Jewish community. "This will allow us to truly tie all the generations back to their origins," he says.

Programming for the Sunday drop-in will include entertaining educational activities for children, such as Jewish theme puppet shows, arts and crafts and a taste of market life. For young adults, "causal Sunday" classes will allow Jewish discussion on a variety of topics over refreshments, and will enhance participation in existing weekday programs.

Go Phish

For reasons about which music experts are uncertain, the rock group ***Phish*** attracts a huge Jewish following. And an organization called ***Gefiltefish*** is finding its way to the group's rock concerts so it can bring all those Jewish *Phish* fans closer to Jewish life. A **UJA FEDERATION** continuity grant is helping *Gefiltefish* to defray its travel costs.

"*Phish* may very well have the biggest following of young Jewish adults of any group in the world, and more Jewish 'phans' show up for the Toronto concert than anywhere else," says *Gefiltefish* Co-founder **Victor Hyman**. "Many of these 18-to-25-year-old fans are Jewish, as are their friends, but that's as far as it goes for them. We want to bridge that gap of knowledge, and get them to think about who they are [as Jews]. The **UJA FEDERATION**'s grant has allowed us to continue extending our outreach."

Founded by Hyman and **Rabbi Shmuel Skaist**, from Jerusalem, *Gefiltefish* started to trail *Phish* on its North American tour in the summer of 1999. The outreach organization's Winnebago is now a mainstay at *Phish* concerts and tour "tail gate" parties in parking lots, and have become part of a culture rivaling the *Grateful Dead*'s fan-inspired activities.

"Sometimes," says Hyman, "the outreach can range from something as small as helping one girl find out about kosher Pez, to having one-on-one discussions about the depth of Torah and Talmud."

A First for Russian Community

UJA FEDERATION and one of its beneficiary agencies, **Jewish Immigrant Aid Services**, is helping the **National Council of Jewish Women** (NCJW) to establish its first Russian speaking branch.

Jack Kugelmass, Executive Director of JIAS, says the new division, made possible by a **UJA FEDERATION** continuity grant, will help NCJW to more effectively reach out to waves of Russian Jewish immigrants who have already settled in Toronto and those who are currently coming.

He says the branch will organize outreach events for Russian Jewish women to make information on NCJW's education and social action programs readily available. "This undertaking will also allow NCJW to produce literature about its programs and services in Russian," he adds.

Another benefit, Kugelmass says, will be to promote family involvement in Toronto's larger Jewish community and the need for increased philanthropy.

Building Hebrew Basics

The **Sephardic Kehila Centre** is launching a Hebrew night program this coming January for bar/bat mitzvah boys and girls, thanks to a **UJA FEDERATION** continuity grant.

Focusing on children ages nine to 13 preparing for their bar/bat mitzvah, the six-month program of weekly lessons will teach them the basics of reading, writing, and speaking Hebrew, complemented by High Holiday studies. A shabbaton component is also planned, pairing the learning of shabbat traditions with theme discussions on the bar/bat mitzvah experience.

"Offering this education in a night program allows children from public schools to gain the proper background in a fun, relaxed manner, while maximizing opportunities for family participation," says **Salomon Beldeb**, program Director for the Thornhill-based centre.

Adult education courses on the bar/bat mitzvah process will be taking place at the same time, allowing parents and grandparents to participate as well. Also welcome will be young Jewish adults who have never experienced a bar or bat mitzvah.

Continuity grants enable children to take first steps on the road to Jewish education.

jewish Toronto

CONTINUITY EDITION

CONTINUITY GRANT RECIPIENTS

KESHER - REFORM ON CAMPUS
Strengthens the Jewish identities of university students through Reform movement programs.

NASHIRA SHABBAT
Brings together young Jewish adults from every religious stream to celebrate Shabbat in prayer, song and study.

NATIONAL COUNCIL OF JEWISH WOMEN ANNUAL PASSOVER FOOD DRIVE
Assists in supplying Passover and Seder essentials to Jews in need.

OUTREACH PROGRAM FOR JUDAISM/YOUNG JEWISH QUARTERLY
Reconnects former friends and peers who are slipping away from the Jewish community.

PENNY EDWARDS/THE ASSOCIATION FOR JEWISH SENIORS
Provides Judaic programming for seniors in the community and High Holiday dinners for seniors who are unable to celebrate with family or friends.

Members of the Association for Jewish Seniors share Rosh Hashanah dinner.

RUSSIAN PROGRAM OF AISH HaTORAH/MATTI BARANOVSKY MEMORIAL OUTREACH PROGRAM
Brings Russian youth to Jewish programs.

SEPHARDIC KEHILA CENTRE
Pre-bar/bat mitzvah Hebrew education.

VE'AHAVTA: THE CANADIAN JEWISH HUMANITARIAN & RELIEF COMMITTEE
Provide Jewish homeless with holiday meals and services.

VICTOR HYMAN/GEFILTE FISH: JEWISH APPETIZERS FOR THE SOUL
Provides Jewish heritage awareness to Jewish youth at *Phish* rock concerts.

VILLAGE SHUL AISH HaTORAH
Organizes a series of community events for Jewish singles.

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Toronto Hadassah-WIZO launched its Women for Women campaign with a panel discussion on women abuse. Seen, from left, are Carol Lou Spiegel, Toronto Hadassah-WIZO president; Rona Maynard, editor, Chatelaine magazine; Diane Spivak, WIZO services co-chair; Marion Mayman, Canadian Hadassah-WIZO president; Judy Zelikovitz, WIZO services co-chair; Debby Feldman, supervisor women's abuse program at JF&CS; and Beverley Crackower, Toronto Hadassah-WIZO vice-president.

Abuse of women affects entire family, says JF&CS panel

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — The abuse of women is not just a women's issue, says the supervisor of the women's abuse program at Jewish Family & Child Service.

"Violence affects the family unit. If it is affected by violence and pain, what can we expect from the next generation?" asked Debby Feldman at a recent panel discussion which launched Toronto Hadassah-WIZO's Women for Women campaign.

The other member of the panel, moderated by Rona Maynard, editor of *Chatelaine* magazine, was Karen (not her real name), a survivor of wife abuse.

Abuse, which includes sexual, emotional, verbal and psychological abuse, occurs when one person repeatedly attacks or intimidates another in order to gain control, said Feldman.

"There is usually a cycle which begins when the abuser experiences a build-up of tension, goes on to assault his wife, and then goes through a calm or [what we call] a honeymoon period. Unless the violence is interrupted, the abuse gets worse," she said.

Jewish families are not immune to abuse and at least 350 women currently being serviced by JF&CS have been self-identified as being abused, said Feldman.

"[In the general population], three million women in the United States and one million in Canada are affected by wife abuse, and 30 percent of women admitted to the hospital are victims of abuse."

Too often, she said, she is asked about the typical abused woman. "She is not of a particular age, religion or economic standing. Our experience tells us that women who [stay in abusive relationships] are not crazy or masochistic."

The reasons why women do not leave their abusive partner are complex, she said. "Some women find it difficult to extricate the mixed message of violence and love. Others are afraid they will lose their identity if they are alone, some have no money of their own and some fear it is too dangerous to leave their husbands."

Jewish women feel that by going public with their problem, they are letting down the Jewish community, said Feldman. "The sense of *shalom bayit* can work against women. Many Jewish women feel a heavy responsibility for keeping the family together and believe it is their duty to keep peace at home."

Women with high economic status find it difficult to leave, she said, because the community can be judgmental. "It is harder for those who have standing in the community to reveal that there is violence in their home."

JF&CS offers services for abused women, which include individual and group counselling, emergency financial assistance, referrals to kosher short-term emergency housing and consultations with, and referrals to, other professionals.

The agency also runs anger management workshops, group counselling for abusive men, and individual as well as group counselling for children who witness abuse.

Statistics say that 53 percent of men who batter their wives witnessed abuse in their own home, said Feldman, "and I think that statistic is low."

Karen said that emotional abuse, is one of the most devastating forms of abuse. "It can scar someone for life. Women may be called names, blamed for everything that goes wrong and kept in the dark about finances.

"Often, young children learn to treat their mothers with the same disrespect. They become abusive, and in time, they may teach that behaviour to their own children," said Karen.

Education, she said, is the only way to open the eyes of the Jewish community. "We cannot bury our heads in the sand. [I acknowledge] JF&CS for being the light that got me through my tunnel."

Co-chairs of the Women for Women campaign, which raises money for WIZO projects in Israel, are Diane Spivak and Judy Zelikovitz.

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Constitutional democracy comes with a price: Rae

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — In a constitutional democracy such as Canada, there will inevitably be a lot of tension, says former premier of Ontario Bob Rae.

"When we live in such a democracy the people rule, but they cannot always rule in the way they want," he said at the recent Alan Coatsworth Memorial Lecture, co-sponsored by Canadian Jewish Congress, Ontario region; Young Maccabbees; Canadian Council of Christian and Jews; and Christian-Jewish Dialogue of Toronto.

"Before the Charter of Rights and Freedoms, it was understood that accused people had certain rights, but these rights were not written out.

"Since the patriation of the Constitution, [they] are set out clearly."

When someone is alleged to have committed a crime and the court says there was, for example, an inappropriate warrant for his arrest, the individual will be released from jail, said Rae.

"The guilt is overturned and the process starts over. The popular reaction is that the government is being soft on criminals – that the government cares more about the criminal than the ordinary citizen."

When that happens, he said, there is an uneasiness in the general population. "[People wonder] what it means for the safety and security of citizens. There is a concern that the balance has swung too far."

We can never get away from this tension, he said. "Our fundamental protection is because of the commitment to this notion of the rule of law."

Rae said that we should never forget that a fundamental feature of Hitler's regime was the obliteration of respect for the individual.

"It is the strict following of the law that provides the greatest protection of the liberties of an individual. This does not only mean liberties for us, but also for people with whom we disagree, and people with whom we are uncomfortable."

Having a referendum to decide if Quebec should separate from Canada, "is constitutional nonsense.

"Canada is a democracy, and if Quebecers want a referendum, nothing can stop them. We must not mistake this expression of opinion in one province, however, as being the final determinant of the quality of our constitutional democracy."

It is possible to have a referendum on some matters in which the government may not want to make a decision, such as a change in the liquor law, he said. "The people can decide on matters like that; it is a majority decision.

"Basic questions can be settled by a referendum, but when it is used to affect a fundamental human right that is already protected by the Constitution, [the country] is making a huge mistake."

[Stockwell Day] is so wrong to think that a referendum can be used to question the rights of women, said Rae. "No majority of opinion can affect the rights that are already in the Constitution. That is letting a lynch mob rule; it is very wrong in a country such as ours.

"Everyone who values their liberties should speak out against using a referendum to affect our rights. That is contrary to the concept of living under a democracy.

"They should say that they do not condone a referendum that would be used to determine the fundamental rights of the individual. To have a referendum on gay rights would be ridiculous."

The challenge we face, said Rae, is to recognize that the Constitution is a lesson in self-restraint. "We live in a country where there are provisions for the rule of law. We cannot put these things to a vote."

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War crimes case drags on

By PAUL LUNGEN
Staff Reporter

TORONTO — Nazi collaborator Serge Kisluk will appear before an Immigration adjudicator on Feb. 23, 2001, 11 months after an Order-in-Council stripped the retired St. Catharines autoworker of his citizenship.

The hearing, which could determine whether Kisluk will be deported, will come almost 20 months after a Federal Court judge ruled that Kisluk obtained citizenship by fraud or misrepresentation. It is not clear that Kisluk will be deported immediately following the February hearing, as his lawyer may raise legal issues involving domicile that could launch a new wave of judgments and appeals.

In a downtown Toronto hearing room last week, adjudicator Catherine Simmie postponed Kisluk's hearing so that the onetime auxiliary policeman could obtain legal counsel. Simmie spoke on the telephone with a Toronto lawyer who is considering taking the case but had not yet been retained.

In June 1999, Federal Court Judge Allan Lutfy found that Kisluk served during the war as a railway guard and as a police officer in Makovichi, a small town just south of the city of Kovel, Ukraine. During his service as an auxiliary policeman, Kisluk and another armed officer took a 20-year-old Jewish woman to a wooded area where she was shot. Witnesses who testified in Ukraine said the woman had worked in the police headquarters knitting socks for the officers.

Kisluk was also personally involved in beating a Jew named Moshko Goldshmidt and might have shot him except for the intervention of neighbours, Lutfy's judgment states.

Kisluk denied any involvement in the incidents and contended his duties involved policing minor domestic disputes and apprehending chicken thieves. Lutfy rejected Kisluk's testimony as well as his contention that evidence against him was concocted by the KGB.

"Simply put, I do not believe the respondent's [Kisluk's] testimony on any contentious issue," the judge stated.

Kisluk repeated his claim that he was framed by the KGB, when he appeared briefly before Simmie on Oct. 6.

"I don't deserve to be deported because I've done nothing wrong," he said.

Emunah's new face benefits JF&CS

By LEILA SPEISMAN
Staff Reporter

TORONTO — Emunah Women of Toronto, part of an international, religious Zionist movement, has a new face.

"We feel we have to be modern – to be 2000," said project co-ordinator Laurie Teperman and co-president Aryella Weisz.

"The Torah doesn't change, [but] the environment changes," Teperman said.

The first step was to go beyond Emunah's traditional commitment to fundraising for Israeli causes only, and reach out to Toronto's Jewish Family & Child Service (JF&CS).

"We decided we needed to support a Toronto organization too," said Teperman. "We chose JF&CS because it is Jewish, and it is concerned about issues surrounding children and women – just like Emunah is."

Besides, Weisz added, the organization is "receptive to letting us direct our fundraising to a specific cause. We wanted it to go to foster care."

The first large event will be a black tie evening on Dec. 14 at the Park Hyatt Hotel at Bloor Street and Avenue Road. A portion of the net proceeds will go to JF&CS.

The evening will include sushi, flower and patisserie demonstrations; a five course dinner; a live and a silent auction; and entertainment by The Evansons, an award-winning group of illusionists.

Emunah also plans to do some joint programming with JF&CS, Teperman said.

The hope is that the new direction being taken will become a prototype for Emunah Women of Canada, she said. "If we do well, other cities will likely do it too."

Rather than concentrating on one-of-a-kind fund-raising events, the organization wants to undertake ongoing projects. One that Teperman and Weisz are very excited about is the *Jewish Travellers' Guide to the City of Toronto*, which is expected to come out in the near future.

It will feature a map of the areas of the GTA that have the largest concentration of Jewish residents, and a list of such amenities as kosher restaurants, synagogues and book and gift stores.

Weisz said the guide will be placed in hotels, bookstores – "anywhere that tourists will be found."

Teperman and Weisz stressed that Emunah is still dedicated to its projects in Israel, which include nurseries, day cares, schools and, most recently, a crisis centre in their residential centre at Neve Michael in Pardes Chanah, the only non-profit organization requested and designated by the Israeli welfare department to provide crisis services for children at immediate risk.

For more information about Emunah, its projects, or the dinner, call the office, 416-636-0036.

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Torontonian honoured for aiding disabled

By FRANCES KRAFT
Staff Reporter

TORONTO — Although Morris (Mickey) Milner never met Terry Fox, there's a good chance the Canadian hero used a prosthetic leg that Milner was involved in designing.

This week Milner, the director of the rehabilitation engineering and research departments and vice-president of research at the Bloorview MacMillan Centre, is one of four Canadians being inducted into the Terry Fox Hall of Fame for his ongoing work helping people with disabilities.

The annual award was created in 1994 by the Canadian Foundation for Physically Disabled Persons to honour physically disabled adults providing inspiration and hope, and others who've worked for Canadians with physical disabilities.

Fox's 1980 Marathon of Hope inspired young scientists to improve the technology that helps amputees, said Milner, 64, at his Bloorview office last week. "One was really enormously touched by what he was able to do, and the circumstances."

If Fox were still alive, he would benefit from a lighter weight prosthesis with more flexibility at the knee joint, he noted.

Among the newest advances is surgery done in Sweden to screw the artificial limb into the bone, said Milner. He thinks that type of solution as routine is decades away.

An electrical engineer who taught at Witwatersrand University in his native Johannesburg, where he received his PhD, Milner became interested in biomedical engineering because of his oldest child, who had cerebral palsy and died at the age of three. Milner and his wife Maureen, an artist, have two grown children and one grandchild.

His work has been recognized by a listing in *Canadian Who's Who* and almost two dozen awards and honours are listed on his curriculum vitae. Among his other affiliations, he is a professor at the University of Toronto.

Milner's latest award honours his whole team, not just himself, he said. "I'm surrounded by an incredible array of talent."

He got his start in the working world helping his father, a Lithuanian immigrant, in his grocery store.

"I have an incredible admiration for my father," Milner said. "He came without the language, and learned English and Afrikaans. He started off selling bottles and bags."

Although most of Milner's time these days is devoted to administration, much of his work at Bloorview related to electric hand development.

Among the specialized prostheses developed there are a hand that can hold a hockey stick and release it quickly and a "ball catcher" designed to withstand substantial force.

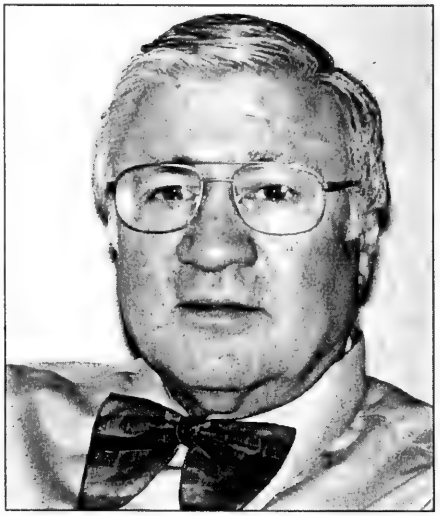
"When we have graduate students, their social conscience is aroused enormously," said Milner, who finds his work "very satisfying.

"It's going to have an immediate impact on somebody. It's not like building a bridge [where] you don't see the impact immediately."

A contact at Bloorview led to his involvement with Jewish Vocational Services, which has programs dealing with rehabilitation. He became JVS president at their annual meeting this year.

Milner has spent most of the past 30 years in this country, beginning with a 1967 sabbatical in Ottawa and including a stint in Hamilton. He also spent a year as a senior research associate at Emory University in Atlanta. "We lost our hearts to Canada," he said.

Not only was the political situation better than South Africa's, but Milner found the change of seasons to be "very refreshing...it kind of gets you moving."



Morris (Mickey) Milner

He was also impressed by the freedom to speak one's mind and the availability of resources in his field. "From a professional point of view, I was just wowed. It was so stimulating. We just felt a sense of emancipation, freedom."

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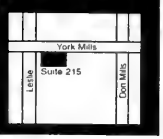

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On Campus

Concordia students asked to vote on anti-Israel resolution

By JANICE ARNOLD
Staff Reporter

MONTREAL — A proposed resolution in the name of all Concordia University students has seriously worsened an already tense situation between Jewish and Arab students.

The proposal calls, in part, for Canada to cut ties with Israel.

Jewish students claim they feel they are under siege from a bombardment of anti-Israel propaganda, and discriminated against by the students' association because of a perceived bias toward the Arab cause.

The discord has reached a point where Rector Frederick Lowy took the unusual step of directing all students to "maintain a climate of free speech, mutual respect and civil debate" or face consequences.

Lowy acknowledged that "acrimonious encounters" have occurred between the two sides, and some students report "feeling intimidated and uncomfortable."

"We respect and uphold free speech provided this occurs in a civil fashion. We also respect and uphold the right to peaceful assembly, provided this does not interfere with the rights of others to make use of campus facilities.

"However, we deplore and will not tolerate harassment, intimidation, threats or violence. Conduct that gives rise to any of these situations will be dealt with promptly, in accordance with Concordia's Code of Rights and Responsibilities."

A general assembly of students is expected to be held next week by the Concordia Student Union (CSU), the official representative of the university's undergraduates, to consider the resolution, which was brought forward by Solidarity with Palestinian Human Rights (SPHR), a campus group that actively promotes the Palestinian cause.

The proposal reads: "Be it resolved that the CSU call on the Canadian government to put pressure on the Israeli government to implement the [UN] Resolution No. 242. This pressure should include cutting diplomatic and economic ties with the Israeli State."

All undergraduates are being urged by the CSU, which claims to be neutral, to attend the assembly and "make an informed decision."

A quorum of 526 is required to hold a vote. A simple majority of that number is enough to carry a motion on behalf of 25,000 students.

The vote was scheduled to take place Nov. 16, but was postponed the same day when the CSU's judicial board upheld a complaint lodged that notice of the general assembly was issued short of the required seven days.

Resolution 242, passed in 1967, became a cornerstone of the peacemaking process in the Arab-Israeli conflict, but has been contentious because of the Arab interpretation that it demands Israel's withdrawal from all the territories and means a return of Palestinian refugees to what is now Israel.

Hillel, the official Jewish organization, takes the position that Jewish students should boycott the assembly and not mount any campaign for the "no."

The SPHR, meanwhile, has been conducting an aggressive campaign, plastering the walls with anti-Israel posters.

Hillel is still stinging from a rebuke it received from the CSU. Its council of representatives censured Hillel for distributing a pamphlet that contained an opinion piece calling Palestine a "never never land" and allegedly denied the existence of Palestinian culture. The council described it as "discriminatory" and "offensive."

Hillel removed the material, and initially spoke of withdrawing from the CSU, but is now backtracking. Such a move would mean the loss of funding and office space.

"Jewish students feel threatened by the atmosphere on campus," said Joshua Margo, Concordia Hillel president. "People are fearful coming to school. They don't want to wear a kippah."

Hillel is boycotting the general assembly because it does not want to "give credence" to the whole exercise, he said. He believes the CSU has no business adopting foreign policy on behalf of all students, and he cannot recall a general assembly ever being held before to discuss an international matter.

"The CSU should be inclusive of all members. Our No. 1 priority now is to help Jewish students not feel ostracized, and that's what happens when decisions are made on foreign policy," said Hillel vice-president Maya Haasz.

CSU president Rob Green said the association's bylaws require that a general assembly be held on "any issue, no matter how contentious, political or irrelevant, if more than 100 students sign a petition" calling for one. (In this case about 140 signatures were submitted.)

The CSU executive does not take a position in support of either side during the time leading up to a general assembly, he said, and the CSU offers equal resources to the "yes" and the "no." Green said the CSU logo is mandatory on all posters to indicate authorization, but does not indicate endorsement.

Green said the CSU has a history of taking positions on international and political matters, such as apartheid, repression in East Timor and globalization.

The university has attempted to encourage moderation and has worked with the student groups "to encourage restraint, a positive dialogue and a lessening of potentially confrontational approaches," Lowy said.

The Jewish students have the support of B'nai Brith (BB) and Canadian Jewish Congress (CJC).

BB accused the CSU of "fomenting anti-Israel student sentiment." It alleges that calling for a general assembly to vote on an anti-Israel resolution amounts to "a summons to hundreds of Arab students to allegedly speak on behalf of all Concordia students."

BB official Stephen Scheinberg, chair of Concordia's history department, said the CSU should have tried to bring Arab and Jewish students together to reduce tensions, such as through a teach-in to debate the issues.

CJC said the proposed resolution and censure of Hillel is "a one-sided attack on Israel and an attempt to undermine Jewish students on campus."

Coast to Coast

Ottawa Jewish community pays tribute to Rabin

By DIANE KOVEN
Ottawa Correspondent

OTTAWA – The late prime minister Yitzhak Rabin was honoured recently by members of the Jewish community on the fifth anniversary of his death.

In a moving tribute organized by the Israeli Embassy, Rabin's life story was traced through music, slides and narrative.

"Today, more than ever, we miss his leadership, his vision, inspiration and wisdom," said Israeli ambassador Haim Divon.

Divon urged those present to remember Rabin's legacy of peace, in spite of the recent violence in Israel.

"He sacrificed his life in the battle for peace, perhaps his most difficult battle, and the battle goes on," he said.

Rabbi Arnold Fine had met Rabin in the United States and remembered him as "shy and reticent."

'He taught, and still teaches, many lessons'

Even in death, Rabbi Fine said, Rabin's courage and strength live on in those who follow in his footsteps. "He taught, and still teaches, many lessons," he said.

The Shira Ottawa Choir, under the direction of Cantor Daniel Benlolo, performed several selections, including *Shir Lashalom*, the song which Rabin was singing at the peace rally just seconds before he was murdered.

Students from Yitzhak Rabin High School participated in the memorial ceremony, reading poetry in both English and Hebrew. Statements from Prime Minister Jean Chrétien and Minister of Foreign Affairs John Manley, were read as well.

Although Manley was out of town, John McNee, director general of the Middle East and North Africa division, department of foreign affairs, and Michael Grant, desk officer for Israel, attended the ceremony.

McNee had served in Israel while Rabin was alive.

"His enormous achievements meant so much to the country and his death was such an enormous tragedy for Israel and the region and for prospects of peace," said McNee, "so it is an important anniversary for us, as well."

Given the current situation in Israel, Divon reminded the audience that "for Israel, there is no path that is without pain, but the path of peace is better than the path of war."

What should have been learned

Scene in Ottawa

By G.K. SIMCOE

If our children acted in the way the five party leaders did during their recent debates and on the hustings across the country, we would be girding our loins to embark upon a serious regimen of discipline. Polls indicate that of the few Canadians who actually endured the full debate ordeal, the single most-cited reaction was "disappointment."

However, before slipping too quickly into self-satisfied complacency regarding the politicians' public behaviour, it is appropriate to think about the three key lessons that the Jewish community should have learned from this campaign.

The first lesson is: never let your issue become a political football during an election campaign. Generally speaking, it is a losing proposition – even if you do win in the short term. The community's mishandling of the Israel-bashing UN fiasco is proof. Despite a positive meeting with the prime minister, antagonism from within the Jewish community to the Liberals continued. The consequences were resentful friends within the Liberal caucus and an exercised Arab community that demanded (and received) equal access to the prime minister.

The second lesson is: never rely on an election campaign to get your message out. Kim Campbell got it right when she suggested that an election campaign is not the time to engage in serious discussion about policy issues. Even though her party was obliterated in the election that ensued, the message was an important one. Interest groups like the Jewish community must promote their agenda in a sustained and systematic way between elections. That way, they can be certain that the essential aspects of the issues are understood and, hopefully, endorsed by the political decision-makers. This approach obviates the need for having to manage a crisis as in Lesson #1 above. In a nutshell, good politics is all about developing relationships.

The third lesson is really the key lesson and it brings us back to the issue of discipline.

The Jewish community will only be a successful participant in the political arena if is exercises a consistent level of inner discipline. It cannot send mixed messages. It cannot have its leadership – or an element of its leadership – advocating a certain position and its grassroots constituency advocating a contrary view. It has to have a reputation of playing by the rules and meriting the trust of those it seeks to influence.

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Reform delegates on Parliament Hill (from left) Joshua Paquin, Diane Parkin and Rabbi Steven Garten from Temple Israel in Ottawa. [Robin Cherniak photo]

Reform Judaism sounds warning against child poverty

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Delegates to the Canadian Council for Reform Judaism's recent biennial convention marched on Parliament Hill to protest child poverty in Canada.

Although the march had been planned in advance, no member of Parliament met the protestors upon their arrival.

Highlights of the biennial included the opening night keynote address by 17-year old Craig Kielburger of Toronto, world-renowned children's rights advocate.

At the age of 12, having read about the murder of a young child labourer in Pakistan, Kielburger rallied a group of friends and founded the organization Free the Children, now the world's largest network of children helping children with over 100,000 young people in 27 countries.

Speaking without notes, Kielburger told tales of his travels and adventures around the world over the past five years.

"The world has more than enough," he said, "it's a question of whether or not we want to share."

Ten years ago, the Canadian government pledged to eliminate child poverty in Canada by the year 2000. "Why is it, that when a parent neglects to take care of a child, we call that child abuse, but when the federal and provincial governments across the country neglect to take care of children we call it balancing the budget?" he asked.

Kielburger urged delegates to "carry back a message to the young people, a message of hope, that we live our faith every day, not only through prayer but through action.

"The challenge is to go back to young people and to help them realize that they have the power to bring about change."

The biennial, attended by about 200 delegates was the culmination of Project 2000, the fight against child poverty.

Nancy Bercovitch, president of CCRJ, was elected to serve a second two-year term.

"We all know that we haven't won the war [against child poverty]," she said. "We are still fighting and hope to make a difference."

Throughout the weekend, workshops and plenary sessions were held, as well as Shabbat services and Torah study sessions.

One of the goals that came out of the meetings was to actively recruit young people to consider careers within the Reform movement. "There is a critical shortage of Reform rabbis, cantors and educators," said Bercovitch.

The next biennial will be held in Toronto.

Convention march ignored by MPS

INGREDIENTS OF A SUCCESSFUL SMEAR

Charges that attempt to link Day with Nazism are vicious

By Norman Doidge, reprinted from the National Post, Thursday, November 16, 2000.

On Tuesday (Nov. 14) Elinor Caplan, the Liberal government's Minister of Immigration, said of the Opposition party that "Their supporters are Holocaust deniers, prominent bigots and racists," and, referring to the Leader of the Opposition, said "You can tell who a person is by the people who support him." The clear implication is that Stockwell Day is a Holocaust denier and a racist.

This is the culmination of a whisper campaign that has been alleging Day is anti-Semitic and Nazi-friendly for weeks. The charges are being fueled by The Toronto Star, with columns by Dalton Camp, Michele Landsberg, Joey Slinger and others. Slinger wrote: "Imagine Heinrich Himmler is living in Canada. How do you think he'll vote? ... How about [Holocaust denier] Ernst Zundel?" Slinger then raised the example of James Keegstra, a Holocaust denier who used his high school classroom to preach his anti-Semitic message. Slinger wrote: "Today Keegstra runs a garage in Bentley, Alberta, where Day cut his political teeth. He used to service Day's car."

Are these justified fears, or unjustified smears? One way to sort it out is to think about what a smear is. A smear is an attempt to discredit an opponent without being obliged to prove the point. The smear artist soils with a dirty substance that's difficult to remove. The person who is smeared is placed in a quandary. Responding keeps the smear alive because there is a subtle guilt by association when a person says, "I am not a racist" -- at least in the minds of those who believe where there's smoke, there's fire. Yet not responding is taken as an admission of guilt.

All the following criteria, taken together -- and that's the key point -- demonstrate that Day is being smeared:

■ **The timing.** Stockwell Day was the only Canadian party leader to stand up against the Liberal government's vote for a recent, one-sided anti-Semitic United Nations resolution that blamed all the current difficulties in the Middle East on the Jewish state. It was one of 14 such one-sided, resolutions the Liberals supported this past year. Jews cheered Day for opposing it, and Liberals began losing Jewish votes in ridings such as Caplan's. It was time to make Jews think twice about Day. But how?

■ **Inspire fear.** Imagine invoking Heinrich Himmler, head of the Nazi Gestapo, a mass murderer who ran concentration camps, in connection with Stockwell Day? Mr. Day has never advocated any of these things. He has publicly opposed anti-Semitism. The reference to Himmler is obscenely gratuitous, the worst kind of demagoguery.

■ **Guilt by association.** A Day-Keegstra tie? There was only one garage in Bentley. Keegstra worked there. Day told me, "I had my car serviced there once. I used that to see if he had the views attributed to him. When it became clear he had personally antagonistic views toward Jews, I told him I didn't agree with his historical or personal position and left." Slinger twists this one-time confrontation into a relationship. How would you like to be held accountable for the political views of a man who serviced your car once?

■ **Wrong facts.** Another false charge, recycled by Caplan and Landsberg, is that Day ran a private Christian school that used the Accelerated Christian Education curriculum, which had portions that were insensitive to Jews and others. But an Alberta government education review, led by Jewish Senator Ron Ghitter, found no evidence whatsoever that offensive portions of the curriculum were used at the school when Day was there. Asked if he thought Day was an anti-Semite, the senator said, "I would never make that allegation against Stockwell."

■ **Don't check with Jews who know Day.** Milton Bogoch, for instance, is an Orthodox practising Jew, active in numerous Jewish organizations in Calgary, and founding director of The Calgary Homeless Foundation, who has written: "I keep hearing and reading ugly untruths about Stockwell Day's attitude to Jews ... In my 14 years' acquaintance with Stock, including campaigning for him door to door in the early years when he did not know me well or that I was Jewish, there never has been a whiff of anti-Semitism from him ... he is no more anti-Semitic than I am."

■ **Ignore contrary evidence.** Dalton Camp wrote that Zundel's lawyer Doug Christie "appears to have infiltrated the Reform Alliance party." In fact, Christie's membership had been revoked, minutes after the Alliance Council discovered Christie had signed up. (Extremists often try to get into major parties to legitimize themselves. Zundel campaigned for the Liberal leadership in 1968, dropping out last minute. Would Caplan argue one should never vote Liberal because Zundel supported the party?)

This is an issue of political morality. These charges, which attempt to link Day with Nazism in the public mind, are vicious. Day's accusers, claiming to be sensitive to Jews, seem more interested in frightening them, by attacking the one party leader who criticized a UN vote overwhelmingly one-sided against the Jewish state. Beyond smearing Day, these charges do the fight against anti-Semitism a disservice. For petty partisan purposes, they drain the charge of anti-Semitism of its seriousness, so that when real anti-Semites come along, the charge will seem frivolous. And that is what makes Ernst Zundel and Jim Keegstra truly happy.

With permission of the National Post and Norman Doidge

Dear Fellow Members of the Jewish Community:

I keep hearing and reading ugly untruths about The Alliance and Stockwell Day's attitude to Jews. I cannot tell you where they come from, but they are absolutely inaccurate.

In my 14 years acquaintance with Stock, including campaigning for him door to door in 1986 when he did not know me or know that I was Jewish, there never has been a whiff of anti-Semitism from him. He is a genuine human being who is truly concerned about the welfare of all of the people of Canada.

My friends in the Alliance and its leader are particularly respectful of my adherence to traditional Judaism. This causeless hatred (Sin'at chinam) of the Alliance and Stockwell Day is unwarranted. Many members of the western Jewish community are members of the Alliance. Please consider the Alliance as a legitimate party prepared to govern this country. Please consider Stockwell Day on his merits as a future Prime Minister of Canada, and give no more thought to libelous statements.

He is no more anti-Semitic than I am.

Sincerely, Milton Bogoch

About the writer. Mr. Bogoch is an active member of the Calgary Jewish Community. He is a member of B'nai Brith, co-Chair of the Jewish Community Telethon, Director of the Jewish Community Apartments; and a member of the house committee of the Calgary Jewish Centre. Mr. Bogoch is a Shomer Shabbat member of Congregation House of Jacob - Mitvah Israel, where he has served on the board as treasurer and trustee.

Dear Friends:

As a Holocaust survivor (when I was four, Eichmann did not have enough trains to take my mother and me from the Budapest ghetto to the concentration camps), I'll tell you what Elinor Caplan's and the Liberal party's guilt-by-association accusation of Holocaust denial against Day and the Canadian Alliance reminds me of: Goebels and the Nazi technique of the Big Lie.

It remains to be seen whether the Goebels technique of spreading lies about the Alliance party just before the elections will persuade enough Canadian voters to make their decision on the basis of unjustified emotional smears, or of more factual and rational considerations.

Sincerely, John J. Furedy
Prof. of Psychology, University of Toronto

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Election 2000

Vancouver candidates field questions on UN vote

By MARLANE PRESS
Pacific Correspondent

VANCOUVER — A standing room only crowd packed the Jewish Community Centre's Norman Rothstein Theatre last week for a question and answer session with local candidates.

At least 350 people turned out to listen to 14 candidates from four parties – Liberal, NDP, Progressive Conservative (PC) and Canadian Alliance – representing five Vancouver ridings.

Hosted jointly by the Pacific region of Canadian Jewish Congress, the Vancouver Multicultural Society and SUCCESS, an organization of Vancouver's Chinese community members, candidates were asked six questions about multiculturalism, immigration, human rights, social justice and Canada's responsibility in international affairs.

NDP calls for security, justice in the region

The lead-off question concerned Israel's right to a safe and secure existence within its borders in the Middle East. Candidates were asked if they supported Canada's recent UN voting record and how they would cast future ballots.

Alliance nominee Kerry-Lynne Findlay said Canada has deeply let down Israel. "We haven't helped them in going against them at the UN," she said.

Alliance nominee John Mortimer added that his party would not have supported Resolution 1322 or the past 19 UN votes that have been critical of Israel. "I don't believe Canada has been even-handed and I personally strongly oppose the Liberal position.

"Canada has to act as an honest broker in the peace process and it helps no one in that process to blame Israel and lay no blame on the other side," Mortimer said, prompting a large round of applause from the audience.

Liberal MP Hedy Fry objected to Mortimer's statement that her party voted 19 times against Israel in the UN, adding that a pillar of Canadian policy is the belief that Israel should have safe borders. Fry did not, however, elaborate upon her party's recent vote that outraged thousands of Canadian Jews.

NDP nominee Loretta Woodcock stated that it is essential for Canada to pursue security and justice in the region. "The problem for Canada right now is, where is our participation? Canada has become very weak in foreign affairs. We used to mediate. Look at the Oslo agreement – it was done in little Norway. We could have been involved in this."

However, Woodcock failed to truly answer the question put before her party, and did not mention whether the NDP supported Canada's recent condemnation of Israel.

PC nominee Michael Walsh had perhaps the most forthright response to the question. "It would be inappropriate for Canada to extend that unquestioning support to the actions of any government in Israel," he said.

"The Progressive Conservative party does indeed have a policy and a commitment to participate in the UN. I can tell you that if Joe Clark had been prime minister during this UN resolution, he would have fought for more balanced wording. However, even if the resolution had not been more balanced or better written, [it] still would have been supported by Canada."

A palpably awkward silence followed Walsh's declaration.

In an interview with the CJN following the candidates' forum, Zena Simces, CJC chair, said Walsh's answer came as a bit of a shock. "I think everyone was surprised by that," she said.

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Election 2000

Health care major concern in Don Valley West

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Health care is a major concern for the majority of constituents in Don Valley West, says Liberal incumbent John Godfrey, 57, who has represented the riding since 1993.

Don Valley West is bounded on the north by Highway 401 and on the west by Yonge Street. It jogs across Broadway Avenue and down Bayview to take in Leaside and the Don Valley Parkway. It then moves east to Don Mills Road north of Wynford Drive. The southern boundary is the railway tracks at the south end of Leaside.

Of the 108,000 residents of the riding, 69,000 are voters, the majority of whom speak English.

John Godfrey

"Since the beginning of the campaign, people – especially older people – have expressed their concerns about health care," says Godfrey, who is now chair of the Liberal caucus social policy committee, and chair of the standing committee on children and youth at risk.

"I pointed out however, that the health-care deal the Liberal party structured with the provinces in September, provides for $21 billion in additional funding over the next five years.

"Some of this money is [earmarked] for medical equipment and some for information systems, so the temptation will not be there to increase the salaries of professionals," Godfrey says.

A total of $2.2 billion will go towards early childhood development, which "although not directly related to health, is a way of reducing future health care demands."

While Godfrey would like to see tax cuts and debt reduction, he also wants to see more money go towards health care, the environment, education and affordable housing. "I like the 50-50 formula, with 50 percent going towards debt reduction. The economy will prosper when the debt is reduced."

The logical answer to the question of separate school funding is to fund "all or none. I am, however, in favour of the public school system.

"A historical deal was made at Confederation in which it was agreed to have two school systems and two languages. It is possible to argue that the price we paid to get Confederation, was to have to put up with this anomaly."

He is not in favour of a tax break for people who send their children to private schools.

"It is not the role of the federal government to support private schools. That would undermine public education by encouraging people to leave the public system. I believe in the unity of society."

He was concerned about Canada's support for UN Resolution 1322, but says that there is now a "better line of communication into the prime minister's office.

"It is very important to be perceived on all sides as being even-handed. We cannot be perceived to be having bias one way or the other."

In general, he says, he does not see a trend towards the right in his riding. "There will be some who are right-to-life and in favour of gun control, and others who are angry about certain issues, and they will probably vote Alliance or Conservative. I do not, however, see an upsurge of angry people."

John Wakelin

Michael Murton, 47, the Progressive Conservative candidate, says people in his riding are looking for change. "They are concerned about such an early election, and they have huge concerns about health care – limited equipment and long waits – because they believe there is a crisis in the system."

Social programs are the core of the community, says Murton, and "we have to provide an opportunity for all citizens so they can move forward.

"My worry, though, is that we have to provide them with the tools to proceed," he says. "We need enough to make sure everyone can reach their potential, but [at the same time], we have to pay off the debt over our heads. If we keep that debt over us, our children and their children will be hampered."

Michael Murton

The PCs have a plan to pay off the debt in 25 years, he says.

Murton's wife is a principal at Branksome Hall, a Toronto private school, "so I have a unique perspective on private school funding. We would like to see a tax credit available for parents who do not use the public school system.

"There should be some compensation. We can't see that the tax credit would equal the tuition, but it would create a fairer playing field."

The UN vote, he says, "was deplorable. I'm not sure that the government understood what it was doing. The conflict has been going on for too long to make simplistic decisions.

"I believe the correct stance would have been not to vote. Canada's role has always been the peacemaker, and if we don't act as peacemaker, we will never bring people to the table. We cannot say one side is right or wrong."

John Wakelin, 36, the Alliance Party candidate, says that his constituents are frustrated that the health-care budget was cut before anything else. "Transfer payments to the provinces were cut, and when that is cut, health care is cut."

It is the role of the provinces to provide social programs, he says, and it is the Alliance position to pass a law preventing any government from slashing health dollars. "We may be fiscally conservative, but not when it comes to health care."

By applying 75 percent of the surplus to the debt, he says, it can be eliminated in 50 years. "Some of that surplus will be allocated to social programs."

Wakelin supports his party "100 percent in its policy to fund separate schools. We believe there should be tax accommodation in order to make things easier for parents. It seems reasonable to me."

The UN vote to sanction Israel was "an abomination," Wakelin says. "Israel has made unprecedented concessions in trying to secure peace, and the Canadian government totally misunderstood the manner in which war is being waged in Israel.

"The west should be prepared to stand behind Israel to protect security, and we've done exactly the opposite."

At press time, the New Democratic Party candidate, Ali Naqvi, was unavailable for an interview.

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Election 2000

Liberals expected to retain support in Montreal

By JANICE ARNOLD
Staff Reporter

MONTREAL — Montreal Jews appear ready to continue giving the Liberals their overwhelming support in the Nov. 27 election, even if it is without enthusiasm, in the opinion of most close political observers contacted.

The reasons are varied: habit, lack of comfortable alternatives, strong local Liberal candidates, and diminishing anger over the government's criticism of Israel's handling of the Palestinian uprising.

If the Liberals have anything to be concerned about, it may be an apathy about the election that could translate in not bothering to vote.

"There will be no shift in the traditional support of Montreal Jews for the Liberals," affirmed Côte St. Luc Mayor Robert Libman.

"A good 30 percent of Jewish voters live in Mount Royal [riding] and they will have no trouble voting for Irwin Cotler, even if they may hold their nose or grumble while they do it. Chrétien's apology for the United Nations vote also won a few people back."

Elsewhere, Libman thinks there may be a "small, small dropping off, but it will have no impact on the re-election of the Liberal candidates."

> *'It's time for a change'*

The disaffected, he believes, will not vote at all because he doubts many Jews would vote for the Canadian Alliance.

He will be watching the results in Pierrefonds-Dollard, where Neil Drabkin – who is Jewish and a former Conservative – is running for the Alliance.

"[Liberal incumbent] Bernard Patry has not been very visible, and the riding has a sizeable Jewish population. It will be interesting to see if Drabkin can make any inroads because of anti-Liberal feeling."

(There is also a Jewish Alliance candidate in Lachine-Notre-Dame-de-Grâce, Darrin Etcovitch, 26, who says he voted Reform in 1997. The Jewish population is small in his riding, and the UN vote was not part of his decision to run.)

McGill University professor Morton Weinfeld, a sociologist with expertise in Canadian Jewry, did not hesitate to state that Montreal Jews remain "overwhelmingly Liberal.

"There may be some slippage because of the UN resolution, [and because some Canadians think it is time for a change of the guard... But certainly the Alliance has not made much impression on the Jews of Quebec."

Hampstead Mayor Irving Adessky said Jews admire Cotler's outspoken criticism of his own government as a "principled stand" and will want to endorse him.

"The only question in Mount Royal is how high will his majority be?" (It was 92 per cent in the byelection one year ago.)

In other ridings, "there is still consternation, but I think when people get into the voting booth they will not see much option besides the Liberals," said Adessky.

The only problem the Liberals may have is getting the vote out, Adessky thinks. (The turnout was only 28 per-cent in the 1999 Mount Royal byelection.)

This is due to a general apathy about the election, rather than protest, he said. "I won't be here Nov. 27, so I voted in the advance poll. But what I hear from other people who will be away, is why bother? What does my vote count?

"People are turned off by this election. There's no buzz in the air," Adessky said.

"Jews may be unhappy, but that is not going to translate into a vote for any of the opposition parties, to which there's no strong attachment," said Jack Jedwab, director of the Association for Canadian Studies.

"The Alliance has not made any inroads; the Tories are yesterday's news."

The Liberal incumbents in three ridings with significant Jewish populations are cabinet ministers, he noted, and therefore seen as valuable to have as representatives: Stéphane Dion (Saint Laurent-Cartierville), Martin Cauchon (Outremont), and Lucienne Robillard (Westmount-Ville Marie).

"Even if they are upset over the UN vote, Jews see that the issue is not going to be resolved by voting for another party, and it's not likely they are going to stay away from the polls either."

Carolyn Steinman, who ran for the Conservatives in Mount Royal in 1997, is not so sure Montreal Jews will not send a message to the Chrétien government.

"There's a lot of anger and disillusionment, there could be a backlash. Many of my friends say they really like Irwin [Cotler], but he still represents the Liberals. They don't want to vote for anyone else, so they won't vote."

Their disgruntlement is not only due to the UN vote, but other issues such as taxes, health care and the low dollar, she said.

Ben Shoob says he's the only Jew he knows who will openly state he is voting for the Alliance. Shoob, 62, who lives in Mount Royal, said it has nothing to do with the UN vote.

"Usually I don't vote, but it's time for a change. I'm tired of the arrogance of Chrétien and his cronies. I like the Alliance platform; it's time for a tougher government.

"Stockwell Day is a nice guy. He's fresh, he has new ideas... I want to vote for a party that can form a government. The Conservatives can't."

Besides Cotler, two other Jewish Liberals are seeking re-election in ridings with few Jews: Raymonde Folco (Laval West) and Jacques Saada (Brossard-La Prairie). One of Saada's campaign posters was defaced by graffiti equating the swastika and the Star of David.

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

דער יערלעכער ייִדיש סעמינאַר

פֿון לילי (לאה) קומנער

יעדעס יאָר, בײַם סוף פֿון זומער, אַרבעט אײַך די „בני ברית קאַנאַדאַ" אַ סעמינאַר פֿון ייִדיש, דורכן „אינסטיטוט פֿאַר דשודאַזם", וואָס קומט פֿאַר אין קעמפּ „דשאַרדזש" אין דער פֿראָוינץ פֿון אָנטאַריאָ. דער היינטיקן יאָר האָט „דער קאַמיטעט פֿאַר ייִדיש" געפֿיינערט 1000 יאָר ייִדיש.

פֿראָפּ' אַדאַם פּידסטאָנבורג האָט אָנגעפֿידט מיט דעם סעמינאַר אַן גאָהאַלטן דרײַ וויכטיקע לעקציעס אויף דער הײַפּט־טעמע „פֿון זשאַרגאָן ביז דער שפּראַך פֿון קלאַסיקערס". ער האָט רעפֿערידט וועגן דער גע־שיכטע פֿון ייִדיש אין די אָנטוויקלונג פֿון דער שפּראַך אין ליטעראַטור. צוליב דעם, וואָס אַ צאָל פֿון די אָנ־טיילנעמערס האָבן נישט געקענט קיין ייִדיש, אָדער בלויז אַ ביסל, זײַנען די לעקציעס גאָהאַלטן געווארן אין דער ענגלישער שפּראַך.

די שטימונג איז געווען זייער אַ פֿריילעכע אַן היימישע. אויסער דעם גאָשמאַקן עסן, האָבן זיך די מאָל־צײַטן אויסגעצייכנט מיט אַ פֿריען צוגאַנג פֿון די אָנ־טיילנעמערס. מענטשן, וואָס זײַנען געווײַלעך פֿאָסיוע צוהערערס, האָבן אָנטיילּ גענומען אין די שמועסן. מען האָט געבעטן דערלויבעניש זיך אַוועקצושטעלן אין מיטן זאָל אַן אָרויסזאָגן פֿרײַ, אָן זשעניר זיך, וואָס עס איז געווען בײַ איינעם אויפֿן גאַנג. אין ייִדיש אַן ענגליש האָבן זיי דערצײַלט הומאָריסטישע אַנעקדאָטן, גאַנצע ווינץ, פֿאָרגעלייענט ייִדישע פּאָעזיע אַן אַנדערע זאַכן.

מוצאי שבת ביינאַכט האָט אונדז פֿאָרווײַלט די באַ־קאַנטע סאַאַנטידטע **לענקא ליכטענשטיין** מיט ייִדי־שע לידער אַן מחיק, אַן דער שלום האָט מיטגעהאָלפֿן. מיט איין וואָרט: עס איז געווען אַ סוף־וואָך, וואָס האָט געגעבן דערנערונג דער נשמה אַן דעם אינטעלעקט.

איך האָב אַמאָל געלייענט, אַז חיים הזז, אַ ייִדישר רעדנדיקער העברעישער שרייבער, האָט קריטיקירט, אַז מען האָט „פֿאָרזיסט די ייִדישע שפּראַך" (המתיקו את השפה). איך האָלט, אַז די פֿאָרזיסונג איז דווקא אַ גרויסע מעלה, וואָס דערנענטערט ייִדן. ווען איך ווײַל אויסדריקן וואָרעמע געפֿילן אַדער ווונטשן פֿון טיפֿן הארצן, מוז איך עס זאָגן אין ייִדיש. ייִדישע אויסדרוקן פֿון צרות אַן פֿריידן פֿון גלות־לעבן קענען נישט האָבן דעם זעלבן טעם אין איבערזעצונג.

טראָץ דעם, וואָס די השפּלה האָט פֿאַרמאָכט ייִדיש, ווי אַן אומלעגאַלער זשאַרגאָן, אַדער די שפּראַך פֿון גלות־לאַנד אַן געפֿרידיקט צו נצח עבֿרית, האָט דאָך עבֿרית נישט פֿאַרנומען דעם פּלאַץ פֿון ייִדיש. די מוזיק אידיאָפּינשע ייִדן זינגען אַנגעגאַנגען מיט דער שפּראַך, זיך אויסגעלעבט אין איר, די אַנטוויקלט אַן געשאַפֿן אַ וויכטיקע ייִדישע ליטעראַטור. עס האָבן זיך באַוויזן טא־לאַנטידטע ייִדיש־שרייבערס, ווי די קלאַסיקערס מע־נדלע, י. ל. פֿרץ, שלום־עליכם אַן אַנדערע, וואָס האָבן באַרייכערט אונדזער שפּראַך, ליטעראַטור אַן קולטור. די פֿרעסע, טעאַטער, וועלטלעכע בילדונג, לערער דערציונג האָבן גאָהאַלפֿן פֿאָרויוויזן די ייִדישע שפּראַך אַן אויסצוגעבן אַ כוואַליע פֿון נייע שרייבערס, וואָס האָבן זיך אויסגעצייכנט אויף אַ סך געביטן.

די ייִדישע שפּראַך האָט אויך געמאַכט אַ ווידקונג אויפֿן טאַראַנטער ייִדנטום. הערגדיק זיידע־באָבע אַדער טאַטע־מאַמע רעדן ייִדיש האָט אַריינגעברענגט אַ דער־נעטערונג צו דער שפּראַך. האָט טאַקע אַ גרופּע ייִדיש ליטהאָבערס אין טאָראָנטאָ געשאַפֿן אַ קורס מיטן נאָמען „קוריַיד פֿון ייִדיש", וואָס ציילט איצט אַרום 250 מיט־גלידער. מען לערנט די שפּראַך. מען פֿאַרבעט רעדנערס אויף לעקציעס אַן מען אָרדנט איין פֿאָרווילונגען אין ייִדיש. די גרופּע איז זייער אַקטיוו אַן העלפֿט אָנהאַלטן די ייִדישע שפּראַך אַן קולטור. ישר כּחם!

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What's New

By Miriam Herman

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Sunday, Nov. 26

WEIZMANN MEETING

Canadian Society for the Weizmann Institute of Science national annual meeting with keynote speaker, Weizmann **Prof. Sergei Yakovenko**, currently in Toronto on an exchange with the University of Toronto, speaking on Mathematics Beyond Computer Capacity – Points That Are Hard To Count. Also acknowledgement of current president **Sharon Zuckerman** and installation of new president **Brian J. Steck**. 10 a.m., Sutton Place Hotel. 733-9220.

YIDDISHLAND CAFÉ

Yiddishland Café evening, Raisins and Almonds and Other Goodies: Goldfaden, Manger, Broderson, with The Toronto Jewish Folk Choir, conductor **Esther Ghan Firestone**; accompanist **Lina Zemelman**; narrator **David Abromowitz**; soloists **Marina Shemesh, John Botten, Miriam Eskin, Nina Shapilsky**. 7:30 p.m., Workmen's Circle, 471 Lawrence Ave. W.

INVESTMENT FRAUD

Beth Tzedec Men's Club Breakfast topic, Avoiding Investment Fraud with **Steven Kelman**, author of *Mutual Fund Strategies 5761*. Breakfast 9:30 a.m., lecture 10 a.m.

BIRTH CELEBRATIONS

Oraynu Congregation for Humanistic Judaism lecture and discussion on Egalitarian Birth Celebrations, including the topic Should We Circumcise? led by **Dr. Jerald Bain** and **Karen Levy Madrikha**. 10 a.m., St. Andrews Junior High School, staff room, 131 Fenn Ave. RSVP 385-3910.

DISPUTE AND DIALOGUE

Film night and discussion at the Kolel Café, 7:30 p.m. For all: Two films from the Toronto Jewish Film Festival; or for YUJJIES (20s-40s): Are We Really That Different? You, Me, The Black Hat and God, **Rabbi Aaron Flanzraich**. Followed by café with **Marlowe Stone.** 485-7007.

POSITIVE PARENTING

The Yetta Nashman Jewish Family Institute memorial lecture in her honour, Positive Parenting with **Rebbitzen Faige Twerski**, 8 p.m., the Village Shul, 1072 Eglinton Ave. W. 785-1107.

YIDDISH FILM

Yiddish film series at Beth Tikvah Synagogue features *A Brivele Der Mamen* (English subtitles), 7 p.m. For more details and future showings, 221-3433.

A JEWISH ANTI-SEMITE

Rabbi Michael Skobac, Jews for Judaism, speaks on I Was a Jewish Anti-Semite: Autobiographical Confessions, 8 p.m. Shaarei Shomayim Congregation. Presented by Entertainment and Cultural Connection and the Brotherhood.

WINGATE BRANCH

General Wingate Branch, Royal Canadian Legion, meets, 9:15 a.m., Zionist Centre, 788 Marlee Ave.

SINGLES BRUNCH

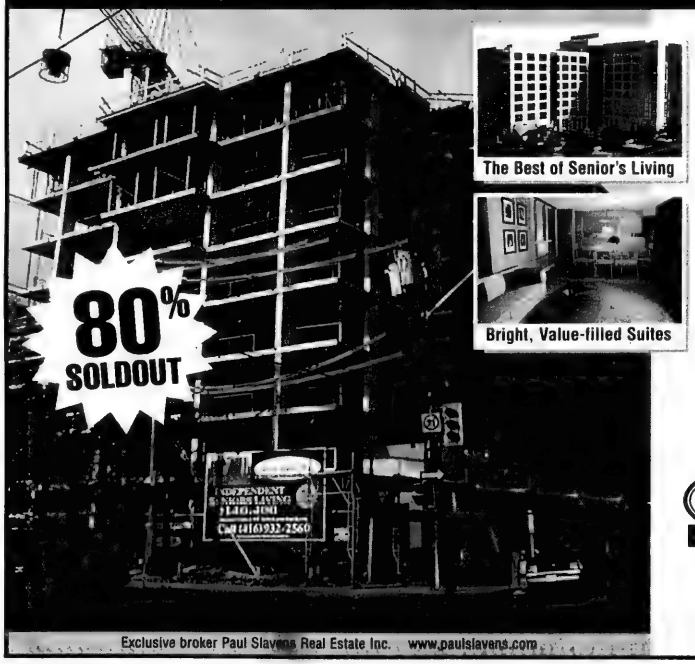
Dynamic Singles of Adath Israel and Intersynagogue Singles present A Tribute Show to the World's Greatest Singers with musician **Alan Gaensbauer** and vocalist **Brian Roman** at brunch for singles 35 or better, 11:30 a.m. at the synagogue. $10 if paid by noon Friday, Nov. 24, or $15 at door. 635-5340.

WALKING TOUR

Downtown walking tour sponsored by MOSAIC – Harbourfront, financial district, parks, underground path system. Meet at noon at main entrance to Union Station at old green clock tower. 280-6407.

Continued on page 29

The Excitement has hit the Roof



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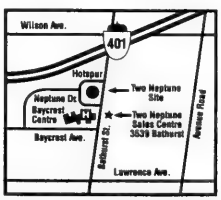

What's New

Continued from page 28

GRAND SOCIETY
A group for grandparents/seniors seeking access to their grandchildren. **Prof. Ben Schlesinger** speaks on Sandwich Generation, as well as Grandparents' Issues. 1-4 p.m., North Toronto Memorial Community Centre, 200 Eglinton Ave. W.

Monday, Nov. 27

THE BOOK OF JONAH
The Book of Jonah – more than a fish tale. **Arthur Benjamin** 8 p.m. at Temple Har Zion. **Paulette Volgyesi** 222-7033 or 905-889-2252.

BETH TIKVAH SERIES
Adult education lecture series continues with Papua New Guinea and the Book of Exodus. Presenter **Herb Freedman**. 8 p.m.

CRIMES & MISDEMEANORS
Heather Kassel reviews the **Woody Allen** film *Crimes and Misdemeanors* 7:30 p.m. at Beth Tzedec Congregation. This is a review of the movie only. See the movie prior to the lecture. 781-3511.

Tuesday, Nov. 28

KIDDUSH HASHEM
Community-wide lecture by **Nathan Lewin**, U.S. constitutional lawyer and lecturer at Columbia Law School, on The Observant Jew in Secular Court, a continuation of the community's focus on kiddush and chillul HaShem, under the auspices of Toronto Torah Ethics Project. Hosted by Beth Jacob V'Anshe Drildz (BeYAD) Congregation. **Ilana** 633-5770.

CHESED — KINDNESS
Chesed – Kindness – An Inherent Trait of the Jewish People with **Susan Jackson** of UJA FEDERATION of Greater Toronto, 8 p.m. Aish HaTorah 949 Clark Ave. W. Reception and musical interlude with **Raize Benguigui**. Hosted by **Judy Green**. Register 905-764-1818.

JEWISH HEALING
Toronto Jewish Healing Project study, Six Prayers, Six Rabbis, **Rabbi Yael Splansky** speaks on The Prayers of Our Mothers – Tchines for Healing, 7:30 p.m., Beth Sholom Synagogue. **Etta** 944-3359.

RABBI STERN LECTURE
Rabbi Moshe Stern lecture series continues with What Are Our Responsibilities to the Elderly? 8 p.m. Shaarei Tefillah Congregation.

BOOK REVIEW
Michael Cunningham's book, *The Hours*, reviewed by **Heather Kassel** 8 p.m. at Adath Israel Synagogue. Sponsored by the Sisterhood.

Wednesday, Nov. 29

ISRAEL UPDATE
An update on the current situation in Israel with **Capt. Eli Glickman,** Israel's naval attaché in Washington, D.C., 8 p.m., Beth Tikvah Synagogue. 221-3433. Sponsored by the Association for the Welfare of Soldiers in Israel and Beth Tikvah adult education.

JEWISH GENEALOGY
Jewish Genealogical Society of Canada (Toronto) meeting. Past president **Henry Wellisch** speaks on The Establishment of Jewish Names in Central Europe. 8 p.m., Shaarei Shomayim Synagogue.

LUNCH & BOOK REVIEW
LAF (Lively After Fifty), Jewish Women International, 12:30 p.m. lunch followed by a review of *Turbulent Souls* by **Stephen Dubner** at Moonlight Ballroom, 3125 Bayview Ave. By pre-paid reservation only. **Helen Davis** 221-5855.

FORESTS & VILLAGES
A slide presentation by **Florence Lightman** on Ontario Forests and Villages, run by Seniors for Nature. 2 p.m., Forest Hill Place Retirement Residence, 645 Castlefield Ave. 785-1511, ext. 32.

Thursday, Nov. 30

RELIGION AND POLITICS
The Jewish Studies Program, faculty of arts and sciences, University of Toronto, presents **Noam J. Zohar** of Bar-Ilan University speaking on Religious Authority in Politics: Israel and the Jewish Tradition, 8 p.m. University College, Room 179, 15 King's College Circle. 978-8118.

MONTESSORI DAY SCHOOL
Open house/lecture at Montessori Jewish Day School, 7 p.m., 585 Cranbrooke Ave. **Amelle Esquenazi** and **Rachel Sampson**, directors of Montessori Jewish Day School in Mexico City, present a video and lecture on Learning and Living in a Montessori Jewish Community. 784-5071.

MULTIFAITH DEBATE
Do We Still Need God? **Rabbi John Moscowitz** participates in a multifaith debate moderated by CBC Radio's **Andy Barrie**, 7 p.m., Westin Harbour Castle Hotel. Humanist Association of Toronto 966-1361.

OPEN HOUSE
Downtown Jewish Day School open house 7:30 p.m., at Bloor Jewish Community Centre, 750 Spadina Ave.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

And What Else Is New

SHTETL MOVIE NIGHT
Tevye the Dairyman, starring Yiddish actor and director **Maurice Schwartz** at Beth Tzedec Congregation, Saturday, Dec. 2, 8 p.m. Movie is based on the same **Sholom Aleichem** story as *Fiddler on the Roof.* Following the film, **Rabbi Aubrey Glazer** discusses the difference between the 1930 and the 1970 Tevye. Reserve. **Marlene** 781-3514, ext. 34.

CHANUKAH PARTY
Aid to Disabled Veterans of Israel (Canada) Beit Halochem Canada Chanukah Party, Sunday, Dec. 3, 7 p.m. at Shorashim Night Club, 398 Steeles Ave. W. Food, dancing, live auction, door prizes. $36 in advance, $40 at door. Call 787-8950 to reserve.

AT THE KOFFLER
Troubled Beds, a survey of photographs structured around Montreal artist **Sorel Cohen's** use of the bed, on view through Dec. 22 at the Koffler Gallery at the Bathurst Jewish Community Centre.

BIBLE STUDY
Beit Rayim Synagogue lecture series, Interactive Bible Study with **Channa Sargon**, Thursdays, Nov. 23, Dec. 7 and 14, at 7:30 p.m. at 9711 Bayview Ave.Information/registration, 905-770-7639, ext. 31.

ONE FAMILY: TWO HOMES
One Family: Two Homes, a program for parents and children experiencing separation or divorce runs 3 Thursdays beginning Nov. 30. **Debbie** at Jewish Family & Child Service. 638-7800, ext. 212.

CLASSICS OF KABBALAH
Explore the classics of Kabbalah, study Nefesh Hachaim with **Rabbi David Ginsburg** Thursdays at 8:30 p.m. at Ohr Somayach, 613 Clark Ave. W. 905-886-5730.

NCSY CONCERT
An Evening of Musical Achdus, Monday, Dec. 4, 7:30 p.m., Roy Thomson Hall. For tickets 905-761-6279, ext. 21.

FOR SENIORS

Association of Jewish Seniors general meeting, Thursday, Nov. 23, 9:30 a.m., Shaarei Shomayim Synagogue. Topic: In Our Good Health. Speaker: **Dr. McCutcheon**, Sunnybrook and Women College Hospital. **Goldie Leibman** 635-2860.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Nov. 23, sing-along; Nov. 30, Israeli movie. **Menachem Wallach** 905-731-7748 or **Maka Colla** 630-5771.

LZA Seniors Club has rooms available for 4, 6 and 8 weeks stay in Miami. Register now! **Libby** 782-2059 or **Stanley** 905-669-1347. Ladies Folk Dancing classes Thursdays 1:30 p.m. and Cultural Discussion Group Tuesdays 10 a.m. at Borochov Cultural Centre, 272 Codsell Ave. 630-9444.

Earl Bales Seniors' Club: Dixie Mall, Nov. 29; Shuffle off to Buffalo, Dec. 13; New Year's Eve dinner and dance Dec. 31; Membership open for 2001; dances Nov. 26, Dec. 10; Casino Rama Dec. 5, 20. 395-7881.

Young at Heart Seniors trip to glatt kosher Saxony Hotel for winter vacation, 2 weeks, 1 month or more with food or efficiency, double or single occupancy. For price and more information **Helen** 635-6343.

BERNARD BETEL CENTRE
Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112,

Fun With Yiddish. Lovers of Yiddish exchange anecdotes, stories and jokes in Yiddish and "Yinglish," Thursday, Nov. 30, 1 p.m.

Osteoporosis Support Group meets Tuesday, Nov. 28, 1:15-2:30 p.m. **Filomena Versacea,** dietitian, gives update on Nutritional Therapy in Osteoporosis Management.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Nov. 28, lunch out; Dec. 5, movie; **Anna** ext. 110.

Movie, *Gentleman's Agreement* Sunday, Nov. 26, 2:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

At Books & Bagels, Sunday, Nov. 26, 11 a.m., **Sylvia Maultash Warsh** reads from her first novel *To Die in Spring*, a murder mystery that goes back to World War II Poland.

Seniors Calendar: Thursday, Nov. 30, 2 p.m., **Dr. Allen Ginsburg**, The Podia Try. Seniors co-ordinator **Arlene Smith**.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 636-1880.

Learning Experience fund-raiser, Tuesday, Jan. 30, 1 p.m. at Leah Posluns Theatre. Psychic **Richard Ravenhawke** lectures on the ever-growing popularity of psychic reading, even used by the police force to solve murders. Following the lecture, 4 psychics will be in the lobby to do private mini readings. Proceeds to BJCC. **Janet** ext. 259.

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For information, please contact: Carly Steinman, CCRJ Social Action Coordinator
(905) 709-2275, 1-(800) 560-8242 socialaction@idirect.ca
or Rabbi Irwin Zaplowitz, Temple Anshe Sholom
(905) 528-0121 rabbiz@mcmaster.ca
Admission: Free. Donations to Rabbis for Human Rights are welcome.

Election 2000

Eggleton the incumbent in York Centre

By PAUL LUNGEN
Staff Reporter

TORONTO — The last time Canadians voted in a federal election, Art Eggleton won York Centre by a commanding margin. The former Toronto mayor, who serves as minister of defence in Jean Chrétien's cabinet, captured 72 percent of the vote, 24,000 more than the nearest challenger.

That was in June 1997, and while his opponents know it will be tough to unseat Eggleton, they believe the Liberals are vulnerable on a number of fronts.

Mark Tweyman, the 19-year-old Tory candidate, is trumpeting the cause of debt reduction on the one hand and Canada's UN vote on a resolution that blamed Israel for the current round of Mideast hostilities, on the other.

Jeffrey Dorfman, 38, the Canadian Alliance candidate, is attacking the Liberals' fiscal and free-spending policies, but like his leader, Stockwell Day, he's making a point of stressing the Alliance's promise of tax support for religious schools as well as the party's strong stand against Canada's UN vote.

The CJN was unable to contact Maurice Coulter, the candidate for the New Democratic Party. Others running include Christopher Black of the Communist party of Canada and Constantine Kritsonis of the Green party.

With a population of more than 107,000, York Centre is home to sizeable Jewish and Italian populations (each estimated at 40 percent of the riding). The riding's southern boundary is Highway 401 and it stretches from the Don River in the east to Jane Street in the west, and as far north as Steeles around Bathurst Street.

Eggleton conceded he has heard voters' complaints about the government's UN vote, but he stresses he is a strong supporter of Israel who has visited the country several times.

As minister of international trade, he signed and facilitated the free trade agreement with the Jewish state, a move that has multiplied trade and investment between the countries, he said.

More recently, he has raised the Jewish community's concerns about the UN vote with the prime minister.

"I am concerned when my community is concerned, and I let that be known in no uncertain terms," he said.

Eggleton said the prime minister is now involved in a greater way in reviewing resolutions that will come before the United Nations.

The prime minister has taken other steps to address the concerns of the Jewish community, Eggleton continued. Chrétien "made representations" to the Lebanese government about three Israeli soldiers kidnapped by Hezbollah, and he has met with Jewish leaders and opened a direct channel to make sure their views are heard.

"The bottom line is that a repeat of that Security Council resolution is simply not going to happen," he said.

Art Eggleton

Dorfman, the Alliance candidate, said many voters have expressed disillusionment with Canada's UN vote. Canada has voted against Israel on many occasions, he said, "and on that basis I'm finding a lot of support for the Canadian Alliance and for myself in the riding."

Tweyman, a student at York University, suggested Canada's UN vote "condemned a country for trying to defend itself."

Eggleton "should have condemned Canada's vote… I'm completely appalled that he did not do that… [Eggleton] has lost the trust of the Jewish people," he said.

Dorfman, who works in the financial services industry, said the electorate is intrigued by the Alliance's promotion of a tax credit scheme for parents who send their children to religious schools.

"I'm taking this issue and running with it."

Jeffrey Dorfman

Dorfman, who sends his children to Eitz Chaim, an Orthodox day school, blasted the government for sending $120 million per year to the Palestinian Authority, "but not being willing to spend that money on independent day schools. There is something wrong with our priorities."

Eggleton said the federal government has asked the province of Ontario to honour a UN human rights finding that called the current funding practice discriminatory.

Tweyman said he opposes public funding for religious schools. "The idea really gets to me. I can't see it in a multicultural society."

Dorfman, who does not campaign on Shabbat, said he must overcome a perception among Jewish voters that the Alliance is tinged by prejudice.

"Until I clear up the issue of racism, Jewish people are reticent to vote for the Alliance. When I clear it up, people are stepping up and making a difference to my campaign."

Dorfman said he has spoken with Alliance leader Stockwell Day about media reports that the school he administered in the 1980s included in its curriculum a statement that Jews were children of the devil. That was never taught when Day was at the school, he said, adding Day "treats everybody as an individual and as an equal."

Eggleton said the Liberals and the Alliance offer different visions of Canada. "I hope they will look at the broader issue… It's in their interests to have a strong voice at the cabinet table."

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Jewish Health Alliance: social & prof. network for healthcare providers. Talk on Jewish Meditation. Light refreshments. Dec. 4, 7:15 pm. 260 Heath St. W. $10 RSVP 416-398-5310.

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Election 2000

Health care dominates in St. Paul's riding

By LEILA SPEISMAN
Staff Reporter

TORONTO — Health care has emerged as a big concern in Toronto's St. Paul's riding, according to candidates for the major parties.

Carolyn Bennett

Liberal incumbent Carolyn Bennett, a physician, found this to be "a huge worry in terms of the future" for people in the riding.

"I have worked to develop national standards for health care, as well as fairer tax treatment for people with disabilities," she told *The CJN*.

Bennett was first elected to the House of Commons in 1997. A member of the standing committee on justice and human rights and the chair of the sub-committee on status of persons with disabilities, most recently she has been chair of the Liberal Women's Caucus and of the Canada-Israel Parliamentary Friendship Group.

Theo Caldwell

"I have an amazing relationship with the Jewish community," she said. She was one of the three caucus members to question Canada's support of the Security Council's motion condemning Israel for the recent violence.

The Chrétien government is re-committed to a balanced approach towards the Middle East, she said.

She said that while she agrees with the United Nations decision that government funding for only Catholic schools is unfair, she is "not sure just what the answer is."

Barry Cline

Canadian Alliance candidate Theo Caldwell, an investment adviser and financial planner, said that he believes in the party's commitment to reducing government waste and lowering taxes.

On the other hand, he said, the Alliance is "the only party to commit to immediately restore $18.7 billion to the health care system," which, he added, has been "gutted" by the Liberal party.

Caldwell agrees with Stockwell Day that "it is not right that only one religion has its education system funded."

Caldwell said that there should be tax incentives for those who choose to send their children to independent schools.

Canada is not "the friend we should be" to Israel, Caldwell went on. He called the Security Council vote to condemn Israel "shameful – a disgrace."

Canada, as a temporary member of the Security Council, "should lobby for fair treatment of Israel by the international community."

Guy Hunter

Progressive Conservative candidate Barry Cline, called the Liberal government "an arrogant government led by an arrogant prime minister."

As for health care, Cline said that the PC party has promised that if elected, "within one week, all the money taken from health-care transfer funds would be restored."

While Cline declined to comment on funding for independent schools, saying it is solely a provincial matter, he noted that the PC party has promised to give financial and tax assistance to those in post-secondary educational institutions.

As a Jew, Cline said, "I stand with the community" in its condemnation of the Security Council resolution vote.

He considers that he is not alone in this philosophy, since the party, including Joe Clark, is a strong supporter of the Jewish state.

Civil litigation lawyer Guy Hunter is running for the NDP. He believes that the United Nations should focus on "what it does best, like health matters," rather than on what is going on in the Middle East.

The federal budget surplus, for instance, he said, should be used to help the world's poor, rather than on peacekeeping.

Don Roebuck

The recent federal tax cuts, he says, are "imprudent." The Liberal government "has balanced the budget by cutting transfer payments for education and health care."

Hunter is opposed to independent schools, saying "I would rather see the Jewish tradition of enthusiasm for education infused into the public system."

The Green Party candidate in St. Paul's, Don Roebuck, is especially concerned about the environmental impact of the economy on the planet and on future generations.

While the Green Party has no position on the Middle East, Roebuck, who is Jewish, said that he considers the resolution to be one-sided, and served only to encourage violence.

The party believes in equal funding for all religious schools, he said.

Antonio Maristanes is also running in St. Paul's. as an independent.

Liberal victory likely

By JACK JEDWAB
Special to The CJN

On Nov. 27, Canadians will head to the polls and in all likelihood re-elect the Liberals under Jean Chrétien to a majority government.

Opinion

The way things currently stand, the results will be very similar to those of the general elections of 1997, an indication that many of the same tendencies that culminated in the previous distribution of seats are still very much with us today.

The one important exception to the previous pattern may be the continued erosion of the New Democratic Party (NDP) and the federal Conservatives, leaving the other three parties to consolidate their respective strongholds – the Canadian Alliance in Western Canada, the Liberal party of Canada concentrated east of the province of Manitoba, and the Bloc Québécois again capturing the majority of Quebec seats.

As the voters of Ontario stand behind the winning party, they will also have significant representation in the cabinet. On the other hand, much of the Western Canadian and Quebec electorates will fight for the official opposition roles that they have each had the opportunity to assume.

Of course, both the NDP and the Alliance parties hope that the Liberals are reduced to a minority government, in which case, their respective denials notwithstanding, a Day-Duceppe strategic entente would by no means be out of the question.

What some might conceive of as an unholy alliance is a reality of the continued polarization of politics along regional lines.

The Jewish community of Canada is affected by this polarization in that the candidates whom it elects to the government tend to be from Ontario, and to a lesser extent, Quebec.

Therefore, communal lobbying efforts are very much dependent on the political and demographic weight of the Jewish communities.

Political sensitivities to the concerns of Canadian Jewry have just been tested with the Liberal government's condemnatory vote on Israel. Perhaps the precursor to all this was the uncertainty that Chrétien displayed on his trip to the Middle East as he was torn between advisors more sympathetic to the Palestians and others more sympathetic to the Israelis.

The prime minister, who only a couple of years ago visited the concentration camps in Poland, is widely regarded as a friend of Canadian Jewry. Yet the 30-year-plus veteran of Canadian politics is being torn in different directions both within his party ranks and amongst the electorate.

In the aftermath of the UN vote, a number of Canadian Jews seemed ready to issue a protest vote. While publicly condemning the move, community leaders were also torn by the desire of a number of Canadian Jews to

Continued on page 48

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Election 2000

'We're here for you...'

CJN: *Even before the United Nations vote [on Resolution 1322, condemning Israel], you made a concerted effort to reach out to our community. Why?*

Day: Actually, I've made a concerted effort to reach out to all Canadians. In the Jewish community, there are issues that are important to the Canadian Alliance, certainly important to me. It's a natural progression, of coming along the side of various groups and saying, "We're here for you and we care about your issues."

CJN: *Our readers may have concerns about the Canadian Alliance and about you personally... the association with intolerance, its position on the political spectrum, your personal background. What can you say that will allay those concerns?*

Day: ...That is a rear-view issue. The Canadian Alliance is the most ethnically diverse caucus in the House of Commons. You just have to sit there during Question Period and look down and see that. And our political opponents have tried a number of what we call tactics of tainting to try and throw people off our agenda. Politically, it has failed. Our candidates, as we have seen in the field, [have a] very significant ethnic diversity, so much so, that it's hardly even an issue. We are beyond tokenism. We are significantly embraced by ethnic groups without exception across the country, and it's because they perceive the Canadian Alliance's position, and my position, as one of openness and embracing all people and one of wanting to represent all people.

CJN: *Our readers may have trouble warming to the Canadian Alliance because it has been so publicly endorsed by people like Doug Christie [lawyer to neo-Nazis and Holocaust deniers]. What is your response?*

Day: I think people need to recognize the attempts, the lengths, some will go to to try and taint another political party, especially when that party is growing in popularity. For anybody to say that because someone asked – and I don't know this – but someone asked Doug Christie which party he was going to vote for federally; to suggest that has anything to do with our policy would be as bizarre as suggesting that the Liberal candidate in Calgary, who has been exposed as a [one-time] Communist in Afghanistan, that that would mean Jean Chrétien is supporting Communist affiliations in Afghanistan. It would be ridiculous to assume that. Some in the media love to take tiny, I would even say even minuscule statements and blow them up to be things they are not. I hope most people will see through that.

CJN: *Three or four months ago, there was a very long article in [Toronto's]* NOW *magazine [which examined Day's Christian fundamentalist roots in Alberta and alleged he had connections with figures on the extreme right]. Would you, on the record, publicly dissociate yourself from any philosophy or beliefs propounded by people like [Ernst] Zundel or [Jim] Keegstra?*

Day: I have done it many times and I will continue to do that. And I would suggest a couple of things when you talk about *NOW* magazine. First of all, people need to consider the source. In politics, when people see another party growing in popularity, those who are concerned at the loss of power will do almost anything to try and change that. To me, it's been personally very heartbreaking to see this absolutely unfactual, untruthful attempt. I think the fact that I have large support in the Jewish community shows that most people see it as false. They know, and I have stated clearly and I continue to say it, that I would never have anything to do with either the historical or personal perspectives of people like Jim Keegstra or Zundel. Never, in any way, shape or form. And when I say hurtful, [it's] because of the fact that I have lifelong relationships that are very meaningful to me with Jewish people. To me, this is one of the worst attempts. It's like asking the question, "Do you abuse your wife?" Once the question's been asked, then it continues to be out there.

So unfortunately, I will continue to go on the record and say this. But of course, that works, again, for those who are trying to taint me. Because then they say, "There! You see? It's come up again." I have absolutely denounced anything to do with those suggestions, in any way, shape or form.

CJN: *The NOW article made a big deal of the fact that you took your car to Keegstra's garage and said that you made a point of being the first after Keegstra's trial to be at the garage. Is that true?*

Day: Absolutely ridiculous. These are types of things that continue to bother me. I haven't followed the legal action closely, but representatives of our party have talked to *NOW* magazine about the legal ramifications they may face if they continue this ridiculous and unsubstantiated tainting process.

CJN: *We've read that the organized Arab community is irritated at you for your vociferous support of Israel and categorical condemnation of the government's voting record at the UN. Do you have plans to meet with them?*

Day: I've spoken to a number of leaders in that community and made it very clear that the Canadian Alliance and myself personally, do things based on principle, especially issues like this. Yes, I knew very clearly that my statement on UN Resolution 1322 would cause some concerns. [But] I did those things and said those things because they were the right things to do. There are times, if you're going to be in leadership, that you have to make hard decisions based on what is right, not based on what is politically expedient. I have asked those particular leaders to consider what I said. I was not denouncing them. I was saying very clearly that this resolution was unbalanced, unfair, and should not have been passed.

I think we've seen from the prime minister's reaction since then [that] he's realized it shouldn't have been done. Under pressure, he's tried to cover both sides. I continue to make it clear that the Canadian Alliance is here to promote a strong and healthy country, and work with all our citizens. But when we see something we think is offside or unfair, I'm going to speak out. I realize that among some people, it may cost us from time to time in terms of support. I think most citizens though, have a sense of fairness and I'll have to trust them. With that sense of fairness, they'll see that I did something based on principle, not attack one group...

CJN: *What is your party's position on the government's Clarity Act [which seeks to impose conditions on a possible unilateral declaration of independence by Quebec]?*

Day: We support the act itself. If there's going to be as profound a question as a referendum on the country dissolving, then the question needs to be clear. So I supported that. There were a number of issues that were not clear, however. The percentage of the vote that would be acceptable, who would negotiate – that hasn't been made clear. The question has to be clear. The ramifications of the vote, who's involved, what kind of negotiations, are also important. I support an international standard of 50 percent plus one. When we accepted Newfoundland into Confederation, they barely scraped 50 percent of the vote, and we said that was acceptable. The last referendum was barely 50 percent, and we said that was acceptable. So that's the international standard. But our constitutional position toward Quebec says the whole Clarity Act is plan B. But plan A is constitutional peace [through] recognizing the constitutional jurisdiction between federal and provincial areas of authority. And when I talk about that in Quebec, there's a great deal of support for our position, [for]

Continued on page 33

Election 2000

'I've always defended Israel'

CJN: *Immigration minister Elinor Caplan has unleashed an attack on the Canadian Alliance [in which she said the party's supporters are "Holocaust deniers, prominent bigots and racists."] Do you think this is a sentiment prevalent among other Liberals?*

Chrétien: She spoke for herself. She's very emotional about these problems. And she referred to people who are quite well-known for their views, who used to be members of the Reform-Alliance group. You have to live with the political climate in which we are at this time. I asked everybody to cool down. They are shooting at me from all sides on a daily basis. So Madame Caplan replied very strongly.

CJN: *You called on all parties to tone down the rhetoric. But at the same time, you said far-right extremists are supporting the Alliance. Can you explain?*

Chrétien: These people, Mr. [Doug] Christie and Mr. [Jim] Keegstra, are well known in Canada. They are not asking the people to vote for me. This I know. But apparently they are not members of the Alliance anymore. It's better, but the reality is…I've known Christie for a long time, and he's certainly not a friend of mine.

CJN: *Stockwell Day said it's not fair to introduce personal religious beliefs and convictions into the campaign. Do you agree?*

Chrétien: I've always been very careful on these things, but you have to live somewhat with what [Day] said in the past. It's not me who introduced that. It was the CBC. It was a program on CBC. It was not done by the Liberals party. [The program on CBC's *Magazine*] was about [Day's] views and seems to have well-documented them. I'm not too pre-occupied. Everybody knows I'm a Roman Catholic but I'm very careful…The separation of church and state, I feel very strongly about that. I voted, for example, in the House of Commons on abortion, to permit free choices for women, despite the fact my religion does not want me to do that. But I say that I cannot impose my morality on others if I don't want others to impose their morality on me.

This is part of the political debate. It's legitimate to talk about some issues of that nature. But I'm asking everybody to talk about programs. I've been the victim of more personal attacks than [in] any other previous federal election. But I know why. They know they cannot attack the performance of the government.

CJN: *Many people in our community say your recent statement to the Jewish leadership on Canada's vote at the UN was insincere and an attempt to help Liberal [candidates] in Toronto who might be in trouble. What is your response?*

Chrétien: My views are very well known over a very long period of time. I've always defended an independent Israel with secure borders, and…supported the presence of Canadian troops in the Sinai and Golan Heights and so on. Even a few weeks ago, Prime Minister [Ehud] Barak was asking me to make phone calls. The majority of people in Israel and the majority of the people in Palestine want to have peace. So I called the president of Syria, President [Hosni] Mubarak of Egypt, the crown prince of Saudi Arabia and I called Chairman [Yasser] Arafat too to urge them to support and put pressure [on] the process of peace. But people know me for many, many years. My views [have been] known for a long, long time.

CJN: *Mr. Day has made inroads in our community with his promise of federal tax credits for tuition at Ontario's religious schools. Your party has been silent on this issue. Can you comment?*

Chrétien: [The] funding of religious schools in Ontario is a provincial problem. We have nothing to do with the operation of the schools. We are putting pressure on the provincial government, but education is a provincial matter…you use your political power on the provincial authority. I'm not a conservative provincially, I'm a liberal.

CJN: *Mr. Day and to some extent Mr. Clark accuse you and the Liberal government of not consulting with the provincial governments but rather just ramming policies down their throats. How do you respond?*

Chrétien: We just signed an agreement with the provinces. It's financing for the next five years. We signed an agreement with them the same day on early childhood development – $2.2 billion. We signed, a few days after that, the infrastructure agreement with all the provinces of Canada. When we signed, both sides signed. Mr. Clark shoots at me because I'm there. I look at the record. The economy is doing very well. Lowest unemployment in a generation. After many, many years of deficits, we're dealing with a surplus. We're investing in education and training and many programs. And we're looking forward to the future. That is what I'm telling all the electors.

Constitutional respect gets Quebec support

Continued from page 32

constitutional peace through a co-operative understanding of the Constitution, not a confrontational approach.

CJN: *The Quebec government is on record as saying it does not want to revive the federalist option.*

Day: That's very clear. So you go to the people. The position I've taken on constitutional peace has moved the Canadian Alliance in terms of support. Four months ago, we were at .5 percent support [in Quebec]. We're now around 11 percent. It's the message of constitutional respect that is getting us great support in Quebec, and pulling people who were formerly faced with the decision of Jean Chrétien or separatism. And many people in Quebec say, "Please don't give me that choice."

CJN: *Some of our readers have been drawn to your promise of federal tax credits against tuition at religious schools. As you know, there already is a tax credit of about one-third. How would yours work, and how would it avoid interfering in provincial jurisdictions? Have you costed it out?*

Day: We've done some rough costing. It would not be a big budgetary item. The federal government has a legitimate constitutional obligation when it comes to religious minorities. And so [the Alliance pledge] is a fulfilling of that. The federal government also has the ability through the tax system to recognize the provision of the public good. People educating their own children, or providing a school system, is the provision of a very significant public good. And as they do that with their own money, their tax dollars go to support the public system. So the public system is getting a double benefit. The federal government allows a tax credit for parents who are setting aside money for their children's post-secondary education – the Education Tax Credit. The federal government is saying, "That's the performance of a public good. That's worthy of credit." And so they allow it. We're simply saying the same thing. The provision of education from kindergarten to Grade 12 is a public good. And we will work out, with those who are providing that, a credit that will significantly deflect the costs.

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Angry readers, advertisers boycott the *Star*

Continued from page 3

"On the day of the lynching [when two Israeli soldiers were murdered by a mob in Ramallah] the lead of the story said [Israeli] air raids sent Palestinians running for cover and that Israel smashed the peace process. It said nothing about the lynchings. I thought it was ridiculous. That was the last straw for me. I cancelled my subscription."

Schwartz said she was particularly offended by an editorial cartoon that depicted a Star of David made of barbed wire. "I thought it was extremely insensitive. The *Star* knows that there are hundreds of Holocaust survivors living in Toronto. I thought it was just disgusting."

Sokolowski said he was particularly angry after an editorial supported Canada's voted at the United Nations. "The *Star* backed the position that labeled Israel as the aggressor," he said.

Fuss said the *Star* contacted him and requested a meeting with Honderich. Sokolowski said he, too, had been contacted by the *Star* and been asked to meet with the publisher, but Honderich told *The CJN* Fuss and Schwartz had requested their meeting with him and that he had not been in contact with Sokolowski.

Schwartz and Fuss met with Honderich for about one hour and emerged feeling "not really satisfied" by his response, Fuss said.

"He didn't address our concerns. He said a lot of Arabs are writing in as well and there's a larger Arab population than Jewish. I feel he glossed over our concerns."

"I was extremely dissatisfied with the meeting, but it went pretty much as I expected," Schwartz said. "Every time I put forth a complaint, he changed the subject. Absolutely nothing was accomplished."

As they left the meeting, Honderich's assistant told Fuss the paper would contact him about resuming his ads.

Moments later, when her uncle called his office on his cell phone, he learned that the *Star's* advertising department had already contacted his office claiming "that because the meeting was such a success, we've taken the liberty of booking a page for you," Schwartz recounted.

Honderich told *The CJN* the meeting has been arranged through the paper's advertising department, though he maintained "they [Fuss and Schwartz] were the ones who requested the meeting. That's my understanding.

"We had an open and frank discussion. I tried to explain and put things in perspective. We didn't always agree. I tried to explain [the *Star*'s] position."

Honderich said he "personally reviewed the coverage" and found no bias in favour of the Palestinians.

He acknowledged the op-ed page carried few articles from an Israeli perspective but that was because of "an administrative foul-up." He said the *Star* ran an article from an Israeli perspective "as soon as I became aware of the situation." He also noted that several senior editors in charge of the *Star's* op-ed, letters and editorial pages are Jewish.

In his letter to former subscribers, Honderich notes "it is our priority to present the news as fairly and accurately as possible…

"I want you to know I have personally reviewed all the dispatches and the way we handled the stories. There is no question some of the images are shocking and some of the events hard to fathom. Yet I have not been able to detect any bias or deliberate slanting of the news against Israel…

"Editorially, the *Star* has not wavered one iota from its position of deploring the violence on both sides and arguing for continuation of the peace process. Our columnists have reflected their own points of view and we have attempted to reflect all views on our opinions page. Our cartoonists have taken a tough stand against both sides."

That letter prompted a response from Keith Landy, chair of Canadian Jewish Congress' Ontario region.

Landy said the *Star's* editorials strongly suggest "that Israel and Israeli Prime Minister Ehud Barak were largely to blame for the continuation of violence. In no editorial was there mention of the fact that the Palestinians premeditated this crisis. There was no discussion of the incitement to violence against Israelis…"

The *Star's* columns and op-eds are "extremely one-sided," Landy wrote in a letter to Honderich.

"For the most part, each of the [*Star's* three regular] columnists has written pieces… that have been very critical of Israel. The cumulative effect of this is a continuous ganging up on Israel."

The *Star* has not balanced this with opposing viewpoints, and has turned down "at least two items from an Israeli perspective that were offered to it," Landy stated.

Israeli consul Zehavit Ben Hillel said the consulate had submitted an article by Itamar Rabinovitch, an Israeli negotiator at Oslo, but it had been rejected by the *Star* for lack of space. "We think that in general, the coverage should be more balanced," she said.

CHOCOLATE FEVER: Middle School students at Associated Hebrew Schools have recently held a citywide chocolate sale. Proceeds of the sale are to go towards student programming. A portion of all proceeds will be donated to charity.

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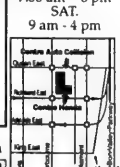

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See Page 43

For U.S. Jews, intermarriage not taboo

By ELIAHU SALPETER
Ha'aretz Daily Newspaper Ltd.

Comment

"The Jewish taboo on mixed marriage has clearly collapsed" is the conclusion of the 2000 Annual Survey of American Jewish Opinion, sponsored by the American Jewish Committee (AJC).

Fifty-six percent of the survey's respondents disagreed with the statement "It would pain me if my child married a gentile." Furthermore, 50 percent of the respondents agreed with the statement "It is racist to oppose Jewish-gentile marriages," and 80 percent of respondents said marriage between Jews and gentiles was inevitable in an open society.

The survey was conducted in September using a sample of 1,010 self-identified Jewish respondents who, from a number of perspectives, were considered demographically representative of the adult American Jewish population. The statistical margin of error was 3 percent either way.

A related survey among Jews in the United States in 1990 found that 52 percent of wedding ceremonies involving Jews during the preceding five years had also featured a non-Jewish partner. The finding raised a storm of controversy in the American Jewish community at the time.

Last year, the number of Jews in the United States was 6,062,000 and it is estimated that a million of them have a non-Jewish partner. Intermarriage no longer generates the shockwaves it once used to. Even today concerned American Jews hope "Jewish education" will work miracles.

Apparently, the magic word is really "outreach" – the Jewish community must try to draw the non-Jewish partner of a mixed marriage into the fold.

There are a number of programs aimed at strengthening Jewish identity in America. One of the most important is Operation Birthright, which tries to help every Jewish American teenager to visit Israel, and which develops social environments where young Jewish people cana meet.

A New York nightclub has opened, for example, where (according to one of the rabbis associated with Birthright) "Jews can meet other Jews, get married and have Jewish kids."

Even the network of Hillel clubs – that aims to promote Jewish social activities on American university campuses – has this year launched a special program for teaching Judaism to mixed couples.

Senator Joe Lieberman, Al Gore's Democratic presidential running mate, is an Orthodox Jew, but in a recent interview, he said Judaism does not prohibit intermarriage.

Among the respondents in the AJC survey who said they would not be pained if their child married a non-Jew and would readily accept the marriage, 78 percent said they would want a rabbi to officiate at the mixed wedding ceremony.

Of the respondents, 10 percent defined themselves as Orthodox, 31 percent as Conservative, 31 percent as Reform, and two percent as Reconstructionist – 25 percent termed themselves "just Jewish."

It is perhaps not surprising that 27 percent of the Reform respondents and 57 percent of the Conservative respondents disapproved of their children marrying gentiles. But apparently even among the Orthodox, such opposition is not absolute – 16 percent of them (one in six) could live with the concept of their child married to a non-Jew.

Orthodox and Conservative rabbis refuse to officiate at wedding ceremonies where one of the partners is not Jewish. But Reform rabbis (according to one of them) would have difficulties finding a congregation if they announced in advance that they would not officiate at mixed marriages. There has been an increase in the number of mixed marriage ceremonies where both a rabbi and a member of the (Protestant) clergy officiate.

Yet, even among Orthodox and Conservative American Jews, support is growing for a more effective way of dealing with mixed marriage ceremonies already completed – not by ostracizing the couple, but by involving it in the activities of the congregation in the hope that the husband and wife will give their children a Jewish education.

Of the survey's respondents, 92 percent said Judaism is important in their lives – 81 percent light Chanukah candles and 71 percent celebrate the annual Passover seder.

Some 59 percent of the respondents indicated membership in a synagogue or temple, but only 37 percent attached importance to prayer services. The vast majority (95 percent) of the respondents believe anti-Semitism in one form or another exists in the United States. Nearly half (49 percent) said "most" or "many" of those affiliated with the religious Christian right are anti-Semites and 41 percent believe anti-Semitic sentiments are harboured by "most" or "many" Muslim Americans.

The survey also examined opinions on other subjects, some regarding Israel – 74 percent of respondents said they felt emotionally close to the State of Israel, while only 28 percent said they felt very close. Those who had visited Israel at least once numbered 43 percent, and 57 percent said (within the context of a Palestinian-Israeli peace treaty) that Israel must not concede on Jerusalem.

High Court criticizes state on women at Wall

By MOSHE REINFELD
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Israeli Supreme Court sharply criticized the government last week for ignoring an earlier ruling permitting the Women at the Wall group to pray at the Western Wall.

The nine justices last week completed their rehearing, at the government's request, of the verdict it issued six months ago. They will now tour the Wall and the alternative prayer site proposed by the government at Robinson Arch before issuing their decision.

But several justices criticized the government's behaviour during the hearing. Tova Strasberg-Cohen said the government had not even tried to implement the earlier ruling. Eliahu Mazza said a committee set up by the government had ignored the court's directive to focus on enabling the women to pray at the Wall, rather than looking for an alternative site.

Attorney Osnat Mandel, representing the government, responded that the government had not ignored the court; the committee had simply continued to work even after it became convinced that letting the women pray at the Wall was impractical.

Maj.-Gen. Yair Yitzhaki, commander of the Jerusalem police, told the court that prayers by Women at the Wall any place within the Western Wall Plaza were liable to cause rioting. He said haredim object to the fact that the women wear prayer shawls (tallitot) and read from the Torah.

The police, Yitzhaki said, are capable of suppressing the rioting, but the question, he pointed out, remains at what cost.

The women's attorney, Frances Raday, responded that the government should not cave in to extremists who oppose a particular method of prayer.

Justice Mishael Cheshin asked whether the women would be willing to give up some of the external symbols that offend the haredim. "I don't say your opponents are right. But it hurts them," he said.

Raday said this would be unacceptable. A better solution, she said, would be to keep haredi objectors away from the Wall while the group is praying there.

Raday rejected Mandel's contention that Robinson Arch is an extension of the Western Wall Plaza, and is no less holy. One cannot even see the Wall from Robinson Arch, she said. She also said the women would not accept an alternative site on the plaza; they wanted to pray in the existing women's section of the Wall. Since Women at the Wall are an Orthodox group, she said, there is no reason why their presence should offend anyone.

Justice Yaakov Turkel pointed out that other Jewish values are at stake, such as peace and respect for others.

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Israeli envoy hurt in shooting attack in Amman

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The vice-consul of the Israeli Embassy in Jordan, Yoram Havivian, was lightly wounded in Amman last Sunday when gunmen tried to assassinate him.

Havivian was hit in the leg and the hand by shots fired from a passing car at 8:30 a.m., while he was stepping into his own car outside his house, in order to drive to work. About 10 bullets were fired, some of which hit the car.

He was treated on the spot by a passing Jordanian doctor and then taken to a nearby hospital for further treatment. A few hours later, he was transferred to Hadassah Hospital in Jerusalem. He was expected to be released Monday.

Jordanian authorities have begun investigating the incident.

"The Jordanians have notified us at the highest levels that they will make every effort to catch those responsible and put them on trial, and I believe that that will be the case," Israeli ambassador to Jordan, David Dadon told *Ha'aretz*. Officials in Jerusalem said they also believe Jordan will do its utmost to find the attackers, as the affair was "very embarrassing" for the Jordanian government.

Jordan's Prince Hassan called Dadon to express sorrow for the attack, an Israeli Foreign Ministry spokesperson said.

A hitherto unknown organization took responsibility for the attack. The organization is named after Ahmed Dakamseh, the Jordanian soldier who shot and killed seven Israeli schoolgirls at Naharayim in 1997. The group announced yesterday that it intends to continue attacking Israelis in Jordan until Jordan severs relations with Israel.

Havivian was sharply critical of the way Jordanian onlookers behaved, with the exception of the doctor who treated him.

"People just stood there and looked," he said in an interview with Army Radio. "I saw that no one in the area was willing to help; they weren't willing to call the police... I assume that they knew who I am. People who are there regularly know that I am from the Israeli Embassy."

Sources in Jerusalem expressed concern over the high quality of planning evident in the attack.

Prime Minister Ehud Barak called the attack very grave, and said that in co-ordination with the Jordanian authorities, those responsible for the shooting would be caught and brought to justice.

There have been three previous attacks on Israeli Embassy personnel in Jordan. The most recent was in 1999, when an emotionally disturbed Palestinian youth fired at an embassy guard. No one was injured in that incident.

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Terrorists attack school bus

Continued from page 1

Three terrorists detonated a 120-millimetre shell with a sophisticated fusing mechanism and shot at the bus from a distance of some 200 metres, according to the IDF.

A radical Palestinian group based in Damascus said its Omar al-Mukhtar fighting units were responsible, according to a fax sent to Reuters in Beirut.

Nabil Abu Rdainah, an aide to Palestinian Authority Chairman Yasser Arafat, said the Palestinian Authority was not involved in the bombing. However, he told Reuters that because the blast took place on a road under Israeli control, "it's the Israeli army's responsibility and they have to blame only themselves."

Army spokesperson Maj. Yarden Vatikai said the school bus had a military escort and was armor-plated but that the blast was powerful enough to injure people inside.

"I believe the attack this morning cannot pass without a response by the Israeli government. It's an attack so serious, so low, so contemptible, I believe there's no way to think at all that this can pass without a response," government aide Gilad Sher said.

On Nov. 18, Arafat called on Palestinians to refrain from perpetrating attacks from areas under Palestinian control. Less than 24 hours after that, Staff Sgt. Baruch Snir Flum was shot dead while guarding the Kfar Darom settlement in the Gaza Strip.

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The week in Israel

Nov. 13

• Palestinian Authority Chairman Yasser Arafat's Fatah faction called on Palestinians to drive all Israelis from the West Bank, Gaza and eastern Jerusalem.

Nov. 14

• Israel decided not to allow Yasser Arafat to attend the funeral of Leah Rabin.

Nov. 15

• The Dubek tobacco company agreed to pay compensation to smokers whose health has been seriously affected by cigarettes in the past seven years. The compensation fund will be financed by an increase in cigarette prices.

Nov. 16

• U.S. Middle East envoy Dennis Ross held separate talks with Prime Minister Ehud Barak and Arafat to try to end the ongoing violence. After the meeting, Barak told Israelis they should prepare for "a long fight with the Palestinians."

• Supreme Court Justice Theodore Orr will head a state commission of inquiry into the recent killing of 13 Israeli Arabs during clashes with police. The deputy president of the Nazareth district court, Sahal Jarrah, and former ambassador to Egypt Shimon Shamir will also be part of the commission.

Nov. 17

• The government announced it will impose tough economic sanctions against the PA. The IDF has been ordered not to allow any goods to enter PA territories, apart from food and medicines. Israel will also withhold millions of dollars in tax revenues owed to the PA. The transfers have been halted as part of Israel's demand that the Palestinians start honouring their agreements.

Files from JTA & Ha'aretz

Israel at top of agenda at this year's GA

By FRANCES KRAFT
Staff Reporter

CHICAGO — With the intense focus on Israel at last week's General Assembly of United Jewish Communities (UJC), other Jewish concerns tended to take a back seat.

But the diversity and abundance of sessions, the sheer number of delegates (4,500, plus 2,000 locals) and the calibre of speakers all contributed to an immense educational/intellectual/cultural smorgasbord.

"This is phenomenal," said community volunteer Jackie Winestock of Winnipeg, one of about 150 Canadian delegates. "You come to something like this, and you realize you do count."

Victor Goldberg, outgoing president of the Atlantic Jewish Council, said it's always fascinating and energizing to attend a gathering such as the GA.

He plans to share what he gleaned in Chicago about UJA campaigns and Jewish life with his community of 1,500 in Halifax and another 1,000 in the Atlantic region.

The sessions not specifically devoted to Israel covered a wide range of topics, including interfaith issues, Jewish education, text study and career opportunities.

Perhaps the most innovative session was A Conversation with Maimonides and Carnegie. The discussion on philanthropy featured New York author Rabbi Joseph Telushkin as Maimonides, barefoot and caftaned, with a colourful metallic striped turban.

Philanthropy, or campaign/financial resource development, is one of four "pillars" of UJC, the entity formed last year by the merger of UJA, United Israel Appeal (UIA) and the Council of Jewish Federations.

The organization – the umbrella for 189 federations – is expected to raise about $820 million US this year. Its pillars – which also include Jewish renaissance and renewal, human services and social policy, and Israel and overseas – were the main focus of last year's GA in Atlanta.

Last week, UJC's top professional delivered a speech that focused more on the institutional changes federations need to make than it did on Israel.

Young Canadians at last week's GA in Chicago demonstrate their support for Israel. [Frances Kraft photo]

"Our infrastructure needs to be majorly overhauled if we're going to continue to be relevant," Stephen Solender, UJC's president and chief executive officer, said. He cited the need for more designated giving opportunities, and a collective responsibility for maintaining and enhancing a central fund-raising and funding system for local, national and overseas needs.

"The organization is very much in the middle of restructuring and finding itself," said Harvey Wolfe of Montreal.

Although the Canadian flag was displayed prominently, Wolfe, a former president of UIA Federations Canada, noted a dearth of Canadians chairing programs.

Allan Reitzes, executive director of UJA FEDERATION of Greater Toronto, said that from his perspective, however, Canada is "very much a part of it."

He and Alan Sandler, president of Toronto's federation, co-chair UJC's large-city presidents and executives, representing the 19 largest communities in North America.

Until the crisis in Israel began, the theme of this year's GA was learning. There were over a dozen concurrent "GA University" sessions, organized by Brandeis University, and a Hebrew mini-ulpan.

The importance of the latter was underscored by octogenarian author Herman Wouk. Speaking at the official opening from the perspective of an observant Jew, he said the most important thing to learn is conversational Hebrew.

When you speak Hebrew to Israelis in Israel, he said, "their faces light up, and suddenly you're their brother or sister, because you're speaking the language."

Solidarity with Israel was a virtually constant theme.

The 45 university students from Montreal – the largest contingent among 800 students – expressed solidarity by waving Israeli flags and singing songs like *Am Yisrael Chai* before Israeli Prime Minister Ehud Barak's speech.

"They made me proud," said Wolfe, the Montrealer who felt Canadians were under-represented. The Montreal federation sets aside money to fund student participation, he noted.

Sara Ahronheim, a fourth-year biology student at Queen's University in Kingston, told *The CJN* she now felt "better equipped to deal with the situation on my campus." She is considering working for the Jewish community for a year. "I kind of want to give back to the community," she said.

Evening concerts included performances by singers Aviv Geffen and Noa, and by Israeli rock group Reva L'Sheva.

With files from JTA

Barak delivers peace message to Jewish assembly

By JULIE WIENER
Jewish Telegraphic Agency

CHICAGO — In a speech that was the centerpiece of the North American Jewish federation system's gathering in Chicago last week, Israel's prime minister recalled hearing as a small child of the United Nations' 1947 vote to partition Palestine.

That period – when the Jews' willingness to split the land was rebuffed by Arabs, precipitating Israel's War of Independence – can be seen as a parallel to today's situation.

Ehud Barak spoke to thousands of Jews at a rally meant as a show of solidarity for the embattled state.

With Monday's rally, unprecedented security measures, about 2,500 Arabs demonstrating outside and a bevy of Israel-related programming, it was not a typical GA.

Security was unusually stringent at the assembly site, a sprawling downtown hotel. Amid intense fighting between Israel and the Palestinians – and concurrent worldwide anti-Semitic attacks – the heightened security was clearly intended as a precaution against any terrorist actions.

Barak's message, however, was one of peace. Israel must be "liberated from the crushing burden of never-ending war," he said.

The Israeli prime minister also squarely blamed the Palestinians for the violence and outlined several conditions – including a "Jerusalem broader than it has ever been" – for a peace agreement.

A speech given early Tuesday morning by opposition leader Ariel Sharon had a somewhat different tone.

Sharon outlined his own plan for peace and criticized Barak for asking U.S. President Clinton to help bring about a reduction, rather than a cessation, in violence.

In a separate session, MK Natan Sharansky said that Israel has no chance of survival if it continues giving messages of weakness.

"Of course we must go back to the negotiating table, but we must take ourselves back from the track of Camp David… Now we know what it means that Arafat will take care of our security."

Although discussion of religious pluralism was notably absent from the assembly, the issue has not gone away, said Alan Sandler, president of Toronto's federation.

"I think we've got to work on pluralism, but that came off the agenda this year because of Israel."

In speech after speech, Israeli leaders spoke gratefully of North American Jews as partners and family, thanked them for their solidarity missions, urged them to defend Israel in the media and asked them to visit Israel.

"Come to Israel not only because our hotel rooms are empty," said Yuli Tamir, Israel's minister of absorption, "but because we don't want our hearts to be empty."

With files from Frances Kraft, staff reporter.

Obituary

Longtime Reform leader dies at 75

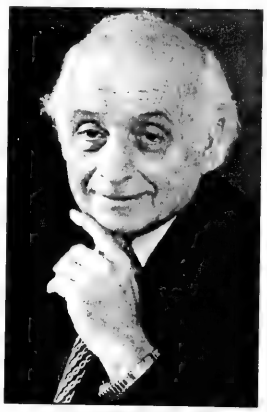
By JULIE WIENER
Jewish Telegraphic Agency

NEW YORK — Rabbi Alexander Schindler, the longtime leader of the Reform movement best known for his outreach support to intermarried couples and recognition of patrilineal descent, has died at the age of 75.

He died last Wednesday morning from heart failure at his home in Westport, Conn.

As president of Reform Judaism's Union of American Hebrew Congregations from 1973 to 1996, Schindler – who viewed Judaism as a dynamic faith – championed a number of dramatic changes.

Schindler devised a controversial "outreach" program challenging Jews to become "champions of Judaism," reversing the tradition of discouraging proselytizing.



Rabbi Alexander Schindler

He also called on the Jewish community to welcome intermarried couples into synagogue life and supported patrilineal descent, the controversial notion that a child with a Jewish father and gentile mother can be considered Jewish if the child is raised Jewish.

Under Schindler's tenure, the Reform movement officially embraced patrilineal descent in the mid-1980s, something more traditional Jews have sharply criticized, saying it was a major blow to Jewish unity.

Interviewed by JTA earlier this year, Schindler said he had no regrets about the decision and said it was "just not true" that patrilineal descent had caused tensions between Reform and other streams of Judaism.

"When the decision was made, Orthodox rabbis said by the year 2000 we'd be two Jewish people," he said. "It hasn't happened."

Schindler also championed equality for women in Judaism, as well as acceptance of gay and lesbian Jews.

He was a keynote speaker earlier this year at the World Congress of Gay, Lesbian and Bisexual Jewish Organizations.

Schindler also oversaw publication of the first Torah commentary written from a Reform perspective.

Although known for embracing dramatic changes, he also embraced tradition, as evidenced by the speech he gave shortly before he stepped down from leading the UAHC.

"I feared, and still do, that we Reform Jews are entirely too lax in our observances," he said.

"Having asserted our autonomy, insisting on our right to choose, too many among us choose nothing at all, or, choosing something, we observe it only haphazardly."

Schindler was also a key Jewish leader outside the Reform movement. From 1976 to 1978 he served as chair of the Conference of Presidents of Major American Jewish Organizations.

His tenure coincided with the ascendancy of the late Israeli prime minister, Menachem Begin.

Begin's victory, which ended the decades-long control of the Israeli government by the Labour party, initially alarmed many American Jews, who viewed him as an ideologue.

Although Schindler differed politically with Begin, he promptly visited the prime minister.

After the visit, Schindler told American Jews he found Begin to be a man of "peace and integrity, with a profound devotion to the Jewish people and their security," as he later wrote in an article on highlights of his chairship.

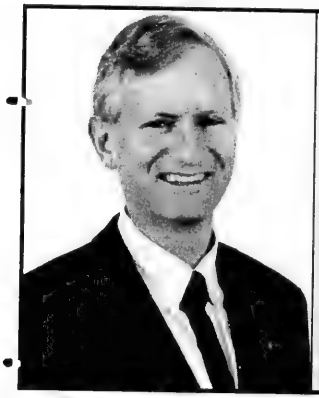
The two became good friends.

At the time of his death, Schindler was serving as president of the Memorial Foundation for Jewish Culture and vice-president of the World Jewish Congress.

A Jewish National Fund forest of 500,000 trees bears his name.

Born in Germany in 1925, Schindler fled the Nazis with his family, arriving in the United States at the age of 12. He was ordained as a rabbi in 1953, at the Reform movement's seminary, the Hebrew Union College.

He is survived by his wife, Rhea, and five children.



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Supreme Court head calls for equality for Israeli Arabs

By DALIA SHEHORI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM – Supreme Court President Aharon Barak recently issued a forthright call for complete equality for Israel's Arab citizens.

"Democracy and respect for human dignity require equality," Barak declared at a swearing-in ceremony for seven new judges held at the President's Residence in Jerusalem.

"Without equality, there can be no democracy. Arab citizens among us deserve full, equal rights. The State of Israel is their state. They are its citizens, and are entitled to equal rights."

The integration of Israeli Arabs as full-fledged citizens must be guaranteed "in all strata of Israeli society: in positions of political power, in higher education, in the legal sphere."

Equality must be sought and achieved, Barak added, with respect to the allocation of the nation's resources to Israeli Arabs.

He supported "affirmative action" policies "if they are needed" to guarantee equality for this community.

President Moshe Katsav and Justice Minister Yossi Beilin were among those who attended the ceremony.

A non-official highlight of the event occurred when Barak kissed his wife Elisheva, who was sworn in to serve as deputy president of the national Labour Court.

Israel's character as a Jewish state and as a democracy, Barak stated, "are, in brief, the essence of our lives here."

However, he acknowledged, Israel's Jewish basis and its character as a democracy are liable to clash at times.

In a case of tension between these two cardinal components, Barak said, "The right approach isn't to encourage conflict between the State of Israel's values, but rather to find the common ground between them.

"If each person wants to attain everything, all of us as a people will gain nothing," Barak added.

Regarding the current stand-off with the Palestinian Authority (PA), Barak said that Israel must not display a demoralized attitude, and must remain committed to a consistent policy course.

"These are trying days which demand national compromise, and not national extremism."

Speaking to reporters after the ceremony, Katsav termed recent circumstances involving Palestinian terror attacks "intolerable," and declared that "they cannot continue."

The PA, Katsav added, mistakenly believes that it "can continue with violence, gunfire and bloodshed, while simultaneously continuing diplomatic negotiations."

Palestinian attacks, Katsav concluded, must cease.

He warned that "one of two scenarios will arise: Either the PA will end [violent attacks] or the IDF will compel it to bring the violence to a halt."

For his part, Justice Minister Yossi Beilin expressed doubt yesterday that an IDF crackdown will end the recent spiral of violence.

Such tough IDF retaliation, he suggested, might backfire, "leading to a continued escalation of the situation."

Palestinians want state declared now

By AMIRA HASS
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — More than two-thirds (68.5 percent) of Palestinians favour a declaration of statehood even if it means war with Israel.

Bir Zeit University's Development Studies Program established this Palestinian readiness for a showdown with Israel in a two-stage public opinion survey.

In a followup to an earlier survey completed on Sept. 6th, 1,234 respondents from the Gaza Strip and the West Bank were polled between Nov. 6 and Nov. 8 on the intifadah and the peace process.

Some 80 percent of respondents support suicide attacks against "Israeli targets."

Exactly 50 percent of Gaza-based respondents (36.3 percent on the West Bank) support such terror attacks against all Israelis, whereas 38 percent of all respondents (30 percent in Gaza and 43 percent in the West Bank) think suicide attacks should be aimed specifically at "military and settler targets."

A vast majority of respondents, 85 percent, said closures that Israel has enforced in the territories since the intifadah outbreak have seriously hurt their economic situation. Some 77 percent said the closure stops at least one family member from getting to work.

Despite the economic woes, three-quarters of respondents want the intifadah to continue. A third of the respondents indicated that the uprising should be continued and fought primarily via military means.

Sixty-eight percent of the people polled see the intifadah's main goal as the "liberation and establishment of an independent Palestinian state." More than three-quarters of the respondents said the intifadah will positively promote Palestinian national goals.

About 30 percent said the intifadah will run its course in another few months, and 25 percent predicted the uprising will go on for years.

Thirty-eight percent of respondents declined to suggest how long it will last.

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Culinary lover lands a dream job

By BARBARA SILVERSTEIN
Special to The CJN

TORONTO — Television executive Karen Gelbart loves to cook.

And that's a good thing, as domestic diva Martha Stewart would say, because Gelbart is the programming vice-president of Food Network Canada.

The Canadian network officially took over the American food channel signal last month, and now Gelbart is serving up a menu of American and Canadian culinary shows.

Describing herself as a "foodie" from "a line of brilliant and distinguished home cooks," Gelbart, 50, said she's landed a "dream job."

The New York native grew up in a household where cooking was taken very seriously, she said in a recent interview at the downtown headquarters of Alliance Atlantis Broadcasting.

"My mother, my sister and I can spend half an hour on the phone discussing the proper way to roll a breast of veal."

She attributes her love of cooking to her mother, a wonderful cook who enjoys preparing all the traditional Jewish dishes and experimenting with avant garde and international cuisines, she said.

And while she has grown up with a love of cooking, her professional foray into the culinary world is a recent development in her 25-year career in journalism and broadcasting.

Karen Gelbart.
[Barbara Silverstein photo]

Gelbart, a graduate of the University of Michigan in Ann Arbor, began her journalism career as an intern for the London bureau of the Jewish Telegraphic Agency, an international Jewish wire service.

She then worked as a reporter and editor for United Press International (UPI) before being transferred to UPI's Montreal bureau in 1975. Two years later, Gelbart went on to work for the CBC in Ottawa and Toronto.

She began as a writer, moving up through the ranks to senior producer for Network television news and News World. "I did every job in the newsroom."

One of the highlights of her journalism career, she said, was following Brian Mulroney's campaign when he was elected prime minister in 1984.

And she was also sent to Mexico to cover the 1985 earthquake which left thousands of people dead. Witnessing "human tragedy on a such a grand scale was a very moving experience."

And while Gelbart was at the CBC, she dabbled in food writing, moonlighting as a restaurant reviewer for *Toronto Calendar Magazine* and a several community newspapers.

In 1997, she joined Alliance Atlantis as a production executive in the programming department, overseeing projects for Life Network and HGTV (Home and Garden Television).

Gelbart, an avid gardener, said she is as much a consumer of those networks as a programmer.

She stressed that the foundation of the lifestyle shows are rooted in "strong programming values" — the shows have to be interesting, informative and entertaining.

People watch the food shows because the they are entertaining and they afford people the opportunity to learn new skills, she explained.

She noted that 50 percent of the shows airing on the new Canadian network will be American, among them, heavy-weight favourites like *Emeril Live!*, *From Martha's Kitchen*, and *Iron Chef*.

The Canadian lineup includes *Dish it Out* with Christine Cushing; *Canadian Living Cooks* with Elizabeth Baird, Daphna Rabinovitch and Emily Richards; and *Ken Kostick & Company*.

One of the exciting aspects of pioneering the new network is scouting for Canadian culinary talent, said Gelbart. "I'm in touch with all the publishers, the culinary schools and other culinary organizations."

Indeed, cookbooks, manuscripts and magazines are spread neatly on the floor in her tidy office overlooking Bloor and Yonge streets.

And Gelbart is always on the lookout for new exciting recipes for the home front. cooking for her husband, Peter McNelly, a senior producer at ROB Television, and her 13-year-old son Benjamin, who will be bar mitzvahed in December.

Like the viewers, she's inspired by the cooks on the tube, she said. In the summer, Gelbart was watching a tape of *Dish It Out* when she saw Cushing prepare the perfect brunch dish — a potato and filo dough and cheese recipe.

Gelbart quickly re-wound the tape, wrote down the recipe and served what was a hit dish for her brunch guests, she said.

Being at the helm of a food network has its privileges. And for Gelbart's family and friends, "that's a good thing," to quote Stewart again.

Yentl at Holy Blossom

By BEN ROSE
Staff Reporter

TORONTO — *Yentl*, the story of a woman who disguises herself as a man to study Torah in turn-of-the-century Europe, is being presented by the Holy Blossom Temple Stagecraft Company.

"The movie version, starring Barbara Streisand, was tame compared to this play which depicts the obstacles Yentl had to overcome," said director Bill Tepper, a Peel area high school dramatics and English teacher.

Continued on page 41

Susanne Egier as Yentl and Adam Sol as Avigdor.

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Cuban actress tries to find her niche in Israel

By VIVA PRESS
CJN Israel correspondent

TEL AVIV — Few took notice of Luiza Perez Nieto sitting in a corner at the Tel Aviv Cinematheque café recently.

This well-manicured 52-year-old may look like just another café patron, but she's not. Nieto is one of Cuba's biggest film stars.

When Nieto arrived at the Ye'elim absorption centre in Beersheva eight months ago, the other Cuban immigrants were both thrilled and disappointed to see her.

On the one hand, it's not every day that a Cuban movie star makes aliyah. On the other hand, her move to Israel suggested her illustrious acting career had all but come to an end.

"They said, 'Oh no! Now you won't be able to continue acting,'" she says, over coffee. "The other Cubans suggested that I teach acting instead."

Though her Hebrew is still rudimentary – and this interview was conducted with the help of a translator – Nieto is far from calling it quits in the world of acting.

"I still want to work in theatre and acting here," she says. "I don't want to *teach* acting."

With a global revival in Cuban films and the September Cuban film festival at the Tel Aviv Cinematheque, it looks like Nieto doesn't have to give up just yet.

In recent years, Cuban culture has witnessed a reawakening. While some point to Wim Wenders's film, *The Buena Vista Social Club*, as getting the ball rolling in focusing the world's attention on Cuba's entertainment scene, others suggest the numerous accolades Cuban filmmakers have received at international festivals is the catalyst behind the new hype.

Nieto, for example, won the Best Female Actress Award in a Latino movie at a New York film festival in 1990 for her role in Orlando Rojas's *Supporting Roles*.

Regardless of why people are suddenly tuning in to the Cuban entertainment scene, the island's film industry is definitely abuzz.

In fact, major European and North American production companies in the last few years have teamed up with Cuban teams. Nurith Tzarfati, head of special projects at the Tel Aviv Cinematheque, visited Havana last September. While there, Tzarfati says she was intrigued by the scene and asked the Cuban Film Institute, known by its Spanish acronym of ICAIC, if it would be possible for her to bring some of their films to Israel.

"The Cinematheque has movies from all over the world," Tzarfati explains. "From Japan, the Far East, etc. We bring films other movie theatres don't buy. They only buy from America. There was never a partnership with Cuba – this is the first time.

"Cuba is not just dancing and salsa," she says, referring to what she believes is the majority's view of this small island. "There are intellectuals there and they have something to say.

"People think *The Buena Vista Social Club* is Cuban," she continues. "But, it doesn't show what Cuban life is really about."

The film, *Supporting Roles*, in which Nieto stars, is about the competition, love, and conflict that arises during casting and production of a classic Cuban play. As well as winning for her role in this film, Nieto has also won awards for her roles as a TV soap star in the show *Seventh Family*.

Since her debut as Megaera, the lead female role in Bernard Shaw's *Androcles and the Lion* in 1972, Nieto has been a household name. She has worked in television, film, theatre and radio. From her work over the last 28 years, and her animated conversation style, it is obvious that acting is where Nieto belongs.

Yet, despite her achievements in Cuba, Nieto, who wears a large Magen David pendant around her neck, says she never really felt at home in the Communist country.

"I see myself as belonging here," she says of Israel. "I have always been Jewish and nothing else." Despite a hectic rehearsal schedule, Nieto says she tried to go to synagogue every Saturday, and always went on holidays. Making aliyah was fulfilling a lifetime ambition, she says, even if it meant giving up some of her star status.

"I don't feel like a star, but an actor," she explains, then justifying her move she adds: "It is not so comfortable to be too famous."

She says life in Israel and Cuba is very similar, and she sometimes forgets where she is. However, one difference that bothers her is that people don't smile here as often as they do in Cuba.

"In Cuba, things are done with a smile," she says, baring her teeth. "People smile less here."

She also notes that she misses her family and friends, but adds that she doesn't miss the life on the island.

Nieto lives with her daughter and her son-in-law in Beersheva. She has a sister in Ashkelon and another sister still in Havana. Though she is happy to be surrounded by other Cubans at the absorption centre, Nieto says she hopes to soon find her own apartment, somewhere on the water.

"I don't care where I live," she says. "I just miss the sea." Nieto adds that although life is far from perfect here, she doesn't regret her move.

"I'm not disappointed at all," she says. "I hear classical music here and I dance salsa. The only thing I don't do is go to the theatre."

And though the theatre is her first love, travelling is a close second. Nieto says one of the reasons she moved to Israel was so that she could be more central to other countries.

Yentl at Holy Blossom

Continued on page 40

Yentl, played by Susanne Egier, one of the company's founders, challenges the male-dominated society of the shtetl. Other leads are played by Adam Sol and Rhonda Tepper in the 15-member cast.

Based on Isaac Bashevis Singer's famous short story, the play was adapted by Singer and Leah Napolin.

It carries on the tradition of provocative plays presented under the late Basya Hunter's direction at Holy Blossom Temple.

This is the 12th production of the Holy Blossom group. Previous plays have included *Counsellor-at-law*, *The Tenth Man*, and *Broken Glass* – all directed by Tepper.

All members of the cast, including its director, are members of the Temple.

Performances are on Dec. 7, 9 and 10, at 7.30 p.m. in the Eisendrath Auditorium at the temple, 1950 Bathurst St., 416-789-3291, ext. 511. Tickets are $10 in advance, $12 at the door, with seniors and students admitted for $6 on Thursday and Sunday only.

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San Francisco: A wonderful place to leave your heart

By KATHRYN KATES
Special to The CJN

SAN FRANCISCO — It is understandable that crooner Tony Bennett left his heart in San Francisco – many people do! This northern California city by the bay boasts breathtaking scenery, interesting sites, exciting attractions and arts and culture throughout the day and well into the night.

Over every steep hill, there is something in San Francisco to marvel at. If sightseeing is your passion, there are tours by boat, cable car and bus, or you can go on foot. A great way to get a feel for the city is take a tour or two. Grey Line offers a number of bus tours, including a Motorized Cable Car Tour from Union Square. If a view from the water is more to your taste, Blue & Gold Felt offers ferry tours to Alcatraz, the infamous U.S. federal penitentiary, and tours around the bay, including picturesque Sausalito. Great snapshots of Golden Gate Bridge can be taken from the ferry.

Many of the four million visitors to San Francisco don't know that you can face a big hill on one street, but a few blocks away in the same direction, the street is flat. Luckily, the city's many walking tour guides are well versed on the "easy streets" to take.

Favourite walking tours include Wok Wiz Chinatown Tours, with author, chef and historian Shirley Fong-Torres or one of her staff, and Victorian Home Walk, with Jay Gifford who is featured on NBC TV. Both guides are animated and their tours are fun and informative.

Other attractions in San Francisco include a behind the scenes tour of Pacific Bell Park, the new "old fashioned" stadium, home to baseball's San Francisco Giants; the Wax Museum at Fisherman's Wharf; and Metreon, a Sony Entertainment Centre at Yerba Buena Gardens. Metreon includes 15 state-of-the-art movie theatres, an IMAX theatre and three themed attractions surrounded by lots of shopping.

Also in Yerba Buena Gardens is an ice-skating rink, a bowling alley, an indoor hole-in-one golf course, a carousel, and for kids – Zeum, Art & Technology Centre for ages eight to 18.

The Jewish Museum San Francisco is slated to open its new home in Yerba Buena within the next few years. The mandate for the new museum, designed by Daniel Libeskind, "is to explore the Jewish tradition for contemporary relevance and meaning."

Other museums and galleries include the San Francisco Museum of Modern Art and Exploritorium, an interactive museum of science, art and human perception next to California Palace of the Legion of Honour. M.H. DeYoung Memorial Museum and neighbouring California Academy of Sciences – which has a wonderful aquarium – are both located in Golden Gate Park.

After the tours, there are still a host of evening entertainments, from stage reviews to opera and ballet. San Francisco's theatre scene is thriving. Theatrical productions of the Broadway hit *Stomp*; *Shear Madness*, a funny murder mystery; and Teatro Zinzanni, creative vaudeville under a luxurious tent, are all running indefinitely to packed houses. Not to be missed is *Beach Blanket Babylon* at Club Fugazi. The show, now in its 26th year, spoofs pop culture using over-the-top costumes.

Those who crave the sweet sounds of cabaret will enjoy the intimate Plush Room located in the York Hotel, formerly the Empire Hotel, where director Alfred Hitchcock filmed *Vertigo* in 1958. The Plush Room started life as a speakeasy in 1922, but has since cleaned up its act. Gone are the gangsters, replaced with songsters Michael Feinstein, Eartha Kitt, Dixie Carter, Maureen McGovern and Eric Comstock, to name a few.

Visit the new 'old-fashioned' stadium

Driving in San Francisco can be a nightmare, so think twice about renting a car if you plan to stay in the city. There are a number of airport transportation companies, including Lorrie's Airport Service, that offer transport to and from both San Francisco and Oakland airports. In San Francisco, there are also plenty of taxis, but to really see this city you must experience the public transit.

Invest in a San Francisco City Pass, valued at $66.50 US. for $33.25, $26.25 for seniors, and $24.25 for youths five to 17. This pass allows the holder unlimited rides for seven days on the famed cable cars and all other Muni public transportation including trains and trolleys. The package also includes tickets to six of San Francisco's most popular attractions.

For more information, contact the San Francisco Convention & Visitors Bureau at 415-974-6900, or San Francisco FastFax at 1-800-220-5747. Online: www.sfvisitor.org.

Two drivers pose with the famous 'Frisco streetcar. [Kathryn Kates photo]

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Eye on Arts

By Bill Gladstone

WIESENTHAL CENTRE SCREENS PEACE DOCUMENTARY

The Simon Wiesenthal Centre presents the Toronto premiere of its acclaimed documentary film *In Search of Peace*, which chronicles Israel's first two decades and offers new insights into the origins of the Middle East conflict.

The film is narrated by **Michael Douglas** and features the voices of **Ed Asner, Anne Bancroft, Richard Dreyfuss, Miriam Margolyes** and **Michael York**. The benefit screening is presented by **Gerald W. Schwartz** and **Lawrence Bloomberg**. Cineplex Varsity Theatre, 55 Bloor St. W. Monday, Dec. 4, 8 p.m. Tickets are $50 and up, and may include reception. 416-864-9735.

* * *

Tel Aviv Art Scene: Roni Gilat-Baharaff, an art historian with **Christie's** in Tel Aviv, passed through Toronto and Montreal last week in preparation for the auction house's annual sale of 19th- and 20th-century art, held in Tel Aviv each year, usually around Passover.

"I come and look at pieces in various private collections," Gilat-Baharaff explained. "Not all the people I see are interested in selling. Some just want an opinion or an appraisal."

Gilat-Baharaff, who earned an art degree at Tel Aviv University and another from the famed **Courtauld Institute of Art** in London, often gives both. She's always on the lookout for good pieces to accept on consignment for the sale, which Christie's has held annually since 1994.

The sale usually includes 19th- and early 20th-century views of the Holy Land by visiting artists, noteworthy Judaica paintings, art from the school of Paris, and modern and contemporary Israeli art.

"We find a lot of consignments in the States and in Europe," she said. "Many things sell better in Israel than anywhere else. The collectors come to Israel or live in Israel... It's a very active art market and a very strong market. Prices for high-quality Israeli art have gone up considerably in the last few years." To contact Christie's Ontario representatives, call 416-960-2063.

* * *

Mosaic Offering: The Mosaic Press of Oakville has just published *Light Industry*, a collection of humorous and satirical poems by Ottawa poet **Seymour Mayne**. You won't find the wisdom of the ages in these 64 pages, but you might find some amusing diversions, such as *Who's Going to Get Fried?* which asks: "Should we be like fish/ without a care or wish,/ foolishly refusing to worry or fret/ as we head direct/ into the Internet?"

The book sells in select bookstores for $12.95. For ordering information, e-mail the publisher at mosaicpress@on.albn.com.

* * *

CD Release Party: The Brazilian-influenced and African-infused sounds of the Toronto-based band **Samba Squad** is celebrating the release of its self-titled debut CD. A hearty mazel tov goes to bandleader **Rick Shadrach Lazar**, who has played with the **Flying Bulgar Klezmer Band**, as well as with **Bruce Cockburn, Michael Burgess, Jeff Healey** and other artists. The Reverb, 651 Queen St. W. $7 cover. Nov. 23, 9:30 p.m.

* * *

Literature, Music, Drama

• Social activist **Miriam Edelson** is author of *My Journey With Jake*, which describes her riveting fight for justice for her disabled son. She reads at Israel's Judaica Centre, 897 Eglinton Ave. W. Nov. 26, 8 p.m. Free.

• *None Is Too Many*, a play by **Jason Sherman** based on the **Abella-Troper** book, is one of three dramatic works being showcased under the AT&T new play development program at CanStage. Performances Nov. 25 and Nov. 30, 7:30 p.m. $10. 26 Berkeley St. 416-368-3110.

• Canadian pianist **Robert Silverman** has recorded the complete Beethoven Piano Sonatas, available as a 10-CD boxed set on the Orpheum Masters label. Visit www.robert-silverman.com.

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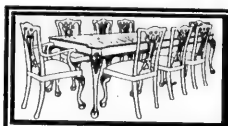
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Asthma drug doesn't stunt growth

TORONTO – A 10-year study has found that budesonide, an inhaled corticosteroid used to treat asthma, does not stunt children's growth.

The findings, part of an ongoing study being conducted by Lone Agertoft, of the Kolding Hospital in Denmark, and Soren Pederson of the University of Southern Denmark, were reported in a recent issue of the *New England Journal of Medicine*.

Since impaired growth is one of the common potential side effects of taking steroidal inhalers, many people hesitate to give them to children, said Meyer Balter, director of the asthma education clinic at Mount Sinai Hospital and associate professor of medicine at the University of Toronto.

Asthma, he told *The CJN*, is a disease of the smooth muscles surrounding the breathing tubes, leading to wheezing, cough, shortness of breath. Inflammation or swelling of the air passages sends the muscles into spasm.

The disease is increasing in western industrial societies, Balter said. Contrary to popular belief, he said, probably the least important cause is pollution.

"When East and West Germany united after the fall of the Berlin Wall, it was found that there was far less asthma in the East German population, even though Communist countries had virtually no pollution standards."

The explanation is probably that there are more indoor allergens, both natural and chemical, in western countries, and those living there tend to spend more time indoors. Also, Balter said, there are more pets, whose dander and hair are likely to cause inflammation.

While there are pills for asthma, the treatment of choice is corticosteroids, drugs which treat the inflammation. They are inhaled through puffers, which send the medication directly to the air passages.

The study showed that, at least with budesonide, the youngsters reached their predicted height. In fact, some surpassed it, perhaps, Balter said, because of their improved health.

This particular study is ongoing, and is expected to look at other inhaled asthma drugs. – L.S.

Retiree wards off vision impairment

By BEN ROSE
Staff Reporter

TORONTO — Dr. William (Bill) Goodman, 79, a retired ear, nose and throat specialist, has not let age-related macular degeneration interfere with his normal life.

"Macular degeneration, for which there is no known cure, affects the ability to focus, or central vision, but it does not affect peripheral vision," Goodman said.

Goodman has filled his home with vision aids that enable him to watch TV, attend movies, surf the Internet, or read a newspaper.

His impairment started two years ago when a red blotch blocked the central vision in one eye when he woke up in Ann Arbor, Mich., where he was attending the bar mitzvah of a friend's son.

Six months later, his other eye was affected and that's when he started his own research on vision aids.

Among the resources he tapped was the Toronto Reference Library downtown which has a special section for those with hearing or vision problems. There he found a catalogue of vision-related aids that had some of the things he was looking for. Another resource which helped him was an optometrist-sponsored low vision centre in Scarborough.

He knew that binoculars provided magnification, as did the surgical glasses he used in his own practice.

But holding up binoculars for any length of time was hard on the arms, so he went looking for the equivalent of opera glasses which were mounted like spectacles. He finally came across what he wanted in the reference library catalogue.

Goodman uses spectacle mounted binoculars (they work like opera glasses) to read street signs when he is driving in the daytime, but has voluntarily given up driving at night in the city or on highways.

He uses these so-called opera glasses to watch TV or movies.

His closed-circuit TV gadget with magnification aids enables him to blow up newspaper print so that he can read it, though it takes him three times as long to read a newspaper because the TV gadget does not allow him to scan a page as he ordinarily would.

He has cut his book reading by two-thirds since his vision deteriorated.

In the third-floor office of his home is a 21-inch computer screen, with magnification potential, which enables him to surf the Internet.

Through it, he has joined the Macular Degeneration Partnership, a U.S.-based group, which sends him a newsletter every two weeks with useful information.

The Ontario government, through its assistive devices program, pays a good portion of the cost of these vision aids, he said.

"I'm surprised that the big optical companies have not got into the act as there is such a big market out there."

Goodman is critical of the media which feature experimental medical advances that have not been thoroughly tested and thereby give false hope.

It will take many years of research – "not in my lifetime" – to come up with a cure, he said.

What he has learned through his own research he is willing to pass on to others because he believes the disease which has altered his vision affects 30 percent of those over 70, to one degree or another, and this means 13 million people in United States suffer from it.

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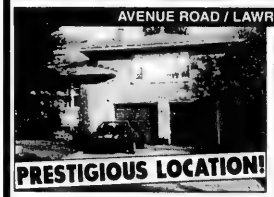
500 TUTORING
510 UPHOLSTERY
515 WATERPROOFING
520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
550 WORKSHOPS

REAL ESTATE Section

5 HOUSES FOR SALE

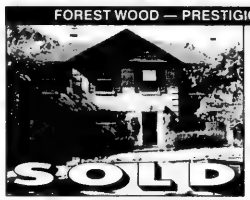
DAVID EICHORN REALTY LIMITED
787-1712

AVENUE ROAD / LAWRENCE



Spacious & gracious! Magnificent 5 bdrm. family home! Sunken family room, modern eat-in kitchen, loaded with upgrades, prime location close to Caribou Park, 70 ft. frontage. **ACT NOW!** Call David Eichorn (416) 787-1712.

FOREST WOOD — PRESTIGIOUS LOCATION!



Secluded street, magnificent executive centre hall, 4 bdrms., newly renovated kitchen, gorgeous marble ensuite bath, large principal rooms. Asking $699,000. **ACT NOW!** Call David Eichorn (416) 787-1712.

BATHURST / LAWRENCE — NEW LISTING!
3 bedroom 2 storey home on 50 ft. lot, needs some TLC, desirable location close to all amenities. Priced to sell at $315,000. Call David Eichorn (416) 787-1712.

• • •

BATHURST / GLENCAIRN — LOADED WITH UPGRADES!
Luxury condo, approx. 2,200 sq. ft., shows a 10+, 2 bdrms. + den, 10 ft. ceilings, 3 baths, 3 parking spaces. **A MUST SEE** — only $629,000! Call David Eichorn (416) 787-1712.

• • •

BATHURST / LAWRENCE — RENOVATED & DECORATED!
Spacious 3 + 1 bedroom bungalow, new kitchen, gleaming hardwood floors, ceramic floors, sep. entry to new in-law suite. Shows a 10+ — reduced to $299,900. **ACT NOW!** Call David Eichorn (416) 787-1712.

BATHURST / LAWRENCE — EXECUTIVE HOME RENTAL
4 bdrm. side-split, new windows, new broadloom, quiet cul-de-sac, near park, asking $3,300 / month. Call David Eichorn (416) 787-1712.

BATHURST / LAWRENCE — DESIGNER SHOWCASE CONDO!

3000 Bathurst, totally renovated & decorated, 2 bdrms., modern birch kit., limestone floors', luxury broadloom, gorgeous new bathrooms. **A MUST SEE! WON'T LAST** at only $269,000. Call David Eichorn (416) 787-1712.

BATHURST/LAWRENCE CUL-DE-SAC
$599,000. Immaculate 3+ bdrms, family room with fireplace, lower level rec. room, double garage, good lot, quiet neighbourhood.
HEATHER FULLER, Associate Broker
Martin & Meredith Limited
(416) 488-7000
www.martinmeredith.com

BATHURST/SHEPPARD
Elegant 2 bdrm., 2 storey townhome, 3 washrooms, fireplace, great garden, 2 pkg.
SALLY ROSEN, Sales Rep.
(905) 764-7111
CENTURY 21 HERITAGE GROUP LTD.

HARVEY KALLES
REAL ESTATE LIMITED REALTOR

AVENUE ROAD/DAVENPORT - CONDO
$275,000. Gorgeous 2 bdrms, 2 full baths, overlooking Hazelton. Freshly decorated. Just move in. Walk to Yorkville. Great Value! Cheryl Joseph* Ext. 235

DON'T BE A RENT SLAVE!!
Enjoy this perfect package for $271,900! View this 3 bdrm with large family room. "Freehold" townhome blt by "Acorn" with many upgrades. Brenda Abramson* Ext. 593

YONGE/YORK MILLS SUPER CONDO
$347,990. Stunning brand new 2+ bdrms, 8 ft. ceilings, ceramic entrance, granite counters. Super location! Call Marion Alberga* Ext. 287/ Simone Stern* Ext. 286

OPEN HOUSE
183 GAILCREST SUN. 2:30 - 4:30 PM
Bathurst/Clark $249,900. Buyers wanted for this lovely 3 bdrm + fin. bsmt. Walk to everything!! B. Abramson* Ext. 593

*Sales Representative **Associate Broker

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CENTRAL PROPERTIES

JUST REDUCED! BATHURST/EGLINTON
$779K. Grand Metropolitan Homes. 4 bdrms, 4 baths, Limestone, halogen pot lights+++ Faithe Sversky** 488-2875

56 BLUE FOREST DR! 60 X 200' RAVINE!
$669K! Vendor says sell! Breathtaking setting w/grand 4+1 br, 4 bath s/s! Move in! Sandon Schwartzben** 226-1987

1ST AD! 11 PENNARD COURT! $645K!
Bathurst/Drewry! 10 yrs new cstm blt, 4 br, 3 bth, mn fam+lib+lau+ 2pce! Secluded cul-de-sac! Sandon Schwartzben** 226-1987

164 LAWRENCE AVE W! $395K!
Yonge/Lawrence! Recently rebuilt 2 storey, 3 br, 3 bth. Gorg'us kit/ fam rm combo! Fab 25x106'! Sandon Schwartzben** 226-1987

BAYVIEW/NORTH PROPERTIES

53 BEVSHIRE CIRCLE! MUST BE SEEN!
$679K! Bathurst/Clark! Oversized 5+2 br, 6 bth! Steps to school/ shul! Try your offer! Sandon Schwartzben** 226-1987

114 RODEO DRIVE! 4+1 BR, 4 BTH!
$569,999! Bathurst/Clark centre hall! Mn fam+lau+2pce! Fab 49x109'! Motivated! Sandon Schwartzben** 226-1987

40 DAVEAN DRIVE! FAB 4+1 BR, 2 BTH!
$495K! Bayview/York Mills! Reno kit, mn fam+2pce! Updated mechanics+roof! Gorg'us 50x140'! Sandon Schwartzben** 226-1987

CONDOMINIUM PROPERTIES

SKYMARK "ELEGANCE" 2205 S.F. APPROX.
Spacious, bright 2 br, 3 bath, fam rm, sol, balc, locker, parquet flrs $369,900. S. Train** 226-1987

CONDOMINIUM- BATHURST/STEELES SOLD
Immaculate 2 bdrm, 2 baths, den, sunroom - southern exposure. Hurry won't last. Faithe Sversky** 488-2875

**Associate Broker * Sales Representative

ALAN NEWTON

REAL ESTATE LTD. REALTOR

PRESTIGIOUS "TEEFY" AREA!
Magnificent custom built home, thousands $$$ spent in upgrades! Marble, granite, loaded with extras. *Cila Fleischmann or *Sarah Tamin

• • •

ON THORNRIDGE - CUSTOM BUILT!
Stunning 5+2 bdrm home, finished basement, top quality throughout, stone elevation, 3 car garage, steps to everything! *Cila Fleischmann or *Sarah Tamin

• • •

CLARK-BATHURST - EXECUTIVE HOME!
Det 4 bdrms, mn floor family room & library, open stairs to bsmt, wood firs, lrge kit, combined Liv & Din rms. *Larry Wronzberg

• • •

BATHURST-LAWRENCE
Investment property on 60 x 107 foot lot, income home! *Larry Wronzberg

• • •

BATHURST VILLAGE
Spacious detached 4 bdrm, 2 storey, main floor family room, fin bsmt. On quiet cul-de-sac close to shuls, shops & TTC. Motivated! *Susan Shainhouse

• • •

BATHURST-ATKINSON - CLOSE TO EVERYTHING!
Large 4 bdrm, white kitchen w/walk-out, large principal rms. **Mark Waxman

• • •

BATHURST-MAJOR MACK - REDUCED TO SELL!
Det 3 bdrm, finished bsmt, huge family room, huge kitchen, pool sized lot! *Larry Wronzberg

• • •

NEW WESTMINSTER-CLARK - JUST LISTED!
Stunning 3 bdrm home, completely renovated! Strip hardwood floors, new carpet. Shows great! Must see! *Carey Rosenzweig

• • •

SPRING FARM BEAUTY! - A MUST SEE!
Fabulous 3 bdrm on prime street! Recently renovated, close to parks, school & shul. *Carey Rosenzweig

• • •

BATHURST-CENTRE $289,900
Lovely 3 bdrm home abt 2,000 sq. ft., large kit w/walk-out to deck & good lot! Wonderful fam rm. Located on a court! *Helen Gould

• • •

CLARK & ATKINSON - DRASTICALLY REDUCED!
4-5 bdrms, large family home, family room with wet bar, large deck. Must sell! Close to best schools! *Sarah Rovet

• • •

BATHURST-FLAMINGO - 1 YEAR NEW!
Stunning home! 4 bdrms, just move in!! $389,900. *Helen Winer

• • •

CENTRE-ATKINSON - FAB 4 BEDROOM HOME!
Open concept fam rm, walk to schools, shul, TTC. *Helen Winer

• • •

BATHURST-CLARK - JUST LISTED!!
Immaculate 4 bdrm on *A1* street! $$$ in upgrades, fab fam rm, dble garage, new roof & windows! $334,900. *Perry Waisglass

• • •

BATHURST-CLARK - JUST LISTED!
Det 3 bdrm, finished bsmt with 3 pc, rec room & bedroom. Great kitchen, ceramics ++. Only $249K. *Perry Waisglass

• • •

HILDA-CLARK - FREEHOLD T.H. $229,900!
2 bdrms, 3 baths, garage entry to house, 1st time buyer's delight! *Helen Winer

• • •

THORNHILL STARTER HOME - FREEHOLD TOWNHOME
Priced to sell! 3 bdrms, fin bsmt, steps to everything! *Cila Fleischmann

• • •

CONDOMINIUMS FOR SALE

YONGE & CLARK "LIBERTY" 1,850 SQ. FT.
Exquisite corner unit! 2 bdrms, 2 lockers, 2 car parking, built-ins, appls, "Homes & Gardens" decor! $349,900. ** Mark Waxman

• • •

BATHURST-STEELES "TOWNSGATE"
Like a model!! Beautiful 2 bdrm, 2 baths, 4th floor, 2 parking spots, locker. $229,900. *Larry Wronzberg

• • •

BATHURST-STEELES "THE PRIMROSE"
2 bdrms, combined living & dining room, balcony, appliances, close to all amenities! $179,900. ** Mark Waxman

• • •

BATHURST-CENTRE - SHOWS GREAT!
Fab 1 bdrm+sol condo, air, appls, undergrnd prkg. *Ted Waxman

• • •

* Sales Representative **Associate Broker

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The Canadian Jewish news

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5 HOUSES FOR SALE

Paul Slavens
REAL ESTATE INC. REALTOR

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FINE PROPERTIES

BRIDLE PATH BUNGALOW – $1,299,900.
Lovely 4 bdrm. home on spectacular grounds. Den. Master suite w.dressing rm. Inground pool & cabana. *Edie Winberg.

• • •

BAYVIEW / YORK MILLS – $1,239,000.
Fabulous 4,800 sq. ft. home on large treed. lot. 5+ bdrms. Exceptional kitchen. Library & family rm. on main. Nanny's suite. CAC. Private drive, double garage. *Edith Weiss/*Judy Nathan.

• • •

SPADINA / EGLINTON - $699,000.
Gorgeous 4 bdrm. Large principal rms. Family size *Cellini* kitchen + breakfast area. Main floor family rm. Finished lower level. Private drive. Built-in garage. *Leslie Dennis.

• • •

ST. CLAIR / CHRISTIE - $625,000.
Beautiful 4 bdrm. home w/gorgeous wood & bevelled glass doors. Leaded windows. Main floor den. Eat-in kitchen. Finished lower level. Private drive & garage. Overlooks city & lake. *Edith Weiss.

• • •

PRIME ALLENBY – $579,000.
Traditional 3 bdrm. Modern kitchen + breakfast area w/walk-out. Large family rm. w/picture window overlooking garden. Fireplace. Finished lower level. Private drive & garage. *Eleanor Stanton.

• • •

YONGE / SUMMERHILL - $459,000.
Wonderful 3 bdrm. semi. Contemporary interior. Main floor den & powder rm. Private yard. Walk to subway & shops. *Carol Cotton.

• • •

CEDARVALE TUDOR - $425,000
Beautiful 3 bdrms. Spacious principal rms. Reno'd kitchen + baths. Finished lower level. Fireplace. Skylight. *Betty Cohen.

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YONGE / LYTTON – $379,900.
Lovely 3 bdrm. Reno'd kitchen & bath. Fireplace. CAC. Huge deck & beautiful garden. Steps to shops & schools. *Edie Winberg.

• • •

FABULOUS BAYVIEW – $898,000.
Ranch bungalow boasts wonderful addition w/Master Suite + sitting rm. & his/her ensuites. Spectacular indoor pool & whirlpool spa. Fin. lower level. CAC. Double garage. **Don Wagman. SOLD

• • •

FOREST HILL - $675,000.
Builder's own dream home. Main floor family rm. + powder rm. Eat-in kitchen. Finished lower level. CAC. Fireplace. 2 skylights. Cornice mouldings. Private drive & garage. *Leslie Dennis. SOLD

• • •

BRIAR HILL - $549,000.
Stunning 4 bdrms. Beckerm[illegible]en. Reno'd baths & finished lower level. Lovely deck & fully fenced garden. *Leslie Dennis. SOLD

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BATHURST / LAWRENCE - $269,000.
Modern bungalow in great loc[illegible]. Spacious, reno'd kitchen. CAC. Fin. lower level. Double, attached garage. *Edith Weiss. SOLD

• • •

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* Sales Representative **Associate Broker

Virtual tour our properties:www.paulslavens.com

10 PRIVATE HOUSES FOR SALE

Thornhill - Arnold Ave., house and lots for sale. 905-881-6965.

House for Sale by owner, prime Cedarvale location (Bathurst/Eglinton) det. 2 storey brick, 3+1 bdrm, fin bsmnt, lot 36'x120'. Call for appt. 416-762-7292.

15 HOUSES FOR RENT

Bathurst Manor: 3 Brm sidesplit. 3 Bath, gorgeous kitchen. Den, finished basement, 2 car gar, fenced yard. No smokers & no pets. Immd. $1950 + utilities. 416-861-9791.

30 CONDOMINIUM FOR SALE

Bathurst/Steeles. Lrg. 2 bdrm. Condo, laundry ensuite, fridge/stove. Immediate possession.
G. BARON R.E. RLTR.
(416) 661-1041

100 CANYON AVE. 2 brm, 1½ bath, large balcony, south view. Approx. 1200 sq ft, $179,900. Will co-operate. 905-761-1976.

5 HOUSES FOR SALE

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416-633-7373

WILMINGTON OVERBROOK
3 bdrm + den, 3 bths, huge liv & din, lge kit, fin bsmnt w/priv entr, dble gar, Steps to all!

BATHURST LAWRENCE $159,000
Ideal starter, brick 2 storey, end unit, 2 bdrm, liv rm, kit w/out to yard, 4 appls, rec rm, A-I buy!

OVERBROOK WILMINGTON
Tri-plex, 2-3 bdrm + 1-1 bdrm, bths ens, balcs, garages + pkg. Don't miss!

AVENUE RD. WILSON
Store + 2 apts, fully rented, good income, busy location.

FINCH OVERBROOK
Backsplit, 3 bdrm, den, fam rm, 3 bths, main flr lndry, fin lower lvl, dble gar.

416-633-7373

30 CONDOMINIUM FOR SALE

BATHURST/FINCH
3 Bed/2 Bath CONDO/1600 sq. ft. Wrap-Around Balcony/Pkg/Locker Needs Work! MUST SELLL!!! $177K
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416-443-0300 Royal LePage R.E. Services Ltd.

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CONDO! CONDO! CONDO!

BATHURST/FINCH - $209,000. 3 bdrm, fab view, gourmet kitchen, Shabat elev., 2 prkg spaces.

GLENCAIRN W. SUBWAY - Choice of 1-2-3 bdrm, fab view, pool, sauna, prkg. From $128,900 to $183,900.

GLENCAIRN W. SUBWAY - $199,000. 155 Malree Ave. Lux 3 bdrm, view, pool, prkg, Shabat elev., renovated.

BATHURST/GLENCAIRN - Low rise, choice of 1-2 bdrm, Shabat elev. From $174,900.

COLDWELL BANKER PINNACLE REAL ESTATE

40 CONDOMINIUM FOR SALE/RENT

3000 Bathurst- Renovated like nw. Lge 1 bdrm+den, 5 appls, $1250 incl util & cable. Sell $169,900. Leave message at 416-782-9989 and your call will be returned.

75 APARTMENTS FOR RENT

Eldorado, 2500 Bathurst, lux apts., lrge. suites, reno'd. Immed. 416-783-0542 or 416-787-9451.

BATHURST-SHEPPARD
Very lg. 1, 2, 3 Bedrooms., ample closets, some 1½ baths & 2 balc., roof, laundry, ravine setting, pool, ind. pkg., 6 apts. per flr.
960-3238 - Bus.
631-9377 or 631-0388 - Super

Bathurst/Briar Hill, very nice lrge. 1 bdrm. bsmt. apt., lndry., pkg., prof. person, nr. TTC. Refs. 782-2274.

1 bdrm. bsmnt apt., avail. Dec. 1 416-635-7349.

70 SHORT TERM RENTAL AVAILABLE

Ave./Egl., renovating or between purchases? Exec. 3 bdrm + nanny quarters. Allenby district. Call 905-737-7000 or website: www.geocities.com/wayne+gary/index.html

30 CONDOMINIUM FOR SALE

130 FLORIDA PROPERTY FOR RENT

Hallandale, Parker Plaza, on the ocean 1 bedrm. convertible, 2 bath, for rent from Jan. 15. min. 3 months. 416-324-8611.

Aquarius-Hallandale, Miami Lux. 2 bdrm, 2 bath, newly frn, condo on ocean w/ocean view. Avail. Jan. 7, min. 12 weeks. $2,000/mo US. 416-223-1606. Week days only.

Surfside-Bal Harbour. Ocean view elegantly furnished 2 bedroom 2 bath. 24 hours security. Walking distance to shopping & to worship houses. $2200/mo. US. Minimum 4 months. Call 954-458-0913.

N. Miami Bch, 2 bdrm., Jan. 15 2½ mo. min., $1295+/mo. US 905-882-5474.

Arlen House - 1 bdrm. convertible lg. apt., 2 full baths, newly decor., for 1 or 2 persons, no smkrs., secur., all amen. incl. shul & restaurant. 2½ mos. min. $1650/mo US. Call early am or late evenings.
416-481-1373

87 PROPERTY MANAGEMENT

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155 ISRAEL PROPERTY FOR SALE

Furnished Condo near Hadassah Ein Kerem, Jerusalem. Call Yacov 416-782-4218.

190 VACATION PROPERTIES AVAILABLE

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Sun City Arrowhead Ranch. Beautifully furn. 3BR, 2BA home. Pool, Lakeview, CLOSE to golf; sports arena, shopping & rests. **708-442-5145**

PUERTO VALLARTA, MX
Villa in Gringo Gulch area. Close to shops & ocean. Southside of city. **312-656-6691 (Day) or 708-458-8901 (Eve)**

COLORADO
Ski Vail Valley, 1BR/1BA condo, full kit, lux furn, W/D, frpl, sleeps 4. 10 min to slopes. Call for rates **303-420-5975**

N. SCOTTSDALE, AZ
Fountain Hills, 3BR, 2.5BA town home. Eagle Mt. Golf course commty. Furn'd, gorgeous views. Many amenities. Monthly rentals. Nov-April. Rick. **847-934-7279, 847-303-6161 x16**

PUERTO PLATA, DOM. REP.
Golf & tennis resort. 1 BR condo avail 12/9-12/16. Only $700. Call Richard before 9pm. **312-922-6225**

SKIING IN QUEBEC
Situated in the Mont Tremblant area. Swiss chalet for rent, sleeps 6. The best skiing in N.E. America. **819-688-5578.** Check: www.fourseasonsofquebec.com

190 VACATION PROPERTIES AVAILABLE

TUCSON, AZ
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ZALTZ, Maurice - on Nov. 9, 2000, late of 278 Bloor St.
GOLDBERG, Seymour Paul - on Nov. 8.
BLUSTEIN, Edith - on Nov. 9, 2000, late of 7460 Bathurst St.
KAIMAN, Diamond - on Nov. 11, 2000, late of 81 Lisa Cres.
RUBINSTEIN, Etty - on Nov. 12, 2000.
SHARPE, Norman - on Nov. 12, 2000, late of 1201 Steeles Ave. W.
FRYSZBERG, Sarah - on Nov. 12, 2000, late of 123 Alexis Blvd.

Steeles Memorial Chapel

330 OBITUARIES

FREEDMAN, Beatrice - on Oct. 27, 2000, late of 193 Wilson Ave., #224.
KASTNER, Michael - on Oct. 27, 2000, late of 1 Aberfoyle Cres., #202.
GOTLIB, Miriam - on Oct. 28, 2000, late of 755 Avenue Rd., #410.
WOLFE, Beatrice - on Oct. 26, 2000, late of 240 Heath St. W., #901.
MERKER, Gertrude - on Oct. 28, 2000, late of 1201 Steeles Ave. W., #806.
DAVIS, Murray - on Oct. 26, 2000, late of 4874 Cote De Neige, #1001.
CHTOUTS, Khana - on Oct. 27, 2000, late of 4455 Bathurst St., #1016.
TISHMAN, Anne - on Oct. 27, 2000, late of 135 Antibies Dr., #806.
FRANKEL, Harry - on Oct. 28, 2000, late of 67 Walker Ave.
PERLMAN, Morton - on Oct. 27, 2000, late of 40 Harding Blvd. W., #304.
CONSTAM, Anna - on Oct. 29, 2000, late of 70 Macklin St. N., #306.
JURKIEWICZ, Henia - on Oct. 30, 2000, late of 2 Buchan Crt.
SHERMAN, Ben - on Oct. 30, 2000, late of 205 Cummer Ave.
SCHEFF, Joan - on Oct. 28, 2000, late of 6200 Bathurst St., #1201.
SILVER, Mattie - on Nov. 2000, late of 1950 Steeles Ave. E.
GREENBERG, Harley - on Oct. 31, 2000, late of 255 Shaftsbury Ave., #22.
KRUSNER, Abram - on Nov. 3, 2000, late of 90 Fisherville Ave., #1404.
MAYZEL, Harry - on Nov. 2, 2000, late of 965 Bay St., #2809.
SOLES, Lillian - on Nov. 2, 2000, late of 355 St. Clair Ave. W., #2004.
SCHWARTZ, Millie - on Nov. 4, 2000, late of 2155 Bathurst St.

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MALINOWSKI, John - on Oct. 28, 2000, late of 131 Torresdale Ave., #2204.
BLATMAN, Esther - on Oct. 28, 2000, late of Pine Villa, 1035 Eglinton Ave. W.
AUSLANDER, Norman - on Oct. 30, 2000, late of 10416 Sixth Line.
FERKAUFF, Edith - on Nov. 5, 2000, late of 429 Walmer Rd.
TANKHILEVICH, Yenta - on Nov. 4, 2000, late of 6250 Bathurst St., #1008.
BELL, Leslie - on Nov. 4, 2000, late of 645 Castlefield Ave., #817.

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Election 2000

Liberal victory likely: pundit

Continued from page 31

give the government a message, knowing that the vast majority of members are also liberals with a capital and a small "c."

In the meantime, Alliance leader Stockwell Day, desperately needing votes in Ontario, appeared in the demographic heart of the Toronto Jewish community to condemn the Liberal action at the UN.

While this has obviously appealed to members of the community, it is unlikely to translate into the voter support that the Alliance needs to make inroads in the Toronto Jewish community, largely because the electors are not inclined to vote solely on the basis of that one issue, however much it goes to the core of Jewish identity.

Were these actions to be repeated by the government, the impact might be greater, but in the meantime, Canadian Jewry is more inclined to work from within the government than from outside of it.

By consequence, electorally based threats may serve to reduce the perceived influence over the community and thus the political credibility of those who issue them.

After this election, there will be a serious need to reflect upon the strategy to be adopted when approaching the government as well as the opposition parties regarding policies on the Middle East.

The Jewish community will have to give even greater consideration to the changing demographics in Canada and the continued polarization of the electorate as they approach the country's decision-makers.

Jack Jedwab is executive director of the Association for Canadian Studies in Montreal.

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THE HAPPY ENDING
Single Jewish female, 5' 5", slender, professional, blue eyes, brown hair, attractive, positive, kind, warm, good sense of humour, strong family values, eclectic tastes, seeks Jewish male, 38-50 yrs, loves children, romantic, accomplished and enjoys life **AD#1144**

FUTURE DEVELOPMENTS
Widow Jewish female, intelligent, 5' 2", slim, good sense of humour, red hair, brown eyes, enjoys movies, bridge, dining and dancing, the theatre, seeks Jewish male, 55-69 yrs, emotionally and financially stable **AD#1578**

LIFE TIME PARTNER
Single Jewish female, attractive, brown hair, brown eyes, 5' 5", non smoker, creative, good sense of humour, sincere, affectionate, seeks single Jewish male, traditional values, 6' , established, 40-55 yrs, kind, honest, non smoker, who loves life. **AD#1389**

FUN LOVING
Single Jewish female, mother of one, medical professional, from Alberta originally, easy going, fun loving, pretty, caring, with a great sense of humour, seeks male, with a great sense of humour, sensitive, caring, easy going, romantic, established, marriage minded, who likes children to complete my family. **AD#1568**

Men seeking Women

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GIVE ME A CALL
Divorced Jewish male, 54 yrs, no children, commercial real estate broker, writer, seeks female, for friends first relationship. **AD#1282**

LOOKING FOR YOU
Male, single, late 40's, professional, seeks female, mid 30's, very attractive, professional, loves spontaneity, travel, romantic family **AD#1626**

YOUNG AT HEART
Male, 70's, looks, thinks, feels, acts like early 50's, Jewish, 5' 5", 145 lbs, brown hair, blue eyes, business, professional, university graduate, non-smoker, social drinker, sense of humour, affectionate, romantic, passionate about life, enjoys music, theatre, sports, movies, seeks female, 50 yrs plus, with similar interests, to share passion about life and each other. **AD#1203**

SEEKING SOULMATE
Single male, Jewish, 43 yrs, brown hair, brown eyes, medium build, no dependents, no pets (allergic), kind, honest, sincere, family oriented, non smoker, enjoys movies, travel, sports, long walks, seeks female, Jewish, 33-45 yrs, non smoker, attractive, honest, petite, 5' 4" or less, with similar interests. **AD#1577**

MARRIAGE MINDED
Single male, semi-retired, active, healthy, secure, educated, seeks female, for marriage, and to enjoy all the adventures of life. **AD#1576**

CARING & ROMANTIC
Female, caring, supportive, sensual, romantic, intelligent, attractive, good sense of humour, seeks Jewish male, 65-75 yrs, who enjoys working, travel, theatre, and quiet evening at home **AD#1494**

BEAUTIFUL BROWN EYES
Single Jewish female, professional, 5' 4", 115 lbs, attractive, slim, fit, dark hair, brown eyes, affectionate, good natured, traditional values, adventurous, spontaneous, enjoys life and travel, seeks Jewish male, 50-63 yrs, non smoker, fit, educated to share life's adventures **AD#1208**

FUN LOVING
Single Jewish female, mother of one, medical professional, from Alberta originally, easy going, fun loving, pretty, caring, with a great sense of humour, seeks male, with a great sense of humour, sensitive, caring, easy going, romantic, established, marriage minded, who likes children to complete my family **AD#1568**

POSITIVE RELATIONSHIP
Attractive, easy going, single female, enjoys theatre, long walks, and talks, seeks non-smoking gentleman, 60-70 yrs, with a sense of humour, for a positive long-term relationship. **AD#1236**

SEEKING ROMANCE
Single female, Filipino, romantic, warm, passionate, enjoys, dining and dancing, movies, music, long walks, seeks male, with similar background and interests. **AD#1313**

PET LOVER
Single Jewish female, mid 50's attractive, intelligent, outgoing, professional, enjoys the arts, nature, the theatre, gardening, long walks with her dog, financially and emotionally stable, seeks male, professional, 55-65 yrs, kind considerate, easy going, similar background and interests **AD#1417**

GOOD NATURED
Female, 5' 4", green eyes, attractive, intelligent, good natured, pleasant, easy to get along with, lonely, caring, seeks respected male, polite, sincere, and true, 55-65 yrs, for genuine relationship. **AD#1146**

HONEST AND SINCERE
Single Jewish male, 34 yrs, business owner, athletic, honest, sincere, good looking seeks female, who is nice, warm affectionate, open-minded and humble **AD#1288**

TIMELESS LOVE
Single male, 50 yrs, 5' 11", brown hair, brown eyes, handsome, successful, caring, supportive, romantic, passionate, sensual, openly honest, with feelings, enjoys movies, dinner, dancing, long walks, outdoors, cooking, quiet evenings, seeks attractive, female, 38-48 yrs, affectionate emotionally healthy, passionate about herself and the man in her life. **AD#1196**

GREAT TIMES TO BE HAD
Single white male, 58 yrs, self employed, business man, fun to be with romantic, enjoys travelling, great conversation, quiet times, leisurely and brisk walks, movies, seeks female, romantic, attractive, easy to talk to, for a great time **AD#1148**

ROMANCE FOR TWO
Single male, 58 yrs, white, self-employed businessman, romantic, enjoys, quiet times, travelling, great conversation, movies, seeks female, 48-54 yrs, with a great sense of humour, who enjoys travelling, walks and good conversation. **AD#1148**

HOPELESS ROMANTIC
White South African male, 1939 model, 5' 11", 160 lbs, slim, blue eyes, healthy, young, casual, down to earth, seeks female, caring, humourous, good personality, physically/emotionally stable, and financially secure. **AD#1220**

READY FOR LOVE
Single male, professional, 48 yrs, handsome, outgoing, nice guy, wide variety of interests, seeks female, intelligent, sensitive, stable, ready for a serious mature relationship. **AD#1165**

DOWN TO EARTH
Female, down to earth, good natured, outgoing, enjoys sports, movies, dining out seeks male, 38-48 yrs, honest, outgoing, with similar interests for serious relationship. **AD#1210**

MONOGAMY
Female, 52 yrs, 5' 1", attractive, intelligent, slim, sense of humour, no dependent, trust, respect, monogamy and communication, most important, components, of a relationship seeks male, well groomed, non-smoker, emotionally and socially stable **AD#1270**

RARE BEAUTY
Single Jewish female, 30 yrs, 5' 4", 120 lbs, professional, university educated, light brown hair, green eyes, enjoys biking, swimming, outdoor activities, dining and dancing, sports, seeks professional Jewish male, 30-45 yrs, good sense of humour mature, family oriented, strong Jewish values **AD#1261**

SPIRITUAL AND SENSUAL
Single female, mother of two, early 40's, divorced, very spiritual, sensual, into personal evolution, romantic and playful, seeks male, with similar interests and quality who is famililiar with Deepak Chopra and Neil Donald Walsh **AD#1167**

SWEET AND SINCERE
Female, 41 yrs, 5' 1", slim, long brown hair, green eyes, has 2 kids, loves the outdoors, movies, day trips, casual dinners, seeks male who is sweet, sincere, loves life, successful at work and who knows how to have fun. **AD#1447**

LOVELY LADY
Single Jewish female, 41 yrs, attractive, fun loving, intelligent, professional, 1 dependent, enjoys dining and dancing, sports, hiking, good sense of humour, seeks male, non smoker, honest, professional, with similar interests **AD#1123**

LOVE & LAUGHTER
Single female, 52 yrs, attractive, intelligent, slim, 5' 1", no dependents, good sense of humour, lives in the Toronto area, wide variety of interests, seeks male, well groomed, non smoker, emotionally stable, kind, gentle. **AD#1015**

HEART OF GOLD
Single white female, 34 yrs, good hearted, sincere, easy to get along with, seeks female, nice, sincere, good sense of humour, good conversationalist, loves to socialize. **AD#1267**

FAMILY ORIENTED
Traditional Jewish male, 51 yrs, 5' 7", dark hair, green eyes, not overweight, recently divorced, with 3 children, 1 living with me, honest, humourous, type B personality, seeking attractive Jewish female, 35-40 yrs, intelligent, slim, non smoker, traditional values, and children are welcome **AD#1269**

I LIVE IN BARRIE
Divorced businessman, 40 yrs, part-time Dad, humourous, social drinker, in Toronto weekly, enjoys skiing, travelling, dining and activities with kids, seeks female, 31-39 yrs, good looking, slim, active, loving, nurturing, enjoys boating, water skiing, to share dreams and ambitions with **AD#1163**

GIVE ME A CALL
Single male, 6', brown hair, brown eyes, educated, enjoys dining and dancing, movies, sports, outdoor activities, good conversation, seeks female, seeks Jewish female, 29-35 yrs, for loving relationship **AD#1439**

LASTING RELATIONSHIP
Jewish male, 46 yrs, look younger, cute smile, university educated, employed, full time, professional, with good manners, enjoys dining, movies, sports events, hiking, nice parks, and walks around downtown, seeks attractive Jewish female, 33-41 yrs, for casual datin leading to lasting relationship. **AD#1264**

SEEKING SOULMATE
Single white male, 58 yrs, romantic, self-employed, professional, enjoys travel, movies, good conversation, quiet evening, seeks female with similar qualities and interests. **AD#1216**

LET'S CONNECT
Professional female, 5' 2", pretty, classy, petite, enjoys music, theatre, travelling, walking, small pets, and ocean, seeks unattached, Jewish Canadian male, but not religious, 54-60 yrs, over 5' 8", healthy, handsome, educated, established and secure, with same interests and qualities **AD#1179**

A WONDERFUL LIFE
Single Jewish female, 5' 5", blonde, blue eyes, attractive, fit, stylish, accomplished, confident, adventurous, active, no children, traditional and conventional, seeks male, 38-48 yrs, who's somewhat cultured, charismatic, fit, stylish, witty, social, family man, humourous, enjoys outdoor, as lover, soulmate and friend. **AD#1492**

FRIENDSHIP
Single mom with one daughter, 41 yrs, 5' 6", slim, very attractive, warm friendly, enjoys great conversations, long walks, love children and dogs, seeking professional male, 40-45 yrs, over 5' 10", with similar interests for friendship. **AD#1338**

PETITE AND SLIM
Single female, 33 yrs, petite and slim, attractive, educated, professional, down to earth, good sense of humour, seeks male, 32-40 yrs, respectful, kind, handsome, intelligent, good sense of humour, able to share his emotions **AD#1084**

SMILES & LAUGHTER
Widowed, Jewish female, humourous, cute, petite, intelligent, artistic, secure, auburn hair, brown eyes, enjoys bridge, music, the theatre, long walks, movies, seeks Jewish male, 58-68 yrs with similar interests **AD#1612**

LOOKING FOR A COMPANION
A very pretty , very well educated modern Orthodox lady, who loves Israel, seeks a successful, emotionally secure man of around 50 years, of age, for friendship and companionship **AD#1658**

ARE YOU AVAILABLE
Divorced Jewish physician with a great sense of humour and eclectic tastes, seeks an emotionally available Jewish professional man aged 50 or over fora possible long term relationship. **AD#1435**

LET'S CONNECT
Single male, Jewish, 39 yrs, professional free-lance writer, lives in the north, Toronto area, enjoys baseball, jogging, movies, sports, travel, biking, seeks female with similar qualities and interests. **AD#1641**

GOOD TIMES AHEAD
Single male, professional, 52 yrs, active fit, 2 university aged children, enjoys politics, art, adventure, travel, seeks female Jewish with similar interests and qualities. **AD#1415**

CAPABLE OF LOVING?
40 year old business owner, who lives in Barrie, who loves life and has a creative sense of humour, seeks a slim, good looking and active woman, who is capable of loving and nurturing and accepts the same **AD#1523**

SPECIAL PERSON
Single male, 48 yrs, professional, honest, sincere, romantic, non smoker, enjoys sailing, skiing, biking, photography, dining and dancing, travel, seeks female, 38-50 yrs, non smoker 5'2" - 5' 6", with similar interests. **AD#1406**

SERIOUS INTENTIONS
Single male, 35 yrs, professional, 5' 8", very fit, handsome, kind, young at heart, spiritual, enjoys nature, the theatre, world traveller, family life, capable, open minded, and loves to have fun. **AD#1585**

ROMANCE ON THE HORIZON
Single male, 52 yrs, young looking, fit, 5' 10", 175 lbs, brown hair, brown eyes, slim to medium build, good listener, enjoys sports, movies, dining and dancing, long walks, romantic evenings, seeks female who's affectionate, passionate, romantic, down to earth, humble, and open minded. **AD#1488**

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SERIOUS INTENTIONS
Single female, Jewish professional, kind, active, creative, honest, seeks Jewish male, 38-45 yrs, intelligent, easy going, slightly adventurous, with a winning smile. **AD#1287**

L'CHAIM
Single Jewish female, attractive, vivacious, 5' 5", long brown hair, brown eyes, fit, kind, sincere, fun to be with adores, her Jewish heritage, seeks male, Jewish, 40-55 yrs, handsome, established, non smoker, kind, fun loving, traditional values. **AD#1031**

A BIT SHY
Widowed female, secure, independent, self sufficient, a wide variety of interests, seeks male, nice, kind, romantic, with similar qualities and interests. **AD#1437**

SEEKING LOVE
Single female, beautiful, values intimacy, kindness, music "touches my soul", believes in love. Seeks male, 50-65 yrs, established, secure, and enjoys travel **AD#1235**

SPEND A LIFETIME
European born lady, seeks a friend to spend her life with. She enjoys walking, dancing, dining out, watching television and nice evenings. **AD#1423**

HONEST A MUST
Single female, Chomer Shabbist, 5' 4", 42 yrs, blue eyes, brown hair, voluptuous, sensual, fun loving, seeks male over 5' 9", Chomer Shabbist, emotionally and financially stable and good sense of humour. She enjoys travel, the theatre and boating **AD#1493**

MAN OF THE WORLD
45 yr old male, sexy and attractive, conservative, off shore stock trader, Toronto native, lived in Israel a lot, seeks a person with similar qualities, for a good relationship. **AD#1618**

SERIOUS INTENTIONS
Single Jewish male, 45 yrs, 5' 7", medium build, university educated, humourous, adventurous, sensitive, non smoker, health conscious, family oriented, seeks female with similar qualities and interests He's a nature lover **AD#1058**

SUNSHINE ON MY SHOULDER...
Single male, musician singer-songwriter, enjoys sporting events, music events, movies, restaurants and dancing, seeking female, who's down to earth, outgoing, someone I can get along with, for a positive long term relationship. **AD#1548**

ROMANTIC AT HEART
Single male, 61 yrs, business professional employed, active, outgoing, enjoys, dining and dancing, fine wine, romantic evenings, seeks female, active, attractive, classy, well groomed, for possible long term relationship **AD#1561**

SERIOUS RELATIONSHIP
Self employed, male, 40 yrs, 5' 10", 170 lbs, short hair, lives in Thornhill, enjoys movies, dancing, dining out, comedy shows and more, seeks female, 30-37 yrs, who's interested in a serious relationship **AD#1057**

FRIENDS 1ST
Single Dad of 2 children, professional, employed, well groomed, enjoys movies, theatre, dining and dancing, the outdoors, seeks single female, single mom's welcome, medium height and build, strong Jewish values. **AD#1584**

LOVELY LADY
Single female, mid 50's, attractive, intelligent, energetic, seeks interesting and outgoing male She enjoys music, movies, dining and dancing. **AD#1341**

SEEKS NON-SMOKER
Single, attractive and intelligent lady seeks a man between 62 and 70 yrs, who is honest, caring, established, and a non-smoker to share life with. She enjoys travel, theatre, dining and quiet evenings, **AD#1030**

CUTE & EDUCATED
Cute, auburn haired widow, seeks a kind, sincere, loving man, between 56 and 67 yrs. She likes theatre, walking and bridge, is humourous, petite, has brown eyes, university educated and secure. Likes all of life's pleasures. **AD#1527**

LET'S LOVE AGAIN
Single professional female, 52 yrs, European background, speaks Hebrew, down to earth, family values, seeks male 50-58 yrs with similar qualities and interests for serious relationship. She enjoys travel, dining and dancing, movies, and the theatre **AD#1407**

It's absolutely **FREE** to retrieve your messages

TIRED OF BEING ALONE?
Widowed male, 54 yrs, 5' 7", very fit, handsome, 5' 7", attorney, kabalist, cultured, scholar, author, poet, world, explorer, public speaker, financial whiz, seeks female, to be my soulmate, for everlasting relationship. **AD#1592**

CARING RELATIONSHIP
Professional male, 67 yrs, active, easy going, enjoys the outdoors, fishing, gardening, cooking, classical, music and reading, seeks attractive, slim female, who's down to earth, unpretentious, non smoker, with similar interests, for reciprocal caring relationship **AD#1404**

LOVE TO TRAVEL
Young, 60 year old male, educated, semi-retiree, healthy, active and secure, seeks slender female, for permanent relationship, who has no commitment, that would interfere with winters in the sun or European adventures **AD#1380**

OLD FASHIONED VALUES
Single male, 47 yrs, conservative looking, good sense of humour, enjoys dancing, old movies, country drives, seeks female, late 40's, to early 50's, does not have to be slim, single mom's okay, very down to earth **AD#1327**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, 5' 8", husky build enjoys the theatre, movies, dining and dancing, travel, music, long walks, good conversation, seeks female, 28-39 yrs, single mom's okay too! with similar qualities. **AD#1567**

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BASEBALL CHAMPIONS: Beth Tikvah defeated Temple Emanu-El 12-11 to claim the championship of the Inter-Synagogue Baseball League. The team included: Aaron Albert, Stephen Albert, Rabbi Wayne Allen, Jonathan Allen, Brandon Frimer, Ron Laxer, Len Libman, Daniel Miller, Adam Miller, Ryan Morris, Harvey Mandel, Isaac Silverstein, Neal Solomon, Aaron Kohn and Brian Demone.

Security concerns affect Metulla's Canada Centre

By PAUL LUNGEN
Staff Reporter

TORONTO — The silver-medal finish by ice dancers Sergei Sakhnovsky and Galit Chait at Skate Canada is a pretty good indication that elite sports programs at Canada Centre in Metulla are doing well.

The flip side of that coin is a different matter. Thanks to the uncertain security situation in Israel, the Centre's recreational programs are languishing.

Ever since the military pull-back from Lebanon, "Canada Centre has been having problems," acknowledged Yossi Goldberg, a board member of Canada Centre and former mayor of Metulla. "The public has stopped travelling across the country."

Goldberg, who also serves as head of the Association for Winter Sports in Israel, was in the Toronto area recently as head of the Israeli delegation to Skate Canada.

"Generally, it's quiet," he told *The CJN*. "But psychologically, it's bad. Citizens are afraid to visit the north."

The result has been a major revenue shortfall for Canada Centre – $1 million U.S. so far and counting. The government has compensated the Centre to some extent, said Goldberg, who served as Metulla's mayor for 20 years.

Despite the security concerns, Skate Israel, a major international meet now in its fifth year, has not been affected. "We have more requests for invitations than we can accommodate," Goldberg said of the December event. "It's become so popular that everyone wants to be in the competition."

Goldberg believes that despite current woes, the future of the north remains bright.

"Life along all the border is normal. We haven't had any attacks. Mostly it's quiet but you're under a threat that maybe it will change."

Goldberg believes northerners must work to change the region's image before visitors will return. Metulla did so before, in the 1970s and early '80s, when the security situation was much worse. In the 1970s, the north experienced numerous terrorist attacks and in July 1981, hundreds of katyusha rockets pounded Metulla over 10 consecutive days, he said.

Prior to the Lebanon withdrawal and the Palestinian intifadah, Canada Centre was a bustling vacation destination for Israelis from across the country. While Goldberg is hoping for a return to those glory days, in the meantime he is seeking financial support from Canadian friends, who helped build Canada Centre. Running an elite athletic program is expensive and for Israel to have a realistic shot at a medal about $200,000 U.S. will be needed, he said.

* * *

For Goldberg, Salt Lake City in 2002 is front and centre of just about everything he does these days. He can already foresee the contours of the Israeli team he will lead to the winter games: an ice-dance duo, perhaps one or two singles skaters and maybe a short-track speed skating team. As many as five athletes altogether, if all goes according to plan.

A medal hunt will likely depend on the performance of Sakhnovsky and Chait, whose second place finish at Skate Canada came on the heels of a third in Skate America.

An Olympic medal would certainly grab the attention of the soccer and basketball-mad Israeli public.

Goldberg proudly points to Canada Centre's ice-rink as the reason Israel can even contemplate a winter games medal.

"Without Canada Centre, there would be no chance to develop winter sports in Israel," Goldberg said.

Speed skaters in Canada Centre are coached by Boris Drabkin and Georg Zaslavsky, two ex-Russians who bring a wealth of experience, he said.

Two young athletes, Dennis Zaslavsky and Olga Danilov, are Israel's best hopes in short track. Danilov was ranked fourth in Europe last year while Zaslavsky was sixth.

Michael "Misha" Shmerkin is still Israel's top male figure skater while a sabra, Daria Zuravicki, who trains in the United States, is the country's best female singles skater.

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Taking 'stock' of our issues

As I was saying...

By RON CSILLAG

A year ago, would anyone have thought that Jewish voters would even consider, let alone embrace, a leader and political party cut from the same cloth as the hellfire Prairie populists who once scared the daylights out of us?

Score one for Stockwell Day, a Socred buffed and retooled for 2000: he's pulled off a miracle when it's come to courting the Jewish vote. He's been masterful at exploiting our rage at the Liberals, deft at deflecting our anger at his friend Mike Harris, who is ultimately responsible for Jewish day school funding and has tapped into every dark sentiment we may have about abortion, homosexuality and capital punishment.

Recently, CBC television personality Ralph Benmergui, with camera in tow, journeyed to Wolfie's Deli at Bathurst and Sheppard to take the pulse of Jewish voters. After hearing the usual litany of complaints about Canada's dastardly deed at the UN and the public's refusal to help defray costs at Ontario's private schools, the exasperated host pronounced: "I haven't heard a thing about health care or taxes or education."

Are Jewish voters ready to cast their ballots based on one or two narrow, parochial issues? Don't our religious values compel us to express concern for, and alleviate the plight of, "the widow and the orphan," i.e., the stranger, the needy and the hungry? Are we so ready to abandon those values because we're mad at some ignorant vote in New York (taken by the same body we laud for saying we're being discriminated against when it comes to school funding), that we embrace a man and party whose philosophical underpinnings are baldly anathema to us?

Apparently. As several recent well-attended rallies have shown, the Alliance is being cheered in the so-called Jewish ridings. But then, little else stirs the average voter from his torpor than one issue that sticks in his craw. Barry Campbell, a Jewish former MP, tells me that when he was in office, constituents would routinely ask him how he felt about a single issue (often, abortion). If his response displeased, they would promptly leave.

Day's success in courting the Jewish vote has been nothing short of machiavellian. He pounced on the UN vote like a cat, saying his support for the Jewish state is a matter of principle, not politics. Also a matter of principle, we should know, is the following: Day believes the Earth is 6,000 years old, that Adam and Eve were real people, that humans and dinosaurs co-existed, and, as an evangelical Christian, that anyone who has not accepted Jesus into his or her heart is going straight to hell. That means you and me.

I believe Stockwell Day is not remotely anti-Semitic. But I also know that as the administrator, in the early 1980s, of the Christian Bentley Centre, a private Pentecostal school in Alberta, he vigorously defended the Accelerated Christian Education (ACE) curriculum, which asked students whether it was true or false that Jews are "children of their father, the devil." (To be fair, there's no evidence the curriculum was ever used at Day's school.) And although I know Day has no control over who endorses him, how would you like to be praised by Jim Keegstra and Doug Christie, lawyer to every Holocaust denier ever prosecuted in Canada? When I recently asked Robert Goldin, the Alliance candidate in Thornhill, how Jews can feel comfortable in that company, he responded that Christie joined the party in order to embarrass it. As explanations go, that's as lame as they get.

These are strange political times. In Canada, they have produced strange bedfellows indeed.

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Egg Roll Skins: Use your favourite blintz recipe.

Filling:

2 cups coarsely chopped zucchini
1/4 cup chopped onion
1 cup sliced mushrooms
1 cup chopped cabbage
handful of fresh bean sprouts
cooking spray
1 tsp. soy sauce
black pepper to taste
sugar to taste

Sauté zucchini, onion, mushrooms, cabbage, and bean sprouts in a large skillet over med. heat for 4-6 mins. Stir in soy sauce, pepper and sugar to taste. Take 1 blintz leaf at a time and place on a flat surface. Spread 2 tblsp. of filling on leaf in a mound, leaving 1/2" border. Fold top over filling, then fold both sides over filling. Roll up like a jelly roll, seam side down. Heat large heavy skillet over med.-high heat. When pan is hot, coat with cooking spray, and carefully place egg rolls in skillet. Fry till crisp or bake in oven at 350°F until lightly browned. Drain on paper towels.

GREETING NEW RECRUITS: Israel's chief of staff Shaul Mofaz greets the latest group of young new recruits last week at the army's induction centre at Tel Hashomer near Tel Aviv. [Isranet photo]

The Canadian Jewish news

Crossword Puzzle

"Fighting Back"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

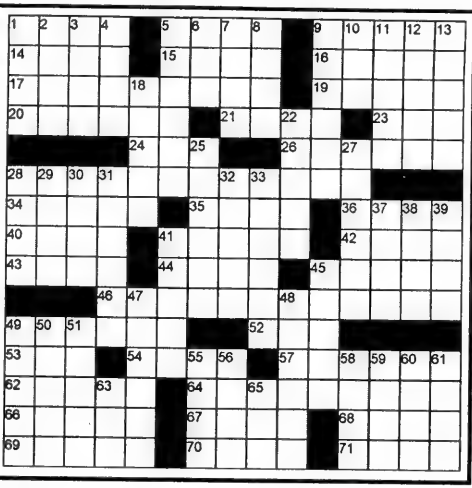
Across

1 L.A. worry
5 "Saving Private Ryan" depicted it
9 Former Israeli President Weizmann
14 "___ Camera"
15 Lion feature
16 Evoking nostalgia
17 Site of a 1943 mass escape
19 *Cuba y Hispaniola*
20 42nd, for instance
21 "Raiders of the Lost Ark" pests
23 Had haddock
24 "___ gratia artis" (MGM's motto)
26 Gets the shampoo out
28 German anti-Nazi group
34 Harold of "Ghostbusters"
35 Greek god of war
36 "Beat it!"
40 "Metamorphoses" poet
41 "Goosebumps" creator
42 The Three Stooges, for instance
43 USA, Den., Nor., etc.
44 Brownish purple
45 Trolley sound
46 Site of a 1943 uprising
49 Noted TV dog
52 Red, say
53 Koufax, for instance
54 Rush Limbaugh's ___ *Told You So*
57 Unwholesome atmosphere
62 Pudding type
64 Industrialist who slowed down the Nazi war machine
66 Delete
67 "Who Framed Roger Rabbit?" creature
68 Israeli gender bender ___ International
69 Grates irritatingly
70 The A in ADL
71 Ticket part

Down

1 Presides
2 Store
3 Seven-week period
4 Comic Kaplan of "Welcome Back, Kotter"
5 Biologist Mendeleev
6 From ___ to Beersheba (everywhere)
7 Singer Paul
8 Some Tom Lantos votes
9 Frequent political situation in the Middle East
10 "___ So Shy"
11 Where Israel is just a few inches big
12 Ticked off
13 "Holy ___!"
18 Wives of Jacob and, more recently, Yitzchak
22 Not poetry
25 *Yichus*
27 Hershey rival
28 Sci-fi movie of 1982
29 "___ Nagila"
30 Give off
31 Orphans go-withs, Biblically
32 Author Jong
33 Extends one's subscription
37 Demo ending
38 "___ Misbehavin'"
39 Deli specification
41 Shopping ___
45 Macy's, e.g.
47 Synagogue sections
48 Fred Savage's sign
49 Magic, once
50 Honda offering
51 Some game systems
55 Spanish 101 word
56 Cultural hero
58 Tacks on
59 Bed part
60 Computer choices
61 Omani, say
63 Geller "ability," supposedly
65 Stolen

(Answers are on page 43.)



jewish Toronto

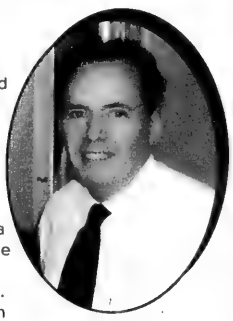
Solidarity Edition

Dedicated Divisions Build Campaign Success

The hard work of **UJA FEDERATION** campaign divisions is propelling **Campaign 2001 – The Campaign For Our Children** ever closer to its fundraising goal of $45 million.

The campaign total tops $33 million – with nearly four million additional dollars over this time last year. All increased contributions will be allocated to initiatives that assist children at risk and bring young people closer to Jewish life.

Gift increases from the **Finance and Technology Division**, chaired by **Barry Tissenbaum**, have reached 21% - well above the record 13% average across the campaign.



Barry Tissenbaum

"Our industry is doing well and our members understand that we have an obligation to commit to a higher level of increase, one that reflects our financial success," said Tissenbaum.

Another leading division is the **Young Leadership Cabinet** which recently held a telethon. Thirty members came out to **Call For Kids** and their efforts raised $3,400 from 51 donors – 44 of whom had never made a campaign gift. "Peers canvassing peers not only achieves greater results," noted Sabrina Kerbel, who co-chairs the division with **David Beron**, "it builds connections for the future."

The voice of women continues to be clearly heard as both the **Lion of Judah and Ruby Divisions** of **Women's Campaign & Advocacy** achieve exceptional increases this year. "In addition, there has been significant growth in our **Pomegranate Division**, which consists of women who give $1,800 in their own name," said **Women's Campaign & Advocacy** Chair **Dodi Weill**. "The cause is so compelling - our children - that we can canvass with complete conviction and our results reflect that."

Neil Nisker, who along with **David Koschitzky** co-chairs **Top Gifts**, is encouraged by the enthusiastic response to **Campaign 2001**. "When I speak with our generous donors about their annual gift, the supportive and reciprocal relationship which emerges never ceases to amaze me. We thank each other for the honour of participating in this community," said Nisker.

Lawyers and Accountants Division Co-Chairs **Jeff Blidner** and **Eric Slavens** also report exciting results. "Our canvassers' energy and commitment is echoed by the donor response they are generating - all of which is strengthening **The Campaign For Our Children**."

Two other campaign trailblazers, the **Goods and Services Division** and **Real Estate Cabinet**, have been busy organizing innovative special events, in addition to hitting record highs in their donor canvasses. Last week's successful Real Estate Cabinet program on the growing investment relationship between Israel and Canada attracted 300 participants. On November 23, the Goods and Services Division, in cooperation with the **Entertainment and Marketing Division**, will be featuring a tour of the award-winning Umbra home accessories facility.

The Israelis are Coming... The Canadians Have Landed

A sold-out crowd of 300 was on hand to hear international experts **Chaim Katzman** from Israel and Toronto's **Robert Eli Rubinstein** discuss "*Global Real Estate in the New Millennium*," a program sponsored by the **Real Estate Cabinet** of **UJA FEDERATION**.

Pictured above are (from left) Stephen Goldhar and Gary Samuel, Cabinet Co-Chairs, and David Peltz, event Co-Chair.

Photo: Beverley Abramson. Photography.

Correction

In the **UJA FEDERATION** ad "*As One Community*" **on October 19, Rabbi Elyse Goldstein** was mistakenly identified as President of Kolel. In fact, Rabbi Goldstein is President of the **Toronto Board of Rabbis**, which supports **Campaign 2001 - The Campaign For Our Children.**

Important Partnership Trip

Pictured here, P2K/Project Renewal Chair Warren Kimel (r) with Udi Gat, Chair of the Hevel Eilot area. *Photo: Susan Jackson*

Two weeks after returning from a solidarity trip to Israel, members of **UJA FEDERATION's Partnership 2000 (P2K)/Project Renewal Committee** are still overwhelmed by the warmth with which they were received.

The **UJA FEDERATION** contingent travelled to **Eilat/Eilot,** Israel's Partnership region and to the communities of **Kfar Gvirol** and **Kiryat Moshe**, which **UJA FEDERATION** is assisting.

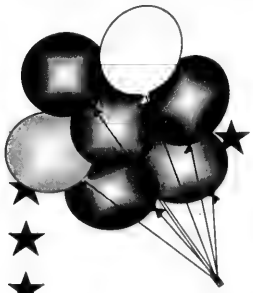
"People across the country, even those removed from the conflict, thanked us for our visit at a time when support from the global Jewish community is so needed, " said Committee Chair **Warren Kimel**.

Since its inception in 1994, P2K has been involved in establishing "living bridges" that connect members of the Toronto community with Israelis in Eilat/Eilot, in order to share skills, leadership and resources.

These children were among many who welcomed Partnership 2000 mission members.

A PARTY PLANNER

The Canadian Jewish news



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Live bands for your party

By CAROLYN BLACKMAN
Staff Reporter

A live band gives a party an air of elegance, says Kory Livingstone of the Kory Livingstone Band (905-669-0728).

Livingstone, who plays the piano and sings with his five-piece band that includes a saxophone, drums, guitar and bass, says that a band entertains the guests. "They can watch us even if they are not dancing.

"They also enjoy talking with the band members. People are social animals; they crave other people. A band plays music, and entertains on a human level."

Anyone can play records, he says, but a band adds personality to a song. "We can determine what type of music the people want, and play different renditions of a tune accordingly.

"We can't please all the people all the time, but we can cover as many bases as possible. We even work together with DJs in order to give the party a perfect mix. Both the kids and the grandparents are happy," says Livingstone.

Matt Pines of the Matt Pines Band (416-234-5500), a seven piece band that includes three singers, keyboard, drums, two saxes and a trumpet, compares having a disc jockey and a band at a simchah to the difference between having a hot dog and a steak dinner.

"Disc jockeys use props and act silly; the kids love it. A band is also fun, but it is elegant and sophisticated; it is for people who want grown-up entertainment."

A good band is versatile, he says. "You cannot come to a wedding and only play the blues. You have to play for all people, for all ages. Europeans, for example, may want a waltz or a rumba. Bands have to give each group its own time."

Kory Livingstone

Rena Gaile of the Rena Gaile Band (905-420-8625) has a seven or eight piece band, but specializes in music for the dinner or cocktail hour of a party, a house party, or one at a small venue. "It adds a lot of class. The music is there, but it is intimate; it fades into the background. It is not so loud that it gets in the way."

If clients want a little more music, she will build on the duo, and add such instruments as a string bass or a drum. "That's about as big as you would want to get for a small house party."

Proper equipment is essential in order for the music to sound great, says Livingstone. "Band members need to be able to adjust the music to the proper level – it cannot be too loud or not loud enough."

Bands also need to be versatile and work with a budget, he says. "We can work within a budget by adding or taking away pieces of a band. It will still sound good, and the clients are satisfied."

Continued on page B6

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Live bands for your party

Continued from page B4

Pines prefers clients to book the band about a year in advance and to get references. "Ask people who have had an event and make sure the band knows how to handle situations particular to a Jewish wedding or large party."

Clients need to trust the band to a certain extent, with respect to what music to play. "We need to see what is in the room, and what is making them get up and dance. Experience is very important. Bands have to know how to handle the crowd.

"Talent is essential, but bands must have experience playing in the type of party you are having.

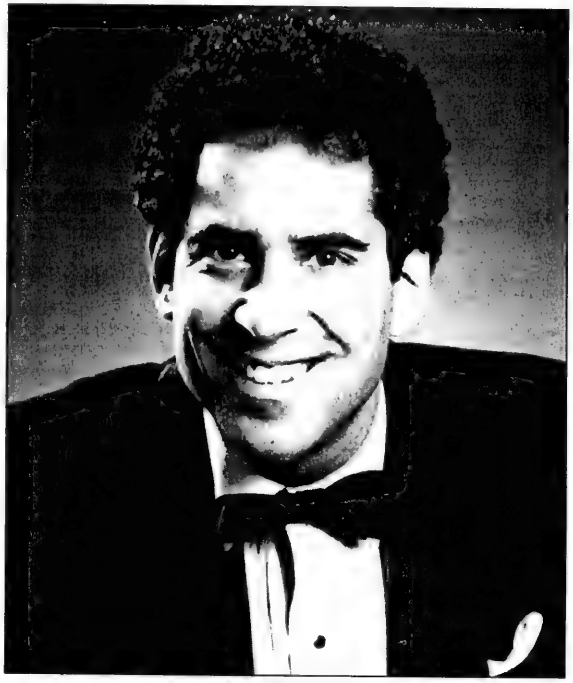
"It is also important to make sure that the band members dress properly for the event. They should not come informally to a black-tie party."

The band should meet with the bride and groom several times, especially about three weeks before the date, to plan strategy and finalize details. "We will even provide free piano rehearsal time for any guest who wishes to perform with the band that night," says Pines.

People remember the music, says Livingstone. "That is one of the first things they think about when they think about the party. Music can make it either successful or unsuccessful.

"Even if it is only a piano in the background, guests get into a party mood. They may not even realize it is the music that is relaxing them. Music is romance, and we sell romance."

Other bands advertising in this supplement are: The 42nd Street Band, 416-441-1721; Ambiance Flute & Guitar Duo, 416-693-8778; Debbie Sander-Walker Entertainment, 905-275-4744; Fern Lindzon Musical Entertainment, 416-225-6977; Fabulous Harvey Seigel Band/All Star Jazz Band, 416-782-9202; Hu-Tsa-Tsa, 416-651-7521; Joe Star Band 905-881-1378, & Starr Prod., 416-812-1222; The Kenny Simon Band, 416-638-2549; Klapman's Klezmer Band, 416-588-0854; The Mickey Lewin Band and D.J. Troupe, 905-881-7972; Nova Sounds Entertainment, 416-926-1918; Nu Rhythm Band, 905-882-5044; Paul Zurin, 905-770-3084; The Larry Rodness Band, 416-650-5858; Mark Selby, 416-784-1554; The Shelley Miller Band, 416-481-1034; The Sky's Band, 416-565-1620; The Rick Levine Band, 905-881-6400; Ron Wiseman & Kiddusha, 416-971-7837.



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Sweeten your party

By ERIC LAYMAN
Special to The CJN

Everyone has a sweet tooth; and where better to indulge it than a party?

Bev Kruger of The Chocolate Moose (416-784-9092) and Julie Greenspoon of Suckers Candy Co. (416-405-8946) have a wealth of products to tempt you.

Chocolate Moose, says Kruger, sells only the finest Belgian chocolate. Their products are kosher, both pareve and cholov Israel dairy. Here you'll find chocolate truffles, chocolate-dipped dried and glazed fruit, and the peanut brittle and nougat they're famous for.

Kruger enjoys her business, because people coming to buy gifts are in a pleasant frame of mind. There's medical evidence, she adds, that pareve chocolate is good for you – relaxing you and enhancing your well-being.

Chocolate Moose does custom work, freehand figurines, centrepieces and smash cakes; their creations include Torah scrolls, cartoon characters, chocolate cornucopias, urns and baskets. While most of their work is made with molds, they also do some shaping with hand tools.

For those who don't get to many kids' parties, a smash cake is a hollow, decorated cake-shaped shell. The guest of honour, say, the bar or bat mitzvah, smashes it, then other kids run up and grab the pieces.

Gift baskets can also be found at the Chocolate Moose; so can hostess gifts for out-of-town guests, which can be delivered to hotels. They also sell giftware, which they can fill with chocolate.

For large orders or complex creative work, Kruger recommends coming a few weeks, even a month ahead. Not that creative work takes that long; but she needs to organize her time. Also, planning ahead makes sure you get popular items without risking that they'll be snapped up.

If Bev Kruger is a chocolate specialist, Julie Greenspoon is a Renaissance woman of candy.

One of Suckers' specialties is loot bags. Inexpensive and fun, they can be made to your specifications, and may include small toys. You can mix and match candies – separating M&Ms by colour, for instance, so you can have blue and white for a bar mitzvah.

The words "well-stocked" are an understatement. You might expect a big chocolate bar and lollipop selection, Mövenpick ice cream at the Danforth store, or cotton-candy machines at the Danforth and Beaches stores; but what about one-kilogram Chupa Chup lollipops?

"Everyone," in Greenspoon's experience, "has some kind of candy memory." Evoking these memories, Suckers stores play candy commercials, old and new. Attuned to the comeback of a favourite many people recall from their teens, they have, not just Pez counters, but entire walls with every possible kind of Pez.

Suckers nostalgia bags conjure up memories, too. They may include Neco wafers, sponge toffee, old-fashioned licorice strings, Mackintosh toffee in the plaid box, Whopper malted chocolate balls, jawbreakers, gum balls, and Thrills gum.

While children are the obvious customers, the combination of fond memories and a sweet tooth draws many adults. Suckers also carries some non-edible nostalgia items like Barbie doll and Etch-A-Sketch key chains.

Adults don't only come for candy. Like the kids, they go to the bouncing ball section of the stores; they bounce the balls, and ride scooters around the store the way their children do.

Other specialty food places advertising in this supplement are: Chocolate Charm, 416-787-4256; Metropolitan Ice Cream, 416-245-1335; Uncle Louie G's, 416-462-9537; The Ice Cream Parlour Cafe, 905-787-8498.

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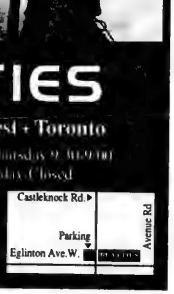

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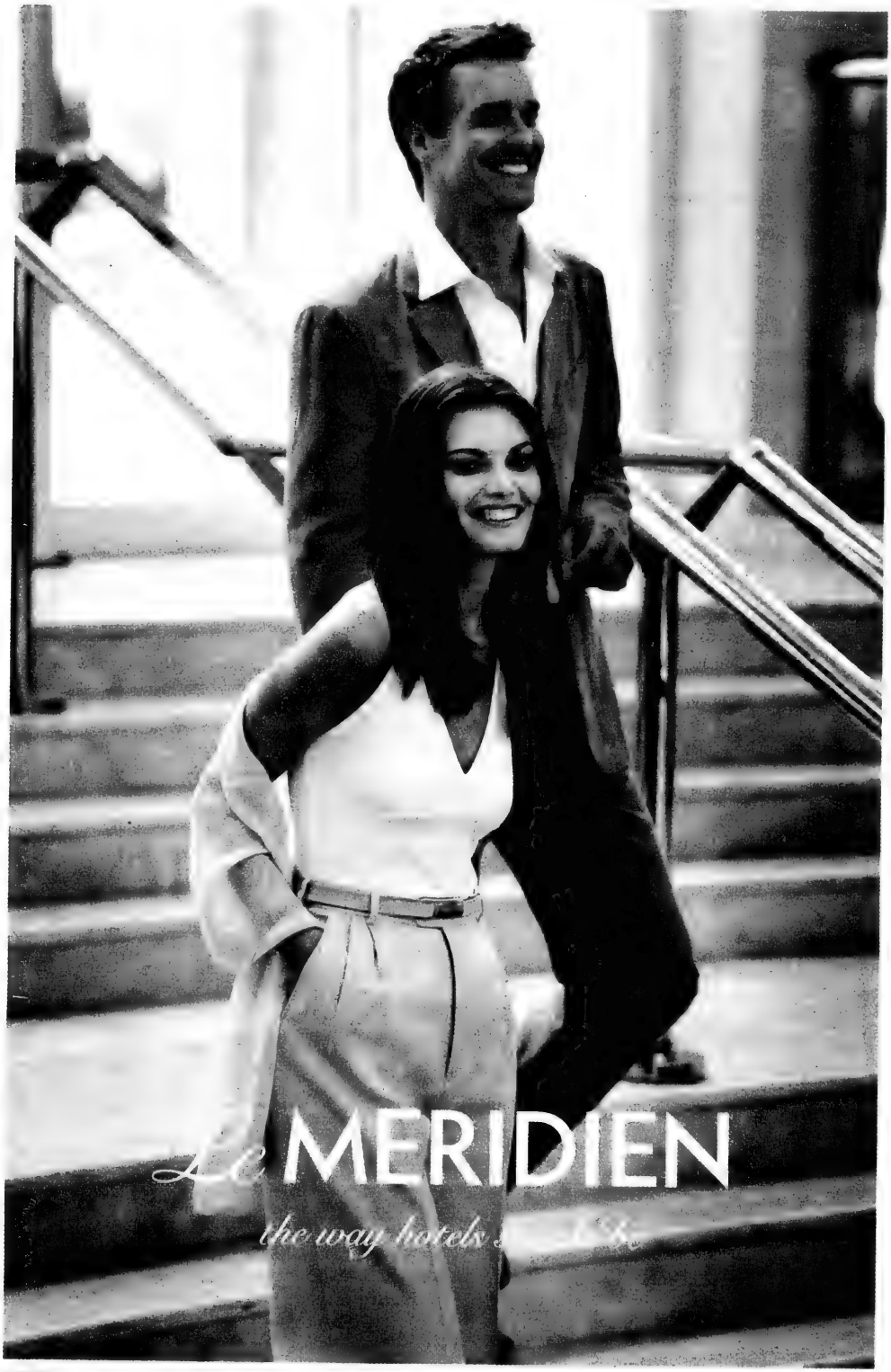

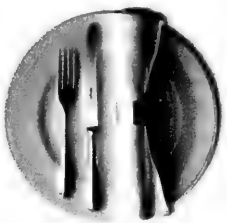

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Ketubot are works of art

By BARBARA SILVERSTEIN
Special to The CJN

The ketubah or marriage certificate may be a legal document, but it can also be a work of art.

These days, many young couples are getting custom-designed ketubot to commemorate their marriage ceremonies, while older couples are commissioning ketubot to mark special anniversaries.

Calligrapher and artist Karny Rivlin Vorona creates ketubot as well as other kinds of original art. "Doing originals – it's very personalized and different from a print," she said. "It's a unique one-of-a-kind piece of artwork done to mark the occasion."

You work closely with the people who commission the ketubah, she explained.

There are different way of getting ideas for the ketubah, she said. "Sometimes customers will look through books of old ketubot. I never copy anybody else's. I do my own. You can get ideas from different sources. You can travel outside and look at nature and get different ideas."

Rivlin Vorona said that in addition to choosing the actual images and symbols to be portrayed, customers also have to decide on whether they want a symmetrical or asymmetrical structure; a traditional or modern design; and multi-coloured or subdued tones.

She said the images she is often asked to incorporate into her work include depictions of Jerusalem, flowers, and the *shivat haminim* (the seven species), wine cups, challot and Shabbat candles. "It's entirely up to the individual, which is what gives each piece its uniqueness."

A customized ketubah enables the couple to gear the text of the ketubah to their particular stream of Judaism, Rivlin Vorona said. "We have so many streams. Each stream uses its own text."

Couples can incorporate those things that are meaningful for them – a poem or a song, she said.

She has her own technique for creating the ketubot, which are mixed media. "I use, mostly gouache [a type of watercolour], shell-gold, gold leaf – 23.5 or 24 karat gold.

"What's really unique in the art is that I mostly write the text in colour, not in black… I don't use ink. I like the thickness and texture of the paint on paper. Ink is very flat. You can feel the ridges of the letter with paint."

Born in Israel, Rivlin Vorona began her art career in interior house, theatre, architectural, graphic design and city planning.

She and her husband spent five years in Curacao before immigrating to Canada with their two children 23 years ago.

Rivlin Vorona studied calligraphy and illumination in Canada. "I took courses with some of the greatest calligraphers in the world, here and in the United States… I applied what learned from English to the Hebrew."

Continued on page B24

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Kids' party ideas – no matter what their interest

By BARBARA SILVERSTEIN
Special to The CJN

Jodi Cohen and Charlene Goldfarb, who both have a background in entertainment, catering, children's parties and event planning, decided to pool their talent and set up their own event and party planning company.

About a year ago, they founded Bash Productions, www.bashproductions.com, an event planning company for adult parties, which also has a children's division called Bash for Kids.

The two women bring years of experience to event planning, said Cohen (416-727-5971), who spent many years working for her mother's catering business before enrolling in a college certification program for event planning, and conference management.

"My first catering job was on my 12th birthday," she said.

She said her background complements Goldfarb's (416-518-9585) experience in co-ordinating parties and other simchahs, corporate events and birthday parties.

"She gets the calls for the kids' stuff. She was known for doing the kids' parties. She's phenomenal with children. I was more behind the scenes or I worked as a chef in the kitchen."

Cohen said the motto of Bash Productions is: "We dare you to find something we can't do. We get phone calls that put that slogan to the test."

'Downstairs is a replica of the Montreal Canadiens' dressing room'

She said Bash for Kids specializes in parties for children aged four to 12. "We do a lot of research. We'll get as close to the schools as we can. We'll go into the playgrounds. We'll go into the toy stores. We watch kid shows.

"We're not the same as other companies. We like to be original. We like to be set on a different level."

Cohen praised Goldfarb's ability with children. She said she was very proud of a recent Halloween party Bash for Kids organized at a local elementary school.

"We did an interactive dance party. We brought in a sound system. The kids loved it. We had four-year-olds jumping up and down until 9 o'clock."

She said for interactive dance parties you hire dancers and arrange age-appropriate games. "We design the program for the age group."

The children's birthday parties can be held at home or in a community centre, said Goldfarb. "If you'd like us to find a venue, we'll do it."

She noted that some of the elements she has introduced into a birthday party have included "anything from games and contests to makeup, hair and henna."

She said boys like the scientist birthday parties. The scientists "show you the difference between magic and science. We have people who do it for us."

Creative body art is also popular with boys, she said, explaining that the artists use free-hand to create the design the child asks for.

Body sparkles is another product children like, she said. "It's like henna. It stays on the skin from a couple of days up to a week. It's an adhesive. It's safe. It's not harmful to the skin."

Theme parties are also part of Bash for Kids repertoire, Goldfarb said.

"If you want to have a theme, we'll put together a party based on that theme. We do packages. We'll provide everything. We do custom packages to suit the client's needs."

Nail polish and beauty session parties can start as young as kindergarten, she said. "You can do arts and crafts. There are so many things out there."

Interactive games with hula hoops are also very popular, Goldfarb said. "Everything we do is interactive. Our staff is always outgoing and willing to do anything."

Continued on page B17

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By BARBARA SILVERSTEIN
Special to The CJN

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Eliopoulos is also the owner of Peter and Paul's (416-410-0677, www.bypeterandpauls.com), a large multi-faceted entertainment and hospitality company based in 28,000-square- foot premises in Woodbridge.

In addition to running two banquet facilities with catering and decorating divisions, Peter and Paul's runs Sound Sensations (a fully interactive DJ entertainment company), a video and photography company, as well as a basket and gift company.

If you're planning an event, Peter and Paul's can attend to all your party needs, says Eliopoulos. " We offer one-stop shopping for DJ, photography and decorating... Every occasion will be accommodated with our special touch."

People who are planning a simchah can arrange for kosher catering, he says. "We do a lot of Jewish weddings."

Eliopoulos started in the hospitality business 18 years ago. He had a restaurant at Keele and Steeles and he began catering parties. When the small parties grew, he purchased a banquet hall. He opened up the Manor five years ago and Bellagio last year.

Eliopoulos notes that Peter and Paul's Baskets and Gifts is one of the largest basket and gift companies in the GTA. "When it's time to give a special gift, Peter and Paul's offers an extensive variety of distinctive baskets and gifts for every holiday and special occasion."

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Feed your guests with food — glorious food

By BARBARA SILVERSTEIN
Special to The CJN

Deanna Schaffer, owner of Malmar Catering and Tastefully Yours, has been in the catering business for more than 30 years, running Malmar (416-638-0091) with her husband Tom Schaffer until his death 2½ years ago.

Trained as a chef in Israel, Tom worked in hotels and on Israeli cruise ships, Schaffer says. "He wanted an immediate relationship with the clientele, so he went into kosher catering when he came here."

The first synagogue he worked at was Beth Sholom, where the company had a 17-year association. Now Malmar is the caterer for Beth Tikvah and Shaar Shalom synagogues.

The couple met in Toronto, Schaffer says. "[Tom] had already immigrated to Canada. We met by accident. I came here [from England] on vacation. I went back engaged."

Schaffer says she was always interested in food. "As we were a team with everything else, we became a team with this."

Malmar caters small house parties and large simchahs for hundreds of people, Schaffer says. "When you serve a large amount, the food has to be as wonderful for the last person as the first... In a house party, you serve up a little at a time."

One of the most popular dishes Malmar serves is Chicken Parisienne, a breast of chicken in apricot ginger sauce, she says. "We've had it in our repertoire forever. Every time we take it out, the clients want it back."

Oriental noodles is a popular side dish, but mashed potatoes are very much in vogue, Schaffer says, noting that two-coloured mashed potatoes —white and sweet — are often served together.

While Schaffer says she can't quote specific prices for meals because some of the cost is determined by the individual synagogues, she does say she offers her clientele a "Simchah Special," which starts at $75. The package includes a full bar, hot and cold hors-d'oeuvres, the main course, a full sweet table with fruit, as well as the cost of linen rental, staff and taxes.

"We're known not only for our presentation, but for the sustained quality of the food and service. There's always plenty to eat. Everybody's happy and satisfied... We give seconds. It's never a problem."

Schaffer says that chicken is the most popular main course item. "We hardly ever serve beef. As a second choice, people will have veal or fish.

"As for appetizers, people still enjoy hot and cold hors-d'oeuvres, but they don't want much fried food," Schaffer says."They're more conscious of health. They'll only have one item that's fried.

"Food made with phyllo dough is very popular, as are kabobs, grilled or barbecued, and grilled vegetables."

Although Malmar makes many specialized desserts, Schaffer says people want more finger pastries and little cookies for the sweet table. "People don't want a big piece of something. They would rather have a little of everything."

Another new trend is lunch instead of evening weddings, Schaffer says. "Some people opt for more guests and different kinds of food — smaller meals or a buffet."

When people plan their event with Malmar, they meet with Schaffer herself. "I set the menu. I meet with clients more than once. I'm very flexible and accessible."

Continued on page B30

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PARTY PLANNER

Planning a party on the Web

By BARBARA SILVERSTEIN
Special to The CJN

If you want to plan a party or a simchah and you're not sure where to start, you may want to visit an online party/event Web site.

Two companies that may be of interest are TorontoPartyGuide.com and EventTips.com.

Band leader and event planner Rick Levine set up the Web site, www.torontopartyguide.com a year ago.

"We were the first company to launch an Internet site in the Toronto area to help the public plan weddings and bar and bat mitzvahs," said Levine.

"This site lists hundreds of services and products that can help make a person's party planning venture a pleasure. All they have to do is to get on the Internet and visit our site."

Levine has an extensive background in party entertainment as the leader/singer of the Rick Levine Band. He also runs an interactive DJ company, Times Square Entertainment, and for the last 10 years he's been co-producing a biannual party/event planning trade show – We're Having a Party.

The new Internet site, www.torontopartyguide.com, is not a site for making money, Levine said. "We're not there to make a profit."

He said the site is about providing a free service to the community and an opportunity to promote the services and products of the the party planning show's 70 exhibitors – photographers, florists, videographers, caterers, DJs and bands.

They are listed on the site and there is also a subsite for vendors outside the show, which takes place Jan. 30, 6 to 10 p.m. at Le Parc Banquet Hall in Markham, he said.

The opening page of TorontoPartyGuide.com

"We usually get about 2,000 visitors."

The party show offers live demos and the opportunity to talk to the exhibitors, Levine said. "There's nothing that replaces coming out to the show, hearing bands, meeting the people, tasting the food."

However, he said the Internet site affords people the opportunity to shop anonymously before making any decision, he said. "They can gather all their information before having to make any decisions.

"They can download sound clips, video clips of DJs. We also provide links to other party planner sites …

"We are posting photos of recent shows as well. People can download

Continued on page B20

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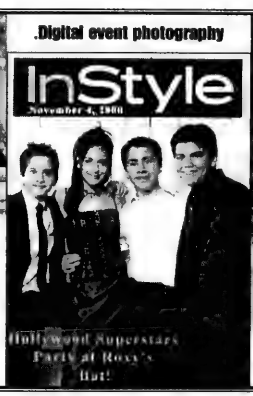

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Kids' party ideas – no matter what their interest

Continued from page B12

She said she gets tremendous satisfaction working with children. "For as long as I live I'll be working with kids. It's makes us happy to see them happy. We're there to put a smile on the kids' faces."

The Hockey Hall of Fame is another popular children's party venue. Rebecca Yurman, group sales co-ordinator (416-360-7735) said the hall became more accessible to the public seven years ago when it moved from the CNE grounds to BCE Place, 10 Front St. at the corner of Yonge and Front streets.

The Hockey Hall of Fame offers many displays, exhibits and interactive exhibits for children, Yurman said, including hockey videos and a half-hour hockey movie.

Children can go on a self-guided tour to see all the NHL trophies, including the Stanley Cup. The interactive games are also a big attraction for young Wayne Gretzky wannabes.

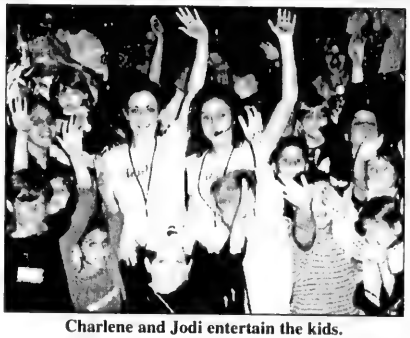
In NHL Full Impact Hockey, the only game that costs extra to play ($2), the child dons goalie equipment and has to stop the pucks.

For MacDonald's Shoot, the participant must try to score against five goalies, Yurman explained. "You have to hit the target. The game measures your velocity, speed and accuracy.

"In Shut Out, you're the goalie in a virtual reality game."

The TSN Broadcast Zone allows the participant to anchor at TSN's Sportsdesk and call the play by play of some of hockey's greatest goals, she said. "You broadcast a famous hockey goal or a segment from the TSN Sportsdesk."

The Bell Great Hall houses the Stanley Cup, the trophies and plaques, pictures and inscriptions of every inducted member of the hall of fame. Downstairs is a replica of the Montreal Canadiens' dressing room.



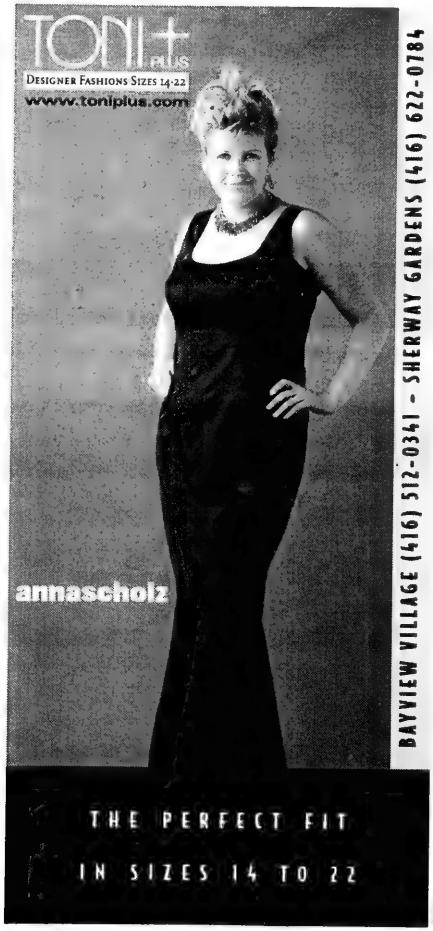
Charlene and Jodi entertain the kids.

The World of Hockey permanent exhibit contains all kinds of hockey artifacts – old hockey jerseys, sticks, skates, pictures, Yurman said. "The things have been donated." The zone also features IBM's interactive exhibit – Global Game Encounter.

However, she noted that the big attraction until April 2001 is the Gretzky exhibit, titled, Wayne Gretzky, the Legend. The exhibit includes an audio/ visual presentation, pictures, rare memorabilia, and personal artifacts – even his lunch pail is on display.

The Hockey Hall of Fame offers a special admission rate for groups of more than 15 people. The cost for general admission for youth four to 18 is $8 and $6 as part of a group rate. Party packages with food are also available.

Plan to spend about two hours at the exhibit. To receive the group rate, you have to book a week ahead. The Hockey Hall of Fame offers extended hours during holidays. To find out about the hours of operation or general information, call 416-360-7765.



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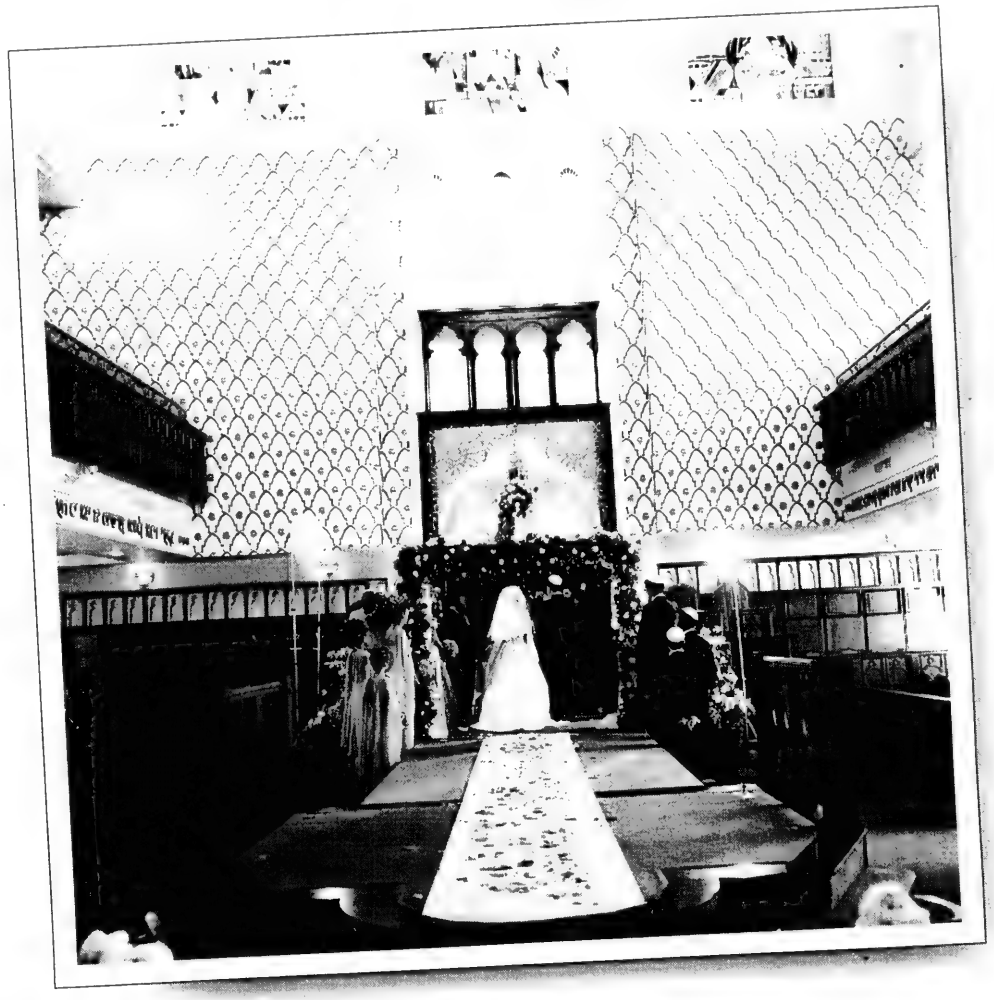

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Planning a party on the Web

Continued from page B16

sound clips and videos directly from our Internet site from the various vendors that they're interested in. "Most of them are well-known with solid reputations."

Visitors to the site can receive event planning tips, suggestions for candlelighting songs, a sample agenda, sample speeches and party planning advice, Levine said.

"It's all free. All we ask is that [visitors] support our vendors."

Levine said the site, which was created by Infinity Web Design, is also connected to a variety of sites that offer promotions and give-aways. "We're also developing a live chat, and an interactive search engine."

Visitors to the site can also access a large American party warehouse site where they can order glow sticks and other give-aways, as well as decorating items, directly online at wholesale prices, he said.

"When you combine the convenience of our Internet site with the live show that we produce twice a year, people can really get moving quickly on planning their function."

Another new party/event planning Internet site, www.eventtips.com, was started by DJ, Lowell Brown

"I've been a disc jockey for about eight years. I thought about doing it about two years ago… when I was meeting clients.

"A lot of people don't know what they're doing and they had a lot of questions. I wanted to provide people with tips and resources to help them plan events."

The site has been up and running since the beginning of August.

There are four separate sections on the site – corporate, birthday parties, bar/bat mitzvahs and wedding tips.

"We provide tips, articles and information on all areas of party planning," Brown said.

"I have 132 items in my tips archives and a vendor directory of 900 listings."

For example in the birthday party section he provides listings for clowns, loot bags and party ideas and in the bar mitzvah section Brown offers suggestions for candlelighting songs.

There are five companies that have signed up as members; they get their own Web page, a message board and banner advertising on the site.

Brown likened EventTips.com to an online trade show: visitors can see all the services, find information, connect with professionals.

"I'm providing a way for these companies to market their services in a brand new way.

"The Internet has a lot of potential for people to interact with others, to share stories and information and form relationships."

EventTips.com is a medium for promoting people's products, while offering a service to those people planning a party or event, Brown said.

Members get banner ads and message board discussion areas. They can ask questions and [have] a way to connect to future customers.

And while there are 900 listings in the directory, it's the members who get priority listing, he said.

The site is growing every month, according to Brown. "We get 100 hits per day on average. In the month of October, we had 4,000 hits."

Another Web site is: Up & Coming Events, 905-886-8148.

A page from EventTips.com

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Make decor a priority for your party

By ERIC LAYMAN
Special to The CJN

When people plan a party, decor isn't always their priority, but people should never underestimate its impact. Upon entering a room, as Jack Schnoll of Kosher 'n' Natural (416-789-7173) points out, the first thing you see is the decor.

Vibrant colours and visual contrasts strike you even before you register spatial relationships. Step into a hall with a lit chandelier and your eyes are drawn first to those glowing points of light. Only then do you notice the height of the ceiling. That's the kind of effect your decor should have.

Decor can make an older hall feel contemporary, replacing sombre tones with cheery brightness, give a neutral setting the ambience of life or make a pleasant setting spectacular. Choose a decorator who will create these images for you.

A conscientious professional knows the field and anything which touches upon it. This often involves formal study along with practical experience. For example, Martha Reesor of Entertaining Xtras (905-882-4835) is a member of the American Institute of Floral Designers and has studied both in Canada and Holland.

Choose someone who will help make your celebration unique. Every good decorator has special talents: one of Kosher 'n' Natural's is candy tree centrepieces. Reesor, who calls herself a "special event decorator," likewise sets out to "transform an ordinary space into an extraordinary experience."

Reesor recommends booking three or four months ahead, earlier if possible; she's already booked into 2002. Secure your venue first, though: she can't beautify it without knowing how it looks.

Select someone who works closely with other party professionals, she urges — someone who makes the effort to learn everything pertinent, such as who your guests are. A competent professional tailors the work to your needs, including your budget, and will work in any venue, be it hall, hotel, synagogue or home.

First look through a decorator's portfolio and view his or her samples. Once you've done this, Reesor points out, it's easier to make sure the decorator knows what you like, and can adapt to it.

A good professional is systematic. Reesor uses her first meeting to get acquainted, go over relevant information and discover what you want. Based on this information, she makes an estimate, and if you approve it, she creates a sample. Only then does she ask for a deposit. Thereafter, most of the work can be done on the phone.

Choose someone who does setup and takedown, urges Reesor. You'll do your fair share of work, planning any party, but professional helpfulness can make it a pleasure, not just a project. Convenient sidelines like Schnoll's candy machines may be an additional factor in deciding who will do your event.

Asked about trends, Schnoll identifies a growing preference, both in balloons and table decor, for muted but elegant colours like teal, purple and silver. With regard to themes, there's been a lot of interest in sports, musicals from the 60s to the present, and – you guessed it – Harry Potter.

Does the Harry Potter craze herald a shift to magic and fantasy themes? Well, Schnoll had one client who wanted a Wizard of Oz party, but he won't try to predict the future.

Like decor trends, gift-giving reflects other social developments. Schnoll, for instance, welcomes the current interest in charity baskets for bar or bat mitzvahs.

Creativity depends partly on input from the client and also, Reesor emphasizes, on the decorator's hands-on work. A lot of great ideas, whether with regard to flowers or other objects, come from handling and experimenting with materials. In design and organization alike, details are vital.

Other decorators advertising in this supplement are: Artistic Creations, 416-630-8750; Party Props, 905-726-8878; An Affair to Remember, 905-881-6686.

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By ERIC LAYMAN
Special to The CJN

Many people dream of starting a home business. They long for the rewards of independence, interesting work and the chance to be creative. For women who have children, a home business is a way to earn money while being available as mothers.

Those who accept the risks and the long hours don't just dream about having their own business – they do it. Cayla Hochberg of Arty Party (905-764-2264) is one woman who wasn't satisfied with dreaming.

Hochberg started Arty Party while on maternity leave. Her motives were twofold: she wanted to be at home for her son, and when it was time to return to work, she wanted something other than an office job.

Cayla Hochberg's Arty Party entertains kids like Bennie Shapiro.

One day her sister complained that all kids' parties are the same. So Hochberg organized a party for her, providing the kids with materials to make poster roll tubes into rattlesnake piggy banks. The party was a success: the kids had fun.

That was how Arty Party came into being. What Hochberg set out to do then, she's still doing. The guests take an active part in her parties, not just by being entertained, but by creating something. And none of her parties is a copy of any other.

"Uniqueness" is an over-used word, but it really is what people want, and it's hard to achieve. So Hochberg, from the beginning, has studied the party industry to find out what she can do to make her parties different from others.

Arty Party does plenty of work on themes like Barney the Dinosaur or a Day at the Beach. For a Day at Candy Land, for example, the kids decorated candy jars, created personalized chocolate bar wrappers, and made lollipop pencil tops.

Don't underestimate your own creativity; you can choose or create your own party theme. If you prefer, Hochberg will create it for you. Then again, you may come up with something together, which neither of you might have thought of on your own.

One of Hochberg's favourite ideas is a Friendship Book, with pages for specific purposes: favourite Web sites, friends' phone numbers, games like hangman, tick-tac-toe or connect the dots and wax pages for stickers. A book like this is something the kids will not only take home but have fun with again and again.

Arty Party's best testimonial is for kids to have fun. Each of 15 happy party guests may think of getting parents to call Hochberg for his or her next party.

Kids themselves will create something unique if you give them a chance, Hochberg says. For one party, each of 15 kids got a T-shirt to paint, with Tweety Bird in white on a black background. Each child had the same palette of colours, but none of them produced the same Tweety Bird despite the cartoon character's popularity.

Arty Party is easy on your budget; its inventiveness (yours and your guests' as well as Hochberg's) ensures no two parties are the same. Hochberg uses recycled materials a lot; besides being inexpensive and good for the environment, they encourage ingenuity.

Hochberg will also go to your house or other venue and stay for the whole event if you want. She does school and camp work too, as well as adult events like showers, birthdays and corporate parties. Arty Party also offers pre-packaged craft kits for events that Hochberg does not attend, and these craft kits can be put together as gifts.

Hochberg advises booking at least two weeks in advance, farther ahead if you can. This not only makes planning and organizing easier, it gives creative ideas more time to germinate.

On Nov. 23, from 7 to 10 p.m., you can meet Hochberg in person, without booking an appointment. She will be exhibiting at the Entrepreneurs at Home Show, at Temple Sinai. All 25 exhibitors have successful home businesses.

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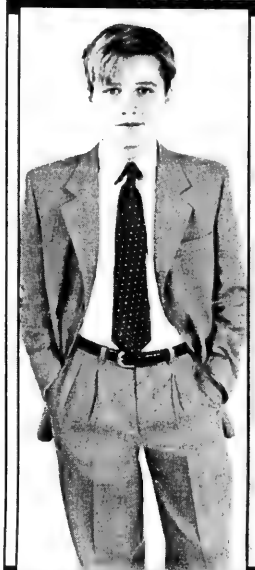

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Renaissance of Ketubah art

Continued from page B10

She began her commercial art career creating illuminated Haftorah portions for bar mitzvahs, incorporating images pertaining to the child, such as family trees, family names.

The bar mitzvah "is really a major step in a child's life. To be able to look back on it is so special."

She said when she started the calligraphy she did ketubot in her spare time. "Now I devote an equal amount of time to both.

"In the last 15 years, there's been a renaissance of ketubah art," she said.

Indeed, people have been commissioning work through the Internet, she added. "I have a Web site – www.ketubahbykarny.com." She's had commissions from as far away as Israel, France, Colombia, Venezuela, Morocco and Italy.

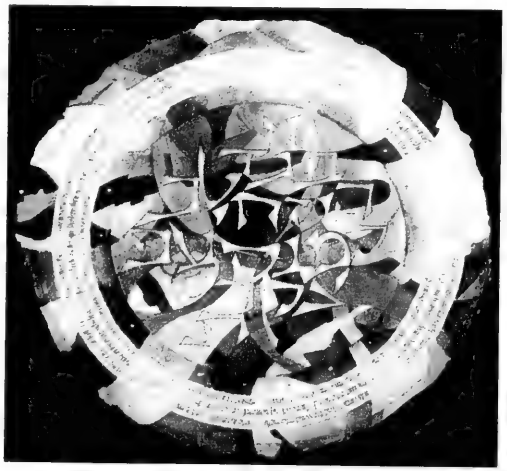
Rivlin Vorona also does gifts for baby namings and brit milahs, illuminating the name of the child.

And she does other non-commercial calligraphy artwork. "My art has been travelling the world in juried exhibitions."

One of her works was chosen to be exhibited in the national cathedral of Washington, D.C., at the 1999 juried exhibition called Vision of the Spirit, which celebrated the new millennium.

"The focal point of this artwork is the Star of David, with shalom written in the middle in gold. This artwork was used to promote the whole exhibition. I'm very proud of that."

Another ketubah place advertising in this supplement is: Ketubah Ketubah, 416-963-9191.



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Great places to throw a party

By CAROLYN BLACKMAN
Staff Reporter

With the recent makeover at Beth Tikvah (416-221-3433 ext. 307), parties will be even more elegant, says Lillian Cornfield, director of administration.

"We've just renovated the sanctuary and social hall. There are new stage curtains and we've painted decoratively. We've also added two faux windows and put seven crystal sconces on the walls," she says.

"It looks like a new room. There are muted tones of cream, and a leafy design throughout the room makes it look even more elegant than before. As well, the room dividers have been recovered."

The sanctuary and social hall, when combined, can accommodate about 450 people with the dance floor."We can also partition the room for smaller parties, from 120 guests."

About four years ago, she says, Beth Tikvah became the first Conservative congregation in the city to offer an open kitchen – a choice of four caterers. "This is a great benefit because clients have a choice of catering styles and can study prices; they have an option."

When clients book a party – about two years in advance for a bar/bat mitzvah and a wedding as soon as possible – Beth Tikvah's staff can help with the planning. "We can provide lists for all the services they need, and they can always call us with questions. We're easily accessible," says Cornfield.

'Clients are booking the halls at least one year in advance'

Weddings are especially elegant at Beth Tikvah, says Cornfield, when they are done "in the round. We put the chupah on the floor, and chairs are placed around it. It is an inclusive, intimate ceremony. Guests rave about it."

They are able to offer guests more options, she says, because seating in the sanctuary is not permanent. "We can provide a long aisle or a short aisle; it is possible to accommodate many different requests.

"We're trying to update the hall and make it more welcoming for brides," she says.

Paul Racco, co-owner of Match Bar and Grill (905-850-5699) with Domenic Chiaromonte and Tony Mastronardi, says they can accommodate parties of up to 300 people.

"We have two modern rooms done in yellows and golds, and clients can use either room, or both. The banquet rooms are decorated with pictures, armoires, plants and mirrors, so a lot of added decoration is unnecessary," he says.

He says that clients are booking the halls at least one year in advance, especially during high season, such as spring or fall.

Le Royal Meridien King Edward (416-863-3241) "is known for hosting magical social events," says Loretta Radigan, a representative at the hotel.

"We provide both the ambiance and a team of experienced planners who can assist clients down to the finest details."

The Vanity Fair ballroom, with its vaulted ceilings and "grand chandeliers, creates a setting of understated elegance," she says.

The Windsor ballroom has mirrored walls, chandeliers and a private reception area "that provides the perfect venue for an intimate gathering," says Radigan.

Other places to have a party advertising in this supplement are: Acqua Ristorante & Bar, 416-368-7171; Baycrest Hospitality Services, 416-785-2500 ext. 2477; Bloomsbury Cafe, 416-497-1600; Casa Loma, 416-923-1171; Dave and Buster's, 905-760-7600; Hank's Diner/Juke Box, 905-474-9930; Free Times Cafe, 416-967-1078; Graydon Hall Manor, 416-449-5432; Kehila Catering 905-669-7654 ext. 227; Liberty Grand, 416-504-9435; Estates of Sunnybrook, 416-487-3841; Lox Stock & Bagel, 416-785-4424; Mandell Entertainment Group, Capitol 416-322-3322; Novotel North York Hotel, 416-218-3866; Park Hyatt Toronto, 416-925-1234; Peter and Pauls.com, 416-410-0677; La Pineta, 905-851-7371; Premiere Ballroom & Convention Centre, 905-709-1759; Regal Constellation Hotel, 416-798-6400; The Royalton Banquet & Convention Centre, 905-851-2325; Scaramouche Restaurant/Pasta Bar, 416-961-8011; Tri-Elm Catering, 416-222-1230; The Regency Banquet Centre, 905-760-1548.

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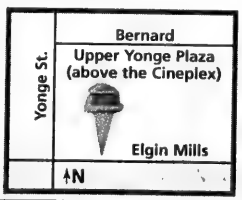

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RELIEVE PARTY STRESS: Work with a consultant

By ERIC LAYMAN
Special to The CJN

For any large-scale party, you'll probably hire a consultant. Consultants Sarah Cherry (905-764-7121) and Karen Freedman (905-707-6466) have a wealth of suggestions on how to benefit from their services.

Cherry recommends finding a consultant through referrals, the way she finds clients. Pick someone who's relaxed, yet organized, and not too busy to give you her devoted attention. You might choose someone who works with a partner, as she does: Two heads generate more ideas and provide each other with backup, she says.

However joyous the occasion, Freedman observes, planning it will be stressful. It's a complex project with strict deadlines; you have a huge stake in it, and strong emotions, even good ones, create stress. A consultant should relieve this stress, making you feel like a guest at your own party.

A good consultant "thinks on her feet"

Attention to detail is crucial, Cherry says. She sees herself as building a party piece by piece, the way a builder puts up a house brick by brick.

Sort out the specifics of "who, what, where, when and why," Cherry advises – starting with your guest list. At a wedding, for instance, it must satisfy not only the bride, but the groom and both their parents.

"What" is the kind of celebration: wedding, bar mitzvah, etc. "Why" is similar, but finer-tuned. Is the event traditional or modern? And what's special about it, besides the main purpose? Weddings, for example, are often somewhat like a family reunion, bringing three or four generations together.

"Where" and "when" are the logistics. Is your event in a synagogue? A hotel? Is the layout convenient? What about booking dates and rehearsals? To help with logistics, Cherry supplies a checklist of things to do, from the day you book her right down to the event.

She also offers clients a brochure listing bands, makeup artists and other professionals. Both consultants think it is essential to know good people in all facets of their industry; and both emphasize teamwork, which requires organizational skills, plus rapport with people.

Not everything requires the consultant's presence, Freedman points out. You can probably see people like the florist on your own. Moreover, you have to offer your own ideas and input, and there are things only you can do, such as the seating plan.

As for budget, Cherry says she's there to help you save, watch your money closely and keep track of expenses with a checklist. On the other hand, Freedman warns against false economies. The cliché holds true: you get what you pay for.

Book a consultant, Freedman and Cherry advise, immediately after setting a date, even years ahead. You need time to iron out details and build rapport. Your consultant also needs time to get the other people you want, because they too take advance bookings.

Anything as complex as a wedding, Freedman adds, involves changes in plans. A good consultant "thinks on her feet," solving problems as they arise, but early booking reduces the pressure created by such changes.

You should be able to see your consultant in person as often as necessary, Cherry maintains. If you relax better at home, she should make house calls. If you need her to "hold your hand" for reassurance, she should be there.

Freedman usually sets up two meetings. One is to get acquainted, establish rapport, and outline the overall shape of the event; the other is to fine-tune details. Then comes the rehearsal, and finally there's the big night.

Cherry believes in attending a party from start to finish. That's the only way to co-ordinate everyone, making sure the videographer is on hand when needed, for example.

It's OK to expect a lot from a consultant, Cherry reassures you. In her experience, demanding clients are often the most loyal. Freedman reminds you, though, that however much the consultant does for you, the final decisions are yours alone.

Other consultants advertising in this supplement are: Florence Wilder, 416-222-2977; Heidi Gruenspan, 905-738-5030; Judy Stein Bridal Consultant, 905-764-2728; Marla Kay, 905-882-2042; Raquel Sananes-Grad, 416-398-0217; Risa Gold, 905-882-5044; Shaindy Cohen Goldstein, Consultant, 416-781-1064; Up & Coming Events, 905-886-8148.

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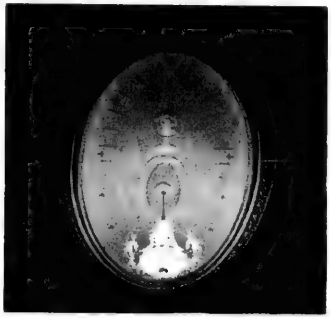

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PARTY PLANNER

Food glorious food

Continued from page B14

Malmar also caters for smaller groups — for brit milahs, shivahs and meals for out-of-town guests.

After 30 years there's a lot of repeat business, Schaffer says.

"We have reached the stage where we're making wedding and brises for the people we've made bar and bat mitzvahs for, and we're doing bar and bat mitzvahs for the children of people whose weddings we catered."

Another popular kosher catering company in Toronto is Tri Elm Catering (416-222-1230), which is based at B'nai Torah synagogue and at the Borochov Centre.

Joe Elmaleh, 33, president of Tri Elm, says his company provides kosher catering for the Regency Banquet and Convention Centre, the Luxor and the Regal Constellation Hotel.

"We can go anywhere. We have turned customers' garages into prep centres. We've turned people's homes into party centres.

"We do a lot of take-out cold dairy platters for brises, for morning bar mitzvahs and kiddushes. We also do a lot of work with organizations and schools, such as NCSY and CHAT."

Elmaleh, a father of four, graduated in business administration, hospitality and tourism. He was a mashgiach during his days at yeshiva, which is what got him interested in the catering business, he says. He established Tri Elm 10 years ago.

"We have an enthusiastic staff with many years of experience," Elmaleh says. "We're glatt kosher under strict supervision of the Vaad Hakashruth of Toronto."

Tri Elm's head chef is an expert in French and Middle Eastern cuisine.

He says a typical five-course dinner includes a choice of appetizer, salad, soup, any choice of chicken or beef served with vegetables and a side dish, as well as dessert, coffee and tea.

Tri Elm also offers a prime rib five-course dinner for $39 per person, which includes salmon appetizers, cream of asparagus soup, California salad, prime rib of beef served with vegetables and red potatoes, opera cake, coffee, tea and a full deluxe dessert table.

Elmaleh says one of Tri Elm's most popular dishes is salmon surprise – fresh Atlantic salmon wrapped in a phyllo dough – served with angel-hair pasta, sun-dried tomatoes and fresh basil and covered with a light lemon sauce. For an evening event, this dish would cost $29 per person as part of a five-course dinner.

Chicken Balentine, a boneless breast of chicken stuffed with wild rice and fresh vegetables and roasted in a white mushroom sauce, is another popular main course dish.

"We're very reasonably priced in the market," says Elmaleh. "You'll find that our quality and service is at its utmost. We like to give a good quality service for the right price. We have one of the best prices in the city for kosher catering.

"We guarantee our price once we close it with a customer... This allows the customer to stay within their projecte budget.

"We're flexible when dealing wit customers and we try to accommodat them. Our motto is 'total custome service."

For more informal gatherings, buffet are easier to set up than sit-down dinner in private homes, Elmaleh says. "Peopl choose them at bar/bat mitzvot to have more fun atmosphere."

Tri Elm has set up international buffet with different stations offering foods fron different countries. They've also offere a wide variety of other buffet stations from Chinese specialties to salads an crepes, to hors-d'oeuvres and potatoes "We [can even] have our chefs cookin outside in front of the guests."

Another service Tri Elm provides is banquet manager who coordinates th evening, Elmaleh says. "That allows u to manage the function properly an enables the clients to be guests at thei own affairs."

Elmaleh explains that clients ofte need help in other areas of party planning as well. "They come to us for all our pro fessional advice, not only for menu se lection, but also for linen colours, pho tographers, video. We help them plan th party... We become part of the function."

Other kosher caterers advertising i this supplement are: Fine Touch Catering 905-889-2690/2117; Kehila Catering 905-669-7654 ext. 227; Miriam's Tabl Catering, 416-633-6554; Rhonda Litwac Fine Foods, 416-787-7337.

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PARTY PLANNER

Honeymoon in oy-Vegas

By JOYCE SINGER-D'APRILE
Special to The CJN

LAS VEGAS — Call us a couple of crazy lovebirds. Vince and I got married in October last year, but our hectic schedules found us honeymooning in Nevada in July.

There was no mistaking that at 47.2 C, we were definitely in the desert. We'd chosen to spend our honeymoon in sybaritic splendour in Las Vegas, a town that is famous for its gaudy casinos, glamorous showgirls and glitzy entertainment. In the old days, it was also infamous for its gangsters and legendary headliners like Frank Sinatra's Rat Pack.

I first came upon Las Vegas in the mid-'70s. Now, at the beginning of the new millennium, it's amazing how much it's been transformed from a hick town to Entertainment Central, U.S.A.

Top-notch entertainment like master magician Lance Burton, and Cirque du Soleil make this place a must-see, even for those of us who aren't really big-time gamblers.

We wanted a hotel that was centrally situated on the Strip, like Harrah's, Caesar's Palace, or the Imperial Palace – where we stayed – so that we didn't have to go far to get anywhere. Upon arriving at our hotel, we discovered, to our bashful amusement, that our mini-suite offered a canopied bed with a mirrored ceiling, and a double-sized tub in the middle of the room. Oy Vegas, the mind boggles!

Eager for some first-class pampering, we stopped by the Canyon Ranch Spa Club, located in the Venetian Casino and Hotel. They suggested we try the Rasul Ritual. In the Rasul chamber built for two, we were able to apply different coloured therapeutic muds to each other's face, arms, back and legs. Then it was time for relaxing aromatic steam and a warm rain shower rinse under a blue fibre-optic "night" sky. A relaxing side-by side massage wrapped up this heavenly treatment.

Then we nipped over to Caesar's Palace, where Caesar's Magical Empire enchanted us. It's a unique dinner-theatre, where sorcerers and their apprentices serve up fantasy with amazing feats of wizardry and hilarity.

Afterwards we surrendered ourselves to the unique charms of Canada's own Cirque du Soleil. With *Mystère*, Cirque du Soleil trades in its travelling big top for a permanent home in a state-of-the-art theatre at the Treasure Island Casino.

At the Bellagio Casino, *O*, another Cirque du Soleil production, reportedly inspires audiences with its creation of a mystical water world.

It was most romantic when we went out for our evening strolls. It was somewhat cooler, and the skyline was ablaze with spectacular colourful lights. Some casinos offered free or relatively inexpensive outdoor displays, such as Bellagio's breathtaking dancing fountains, the Flamingo's exotic bird sanctuary, the Venetian's gondola rides, Harrah's outdoor bazaar and Treasure Island's battling pirates, yo-ho-ho.

Peter Reveen, a courtly, fascinating gentleman, contributed greatly to the success of our trip. Born in Australia, he is best known as Canada's foremost theatrical hypnotist, Reveen The Impossiblist. He is also one of the founding members of the famous Magic Castle in Los Angeles.

Upon retiring from the stage, he relocated his family to Las Vegas, where he is active as Master Magician Lance Burton's personal manager. It was Reveen who negotiated the deal that led to the Lance Burton Theatre at the Monte Carlo Resort and Casino. As well, he is the current international ambassador of the Variety Club of Southern Nevada.

Reveen gave us a tour of the elegantly appointed neighbourhoods beyond the gaudy Las Vegas Strip. He showed us the Congregation Ner Tamid, where he had his Jewish conversion a year earlier, at the age of 64.

"During the most difficult times of my life, it was the people of the Jewish faith who reached out to me," Reveen says.

His beautiful house in Green Valley, where he resides with his wife Coral, is decorated with exquisite artifacts from their travels, collected during the years they toured together.

Throughout the day, he enlightened us with his vast knowledge of Las Vegas past and present. For instance, we discovered that the new mayor of Las Vegas, Oscar B. Goodman, is Jewish. Notably, Goodman is one of the city's premier criminal defence attorneys, and is considered one of the best trial lawyers in America.

Then it was time for Lance Burton's Magic Show, where we were astounded by such amazing feats as a disappearing automobile. And we were thunderstruck when at one point Burton was onstage, and then poof – with lots of smoke and no mirrors – he popped up in the audience, just a few rows behind us! It was a thrill when, after the show, he dropped by to say hello.

Then we dropped by the Rivera Casino to see the showgirls in *Crazy Girls*! Luckily you don't have to be a high-stakes gambler to enjoy the place.

If you're looking for a natural wonder, take one of the many tours and you'll see interesting sights indigenous to the desert area.

First and foremost, though, Las Vegas is a gambling town, and we discovered that some casinos now carry thousand-dollar slot machines. Of course, we stayed true to our budget, sensibly favouring the nickel slots, which provided hours of mindless fun, while the high rollers at the gaming tables mesmerized us from afar.

Although neither of us can claim any stupendous winnings at the casinos, all in all, we felt lucky to have had such an exciting, entertaining and romantic honeymoon in Las Vegas.

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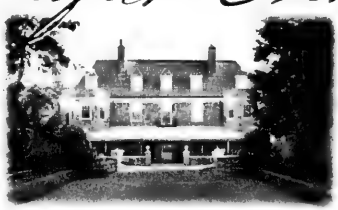
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Interactive Entertainers...

Entertainers push guests' sensations

By CAROLYN BLACKMAN
Staff Reporter

Interactive disc jockeys can make your simchah the talk of the town. "These DJs can move the crowd from the moment the guests enter the hall," says Ed McMurtry of Mr. Disc Jockey/Edwin Allen Productions (1-877-473-3800).

McMurtry has created an entrance in which guests walk into a pitch black room. "The only thing visible is the lit dance floor. To get to it, they have to manoeuvre through statues, which turn out to be our dancers.

"This entrance pushes the guests' sensations; they feel as if they are in a catwalk in Paris," he says.

He has also had guests walk into a scene from Michael Jackson's *Thriller,* in which three feet of mist clouds the room. "Dancers move toward the crowd as they enter. The guests are overwhelmed," he says.

Jared Florence, president of Entertainment Xtreme (416-488-8411) often begins a party with a group of professional dancers who dance with the guests for the first hour. "It sets the ultimate party tone."

Kids and adults alike enjoy being tattooed by an airbrush artist who either creates stencils for a particular occasion or comes with hundreds of his own stencils, says Florence. "The artist also has crystal tattoos which create a shimmering effect. Kids love it, and the tattoos do no harm to clothing."

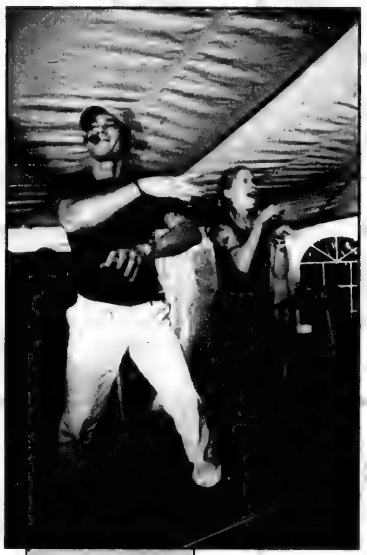
David Hart, a co-owner of Hart Entertainment (416-762-2200) says the company recently launched a Web site – www.hartentertainment.com – in which they can read about everything the company offers, and book a party online. "It's a shopping basket. All the prices are there, and they can receive information day and night."

Guests love props that are "live and working. We've had a miniature golf course set up around the room, and have even supplied the score cards. The course can be set up to fit most size rooms.

"At every party, there are some kids that are not into dancing, and things such as a castle maze, bungee run or carnival games gives these kids something to do. Kids also eat dinner quickly, and need to be entertained while the adults are eating," says Florence.

When clients book with Universal Sound (905-619-4558) they each get a home page, says owner Grant Cowan. "Pictures can be posted on the page, which is accessed with a password, and they can give this password to friends and family who can go online, view the pictures, and leave messages."

Continued on page B33



Entertainment Xtreme
416-488-8411

Freedom of Sound
905-760-0040

Hart Entertainment
416-762-2200

Times Square Entertainment
905-881-6400

...the talk of the town

Continued from page B32

He advises clients that when booking a disc jockey, "you should not book with a particular DJ in mind. If you book in advance, it is likely that by the time your party comes around, the DJ you booked will not be with the company. If you book with a proven service, you can be assured that you will get a great DJ. We do not have different tiers of DJs; all are experienced and all are top performers."

Rick Levine of Times Square Entertainment and the Rick Levine Band (905-881-6400), says that guests of all ages can have a great time at a party if the entertainer plays music to please everyone. "They need to know when to play what music."

A good combination, he says, is to have a band play for much of the evening, and then have a disc jockey complement the band. "This covers a wide range of guests, and everyone is happy."

An entertainment company can help clients organize the evening, says Levine. "They can suggest when to make speeches and have candlelighting, and they can ensure that the right music is played at the right time."

It is important, he says, to have a good quality sound system that is played at a reasonable volume. "Even if the acoustics in the room are not good, a good system makes the music sound great."

Tal Maissner, general manager of Freedom of Sound (905-760-0040), owned by Miki Klevan, says a collaboration of interactive entertainment and live music adds something special to a party.

"We've had a disco band or a 60s theme band perform isolated acts throughout the evening. It creates constant energy, and gives the party heart and soul."

The cocktail hour is also important, he says, because the mood is created as soon as the guests enter the party. "A jazz trio, or even a mentalist – who levitates items or guesses what is on guests' minds – puts them in a party mood."

To add something unique to a party, says Maissner, they have brought in a three-feet tall and eight-feet long ice bar. "It is used as an actual bar, and a name can be carved into the ice. It adds flare to a winter wonderland theme."

Cory Mandell recently celebrated the tenth anniversary of Mandell Entertainment (905-886-4000) by opening offices in Israel in order to cater to clients having bar/bnai mitzvot there. Parties can be arranged here or in Israel, says Mandell.

Recent auditions held at the Capitol Event theatre – Mandell's own venue, available for such things as parties, weddings or fund-raisers – attracted over 1,200 performers competing for 80 spots as entertainers, dancers and MCs.

"From this, we developed the Mandell Entertainment Power Pac, available for all types of parties, which features performers who have danced at Toronto Raptor games, or performed in *Rent*, *Lion King* or *Mama Mia*. These performers will stay for your entire party to entertain and dance with the guests," he says.

A dance studio has been built at his offices, says Mandell, and a choreographer, Lauren Collis, will help develop a dance routine for the bar or bat mitzvah child, which they will incorporate into the opening routine. "The boy or girl comes to our studio to rehearse."

He also also set up a showroom in order to view Mandell Entertainment's large selection of games and amusements.

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1-877-473-3800

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905-619-4558

PARTY PLANNER

Custom chupahs and other Judaica fabrics

By BARBARA SILVERSTEIN
Special to The CJN

Fabric artist Haya Nativ is able to create a special family heirloom to commemorate one of the most important life-cycle events.

Nativ (416-633-2664) designs custom chupahs that can be used as wall-hangings after the wedding ceremony.

"I work on commission. I design the piece and I execute it," she says, explaining that she works closely with the family to create these heirlooms.

The custom chupahs are between 5 and 7 square feet, depending on the size of a frame of a particular synagogue, and start at $2000. She also provides consulting services to people who wish to design their own chupahs.

"The chupah that I made for the chapel at Beth Tikvah hangs on the wall. It's designed as a wall hanging. You take it off once in a while."

The chupah at Beth Tikvah.

She says the synagogue built a beautiful frame to display the painted silk chupah, which resembles stained glass — the images are outlined with black cloth which is appliquéd onto the more transparent silk fabric. "The stained glass technique looks beautiful when the light is behind it, because of the transparency of the cloth."

The painted images on the Beth Tikvah chupah include the symbols of the wedding — a wine cup, grapes for the celebration, a dove to represent shalom bayit, a shaft of wheat symobolizing prosperity and a pomegranate symbolizing fertility.

These symbols are framed by circles and the space around the circles is covered with stars, which are also symbols of fertility, Nativ says.

"You're supposed to be wed under the stars."

While her background is not Sephardi, Nativ says she is inspired by Sephardi ornamental design, which is very geometric. "I am fascinated by Sephardi art and I use it often."

She has organized various Judaica art community projects, including the creation of a quilt by members of a Jewish women's organization; the quilt now hangs in the Leah Posluns Theatre.

Nativ works intricately on painted silk for her challah and matzah covers, which start at $100, and for her various other wedding gifts she creates. Working on commissions from institutions, she has created the table cover for the bimah at Aish HaTorah and a Torah mantel for the Lodzer Centre.

Born in Israel, Nativ studied visual arts and taught in Ramat Ha-Sharon.

However, she did not begin her work as a Judaica artist until she came to Toronto. She immigrated to Canada 10 years ago with her husband and three children and began her career in teaching textile art to adults.

One of her students introduced Nativ to Judaica art, she says. "I discovered this world that I didn't know about before… I found my niche. I've been doing it since then."

Her career gives her tremendous satisfaction, she adds. "I enjoy my work very much…I feel that I'm lucky to have my hobby as a profession."

Haya Nativ's chupahs can be used as wall-hangings.

Although there are many
stars in the sky
one shines the brightest

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Kids' clothing follows adult trends

By CAROLYN BLACKMAN
Staff Reporter

Children's clothing follows adult trends, says Claudia Chad of PhD Clothing (482-4209).

"Whatever the trends are in Europe and California, that's where we're at," says Chad, who carries clothing for boys and girls up to size 16.

At the moment, she says, "any length goes; girls are wearing long skirts and short skirts."

Comfort is very important this year and girls are wearing long, cozy tops over their skirts and cargo flares. "Techno-fibre with a crinkly feel is important in charcoal or gun metal greys or black, with oranges and reds as an accent colour."

Boys are also wearing cargo pants and techno-fibres, says Chad. "The slouch look is in big time, and boys are wearing the slouched pants accented with toggles at the waist, the pant bottoms and the zippers – just everywhere. It is in to have a lot of little things attached to the pants."

For dressy events, says Chad, girls are wearing their skirts "long, long, long.

"The romantic look is still important, and outfits are mostly two pieces with flowing, taffeta skirts. Girls are topping these skirt with shimmering tight-bodiced tube tops topped with bolero jackets or shawls."

Colours, she says, are dusty rose, pinks, burgandies, black, charcoal and grey.

"These two piece outfits are very versatile. Girls can mix and match them, and when they have a lot of parties to go to, that can save a lot of money. Each outfit looks different."

Other kid's fashion places advertising in this supplement are: Beatties, 481-4459; Crawford Boys, 416-782-8137; Zero 20 Bambini, 905-851-6041.

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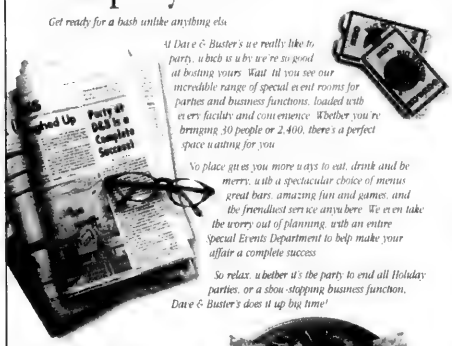

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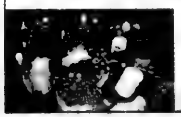

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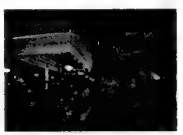

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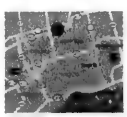

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PARTY PLANNER

Of carats, karats and choosing with care

By ERIC LAYMAN
Special to The CJN

The more you care for someone, the greater your care in choosing a gift. This holds true whether you're a child spending your allowance on Mom or Dad's birthday present or a groom buying a wedding ring.

However, the groom is more aware of the esthetic, technical and economic aspects of his purchase. Precious stones and metals have always been popular. Often they're beautiful even in their raw state. Being durable, they symbolize lasting relationships. Because they're rare, though, and require skilled craftwork to heighten their beauty, they're costly.

To be sure he gets the best possible jewelry, advice and workmanship, a groom should choose his jeweller with care. Lilliane Moses of Lilliane's Fine Jewellery (416-920-7676) offers sound advice on making wedding ring choices.

Among the most loved gems are pearls. Things to look for in a pearl are lustre, a spherical shape, and cleanliness (not too many blemishes). The white variant should be pure, perhaps with a rosy overtone, but not creamy.

South Sea pearls are usually white, with light green, rose pink or silver white overtones. At 10 to 16 or 17 millimetres in diameter, they are larger than many pearls. Tahitian pearls, from black oysters, are black or silver grey, sometimes with subtle green or reddish overtones.

Tanzanite is an extremely rare stone, mined only in one pocket in Tanzania. Its natural colour is greyish brown, but when heat-treated, it transforms into a brilliant, sparkling violet blue.

Diamonds, says Moses, are always in style. There are four Cs to look for: cut, clarity, colour and carat. No two diamonds catch and reflect the light in exactly the same way.

COLOR GRADING SCALE BY G.I.A.

D E F	G H I J	K L M N	O P Q R S T U	V W X Y Z
colorless	near colorless	faint yellow	very light yellow	fancy yellow

CLARITY GRADING SCALE

FL/IF	VVS-1	VVS-2	VS-1	VS-2	SI-1	SI-2	I-1	I-2	I-3	I-4

FL Flawless
VVS Very very slight inclusions
VS Very slight inclusions
SI Slight inclusions
I Included

Among the standard cuts is the emerald cut, rectangular but with slanted corners. The marquise is boat- or eye-shaped. Most enduringly popular, says Moses, is the round cut. Considered the perfect cut, this has the most facets a diamond can have, and the greatest brilliance.

In diamonds, look for a clear white colour and an absence of inclusions. These are imperfections visible to the naked eye: tiny bits of foreign matter, trapped while the diamond was forming.

Note also the differences in "carats." Carat with a "c" is a measure of *diamond* weight equal to .200 metric grams. Karat with a "k," however, is a measure of the purity of *gold*: 24-karat is 100 percent pure, 18-karat, 75 percent, etc. Fourteen- and 18-karat gold are alloys. Red gold is alloyed with copper, and white with silver, nickel or palladium; yellow gold is alloyed with copper and palladium. Pure 24-karat gold is also yellow.

While knowing a few basics is helpful and makes choosing a gift more interesting, there's much more to your choice than science. You have to like the look of the stone. As Moses puts it, it should "romance" you.

Respect and trust your tastes. No law dictates that you obey trends. Last year, white gold and small jewelry were popular; this year, it's yellow gold and bigger jewelry. Who can foretell what the trend will be next year? Many people prefer traditional styles and cuts, but even within a tradition, there's room for uniqueness.

In a jeweller, look for the same reliability and honesty you seek in any professional, advises Moses. If anything is wrong with a piece, for example, you should be able to have it repaired without any trouble. And rapport is vital: the moment you step into a store, you should feel welcome.

Moses specializes in custom work, and enjoys being creative. Even so, she has known clients to fall in love with something they see in a display case, already finished.

Moses recommends placing your order two weeks to a month in advance. This allows time for craft work, the ordering of materials if necessary and the developing of creative ideas. Just as you choose your gift carefully, let your jeweller have time to take equal care.

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Avoid 'simchah syndrome': hire a party planner

By ERIC LAYMAN
Special to The CJN

While party planning is a relatively new profession, it's proven its worth to hosts many times over. It therefore pays to ask yourself what qualifications a planner should have. Heather Hennick of Henco Consulting Inc. (905-881-5736) has plenty of useful ideas on how to choose and work with your planner.

The bigger a simchah, the more work there is to do. Your planner organizes your simchah, she recommends other party professionals to you and she helps with legwork. In sum, she should save you work as well as stress, or what Hennick calls "simchah syndrome."

Useful ideas from Henco.

Over the years, Hennick has observed that one key quality her clients want is experience. Not only does it mean greater practical knowledge of what's doable, it also means that if surprises or difficulties pop up, a veteran trouble shooter will have a cooler head than a novice.

Experience goes along with being attuned to the "party marketplace." The range of goods and services available is huge, a specialty in its own right. What's more, it's constantly changing.

Suppose you book your planner six months before your simchah, which is a bar mitzvah with a science theme. Three months later, a store opens specializing in science for kids. A planner who lets you know about this may make a key contribution to your event's success.

A planner should be creative. She should know how to improvise, and she should be able to take tried and true ideas from her experience and put them together in new ways.

Hands-on knowledge of an artform is another asset. A planner who does set design, for instance, will be valuable in helping with decor. She will know the qualities of materials needed, how to use them in original ways and how to get the best quality for your money.

In this respect, Henco is special. All artistic work is done in-house: invitations, calligraphy, floral design, props, centrepieces, balloons and entertainment. And Henco's new Creation Stations offer entertainment packages, with henna and crystal body art, photo novelties and interactive games.

To demonstrate the good sense of this one-stop concept, Hennick uses the analogy of a car. Would you search around the city for parts, then have several people assemble them? No. You'd buy your car from one dealer, in one piece, ready to drive home.

Hennick's approach creates events that "flow," with all the facets integrated and harmonious. Everything from the overall concept to the tiniest detail is part of a larger whole.

She advises you to choose your party planner in person. Don't make this vital decision on the phone. Only face-to-face contact will tell if she has the qualifications you're looking for.

Book your party planner three to six months ahead. Remember that a lot of the logistics need to be worked out well in advance; invitations, for example, must be in the mail four to six weeks before your party. And to keep "simchah syndrome" at bay, you must allowing plenty of time.

Ask any prospective party planner all the relevant questions about credentials and skills. Good communication and rapport are essential. And to put her skills at your service, your planner has to hear from you what you want.

For each client, Hennick compiles an "intake portfolio." This is a record of every pertinent detail, including such things as design preferences, colour themes, special needs of guests, special meals and budget restraints.

Then there's follow-up. Hennick says she meets each client roughly three times; but the number of meetings counts less than ongoing organization and attention to detail.

If you choose your planner well, you won't only enjoy your party. With "simchah syndrome" banished, the planning itself will be fun.

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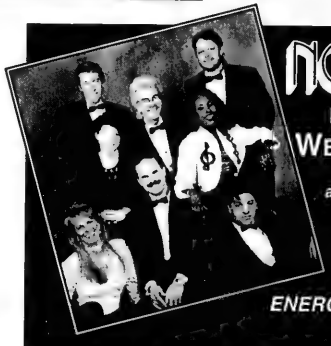
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Table and chair covers can transform your party room

By CAROLYN BLACKMAN
Staff Reporter

Table and chair covers can transform an ordinary dining room into an elegant banquet hall, says Ben Rich of Chair Decor Etc. Inc. (905-731-9217).

Rich specializes in renting chair covers, specialty table cloths, backdrops, head table decorations, accessories and specialty table linens.

"At a reasonable price, these items can set the mood and look of your function," he says.

His company has about 22 styles of cloths, ranging from satin stripes or brocade to zebra stripes. "For a bat mitzvah, we've used a shiny silver cover in the shape of a sea shell.

"We also carry overlays, which are placed over the regular cloth. They may be glittery with silver stars, white with shimmers, black with stars, or leopard. It all depends on the mood of the party and the client's tastes."

Chair covers can be paired with a choice of about 22 styles of accent bands, which can match the colour scheme of the room. "Some favourites are organza rosette accent bands or tassels that can be attached to the back of the cover. We've also used animal print accent bands to accessorize the chairs and overlay for a theme party. They all add something very special to a room."

He also rents a variety of napkin rings and charger plates in gold or silver. "We suggest that clients come into the showroom and choose from our samples.

"When deciding what to use, we work backwards," Rich says. "We choose the covers or accessories to match the colour scheme and the theme of the party."

Justin Abikzir of Premier Linens (905-763-3810) says that unique linens and chair covers "help cheer up a room. After one wedding, the bride and groom gave us a hug - they were so pleased with the way the room looked."

For bar or bat mitzvot, they have used "a funky black cloth with splashes of red, white, royal blue and yellow, or a plain black cloth with white napkins.

"The chair cover could be a stretchy black material, with different colour bows. We really do have a lot of fun putting it all together," says Abikzir.

For weddings, he says, they use a more classic floor-length cloth – most are tone-on-tone damask – in colours ranging from white to wheat. "The overlay could be chiffon, and we would use the same material for the chairs. It is quite an elegant look, and it can be done at a reasonable price."

Abikzar will come to a client's home to show then samples and will meet them at the party venue to see the table settings "and get a true picture of what your room will look like."

Another rental place advertising in this supplement is: Chair-Man Mills Inc., 416-391-0400.

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Add something personal to your party

By CAROLYN BLACKMAN
Staff Reporter

Something Personal (905-405-0336) adds something special to any party.

Lisa Shea, owner of Something Personal, says she akes Hershey chocolate bars – dairy or pareve – and adds a iew "glossy, shiny wrapper, printed with any message or picture a client requests.

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Clients have made up "fun ingredients" on the label such as nicknames, pet peeves and aspirations, for a 16th birthday party.

"The kids just love receiving the chocolate as a party favour," she says.

For a 40th birthday, she inscribed dreams and aspirations of the man as a young man, and the actual reality – "a great dad and a loving husband."

A bar or bat mitzvah chocolate bar could include a photo of the bar/bat mitzvah on the front, and an inscription of something personal about the child on the back. "A bar is placed at each plate. Guests think it's a great idea."

Shea says she needs about five business days to produce the labels. Requests can also be e-mailed to www.personalised chocolate.com.

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Working with your videographer

By ERIC LAYMAN
Special to the CJN

Most fields today, including videography, are undergoing rapid technological progress.

Josh Israel of Video Productions by Josh (905-709-9277), and Darren Sager of DMS Video Productions (905-470-4040), both welcome this progress; but their success with clients also depends on intangibles, like rapport.

If Israel were choosing a videographer for the first time, he'd start by scouting the three best-known, most experienced people within his budget. Also, he'd ask friends whom they've used: the best testimonial is a satisfied client.

People in the trade are good for references, but can be biased. If you do ask for references, though, follow them up.

Read your contract carefully, Israel advises; and avoid unexpected extra charges. Get someone who's up front about all costs, including incidentals. The more protection for the company, the less protection for you. And insist on a 24-hour cooling-off period, to allow time to study a contract.

Use a videographer who's familiar with your kind of event, Israel urges. If it's a Jewish wedding, don't hire someone who only does corporate work, no matter how good they are. Don't just listen to their "pitch" either: look at their work. And though some people value editing above all, Israel thinks camera work counts just as much.

Considering the rapid advances in the field, Sager recommends picking someone with an eye on the future. People are used to VHS, the old video home system; but now DVD, digital video (or versatile) disc is hot. In three years, he says, over 10 million DVD players were sold in North America.

Sager lists several advantages of DVD. It lasts longer; it won't scratch, wear out, or get snagged on a spool like a tape. It has 500 lines of resolution, against VHS' 220 to 240. The audio quality is better. And it's easier to "navigate" from segment to segment.

At the same time, Sager warns against being dazzled by technology. Look for a professional who explains technicalities in lay terms: this proves they knows their work, while letting you know what kind of results to expect.

Make sure you see a sample tape done by the same person who will be taping your event, Israel recommends. And not only should they have a backup camera: it should be as good as the main camera.

Like any professional you hire, your videographer should be co-operative, Israel thinks – a "people person" as much as a technical expert. You must personally feel at ease with him, Sager adds. Before they start talking tech, they should introduce you to their staff, and build rapport with you.

Israel warns against having the same company do both video and photos. Some photographers and videographers use one specialty to lure clients into buying the other.

As Israel sees it, you don't really work with a videographer "during" your event: there's no time to make decisions in the middle of a party. Instead, they should know in advance everything that has to do be done, then just do it.

Sager characterizes a good videographer as friendly but unobtrusive. Because the new technology demands less light, they can be even less obtrusive than before. And to keep you and your guests at ease, they should treat your event as a story to cover, not a production which they script.

Book well in advance, Sager says; one or two years isn't too early. Only rarely can he take last-minute bookings.

At the first meeting, look for creative camera work and editing where you choose your videographer. Then, about a month before the event, confer again. While this can often be done on the phone, Sager is available for meetings in person then too.

Book 1½ to two years ahead for a bar or bat mitzvah, eight to 12 months for wedding, Israel advises. This allows time to work out details. Besides, the best videographers are in demand, and you want to be sure you get the one who's right for you.

Other videographers advertising in this supplement are: Lisa Productions, 905-764-1033; Northern Memory Productions, 905-881-0608; Redstone Pictures, 416-256-4666; Twins Photo & Video, 905-660-7385; Video Affairs, 905-889-0909; VideOccasions, 905-737-6800; Video Excellence, 905-731-4355.

Josh Israel of Video Productions by Josh.

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Tri-Versa-Global Inc. lives up to its name

By ERIC LAYMAN
Special to The CJN

In most branches of the party industry, success is based on a happy marriage of artistry and business sense. Lou Hoffer's Tri-Versa-Global Inc. (905-771-6494) is a case in point.

Tri-Versa-Global began with three clothing services: silk screening, cresting and embroidery. Hence the "Tri" in the name. "Versa" stands for versatile; and in keeping with this term, Hoffer has built a company with many different capabilities.

Today, only 15 percent of the company's business is clothing. Much of the other 85 percent comes from imprinted promotional products (such as a shoehorn with the shoe store's name), in which Tri-Versa-Global is one of the few specialists.

Seventy-five percent of its trade is now from businesses, to whom Hoffer proudly provides "a world of promotions." And he ships anywhere in the world – hence the "Global."

Private parties, which he himself looks after, comprise the remaining 25 percent of his business.

For parties, Tri-Versa-Global now has a partnership with Farco Entertainment, with Doo Doo the Clown and his performers, dancers, singers, clowns and musicians. Together, the two companies can make your event more fun.

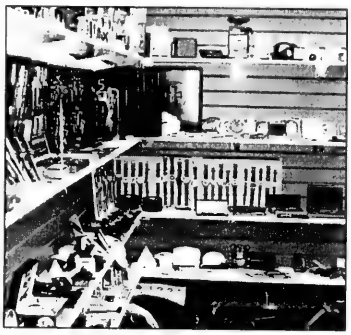
All artwork is done in-house; and it's easier to co-ordinate creative work when artists working on the same order are all under one roof.

Minimizing the number of companies involved – just Tri-Versa-Global, the manufacturer, and possibly an importer – also increases convenience, and reduces the chance of glitches.

Hoffer cites as an instance a recent bar mitzvah with an indoor volleyball theme, where every guest got a beach towel and blanket, a beach ball and a pair of sunglasses. For all this, the client only had to deal with one company.

Hoffer finds his business exciting, because it's always changing, and he enjoys making a simchah memorable. They might do a bat mitzvah one week, a high school reunion the next. Recently, they did an 80th birthday party for a family matriarch. It was a cruise; and everyone wore a T-shirt saying "Fay's 80th."

You can come in with nothing more than an idea, as long as you come three to four weeks ahead of time. The company



will show you a proof based on your idea; nothing is finalized until you approve the proof and sign it.

While Hoffer won't rule out rush orders, a time squeeze does limit the range of available products. This is especially the case with imports, which can take 12 to 14 weeks to bring in, and often have higher minimums.

In addition, you must order the manufacturer's minimum quantities. Low-cost items have higher minimums; for a $1.50 ballpoint pen, for example, it might be 50. You can't buy blanks; but aside from the fact that you can't buy single items, no order is too small.

Walking through Tri-Versa-Global's new full showroom is much better than reading a catalogue; and if a sample isn't on a shelf, you can order it. Also, for private meetings, the showroom has an attached boardroom.

The size of their stock in trade can be overwhelming; they have 2,000 to 3,000 pens alone. This is where the nine sales reps come in. Each specializes in a certain area, so you're sure to find the person you need.

They're on duty Monday to Friday 9:00 to 5:00, and for Sunday and weekend appointments. Each takes only one or two appointments a day, so as to give clients all the time they need. Besides your themes and product ideas, they work with your deadlines and budget.

Hoffer takes pride in honest, reliable, courteous customer service. In 14 years, he has never been late on an order; and he won't take one unless he can deliver on time. As to courtesy, Hoffer's motto is "business is never good enough that you can afford to be rude".

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We asked some of our top photographers what their favourite site for a photo shoot is:

Adrian Holmes Photography
416-481-9522
Favourite Site: The Estates of Sunnybrook.

Ellen Gardner — Marry Me! Wedding Photography
416-932-0004
Favourite Site: Black Creek Pioneer Village.

Lavee Studios
416-733-2457
Favourite Site: The University of Toronto with its neo-classical architecture.

Macdonell Photography
416-481-4600
Favourite Site: My studio

Mark Stern Photography
416-789-6275
Favourite Site: The property of their new studio.

Photos by Arnold
905-881-6372
Favourite Site: Alexander Muir Park.

Platinum Studios
905-709-7754
Favourite Site: Alexander Muir Park.

Signature Photography
416-784-4488
Favourite Site: Alexander Muir Park

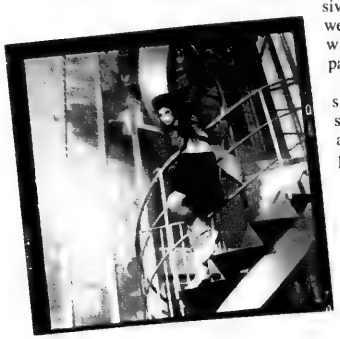
Wedding Day Memories
416-986-5372
Favourite Site: Vaughan Estates. "Stunning architecture; the spacious ambience of the ballroom."

Women's fashions are elegant and understated

By CAROLYN BLACKMAN
Staff Reporter

Although dresses are "timidly" coming back, two-piece formalwear is the rage this season, says Maddalena Mini of Rinalena House of Fashions (416-256-3198).

Mini, who imports her fashions exclusively from Italy, says women are wearing long, flowing skirts paired with knit or silk tops to evening parties.



"Fashions are elegant, but simple and understated. Short sleeve tops with mesh inserts and a few accent stones are popular in pinks, green and earth tones."

Formal pants with a small amount of beading are straight legged and cuffed. "The preciousness of the formal pant is in the material," she says.

For more casual events, women are wearing knit suits in browns, greens and oranges. "Most skirts are long, to the ankle; long is more elegant and more slendering."

Mini foresees the '60s look coming back, with black and white geometrical designs "popping up everywhere."

To accessorize, she carries an exclusive line of Piero Guidi purses. "Formal purses are small – some are embroidered, and available in silk or leather, but the beaded antique look is also important."

Becky Scott, a buyer for Toni Plus and Michi Petites (416-633-9331) says that to casual parties, women are wearing "leather or faux leather pants with a silk charmeuse tie-blouse, or a soft-leg pant with a cozy cashmere or mohair sweater."

Lurex cardigan and shell sets paired with crepe pants – either narrow or wide – are important for house parties, says Scott. "Black is still big, and this year, silver has given way to gold, which is in big time.

Beautiful fashions from Rinalena House of Fashions.

"More formally, however, it is the season to dress up. Women are feeling glamourous in a sleek, sexy black gown, or polished and sophisticated in a great tuxedo pant suit."

Rich hues of gold, and irridescent jewel tones of sapphire, ruby and topaz are everywhere, she says, "with subtle beading and shine in luxe fabrics such as silk charmeuse, silk shantung and taffeta."

Another women's fashion store advertising in this supplement is: Michi, 416-250-5359.

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Let your DJ entertain you

By ERIC LAYMAN
Special to The CJN

What does a disc jockey bring to a party? Yesterday's answer was simple: recorded music. Nowadays, however, DJs do much more than play CDs, a fact which Jeff Goldberg of Sonic Events (905-731-3215), and Eric Bouaziz of Starr Productions (905-882-6957) are well aware of.

Not only do today's DJs work with live entertainers, they themselves are ones. For years, Goldberg says, his work has been interactive. Bouaziz, for his part, sees his job as putting on an entire production.

Before choosing a DJ, urges Bouaziz, decide what you like. In an entertainer, personality is essential. Shop around and check references, Goldberg advises, but never book anyone on the phone. Meet face to face — not just the head DJ, but the one who's designated for your event.

A DJ should be conversant with current technology, as this enables the DJ to put on a better show. Generally, the younger the audience, the more liable they are to be enthusiastic about high-tech gadgetry.

In today's service-oriented economy, Goldberg sees his work as service as well. Choose a true professional who's available whenever you need him, and who, if you want, will come to you - someone who goes the extra mile for the client, he says.

Though he can accommodate short notice, Goldberg recommends booking six months to a year ahead. Bouaziz, who already has bookings for 2002, agrees.

Two or three weeks before a function Goldberg likes to hold another meeting in person, and go over details. The other entertainers, be they musicians or magicians, should also be there.

It's recommended that you pick a DJ who can ad lib. He has to sense spontaneous waves of feeling from the guests and ride them, says Bouaziz. "He doesn't have to be young, but he has to feel young." He needs the staying power to radiate positive energy throughout the evening. If he enjoys himself, so will your guests.

Since music pervades the entire party, Bouaziz continues, a DJ needs an overview of everything else that's happening. And because he has this overview, he's often asked for advice on lighting or other factors which indirectly relate to his job.

After an event, Goldberg makes a follow-up call to ask if the client is happy. A glitch doesn't count as badly in a client's mind as failure to fix it. People expect some problems; solving them increases one's credit.

A good name is fragile and hard to build, says Goldberg. If a professional does bad work, the client tells 25 people; if it's good work, he tells two. Bouaziz concurs. Because word of mouth makes or breaks a reputation, he'd rather do six events well than 10 well and 10 badly.

But what of that most essential element, the music? Both Goldberg and Bouaziz agree that a DJ should know not only what's in, but what's popular with any group, to entertain all ages from toddlers to retirees.

However, you can't always predict tastes by age. While many kids scoff at anything "dated," other younger people like music written generations ago: witness the swing revival. Older adults are less fad-driven, but their tastes are nevertheless diverse and they can attune themselves to trends.

Goldberg notes that while people follow trends to a degree, they also want their event to be unique. So let your DJ know anything that will give your party an individual flavour. At a family event, for example, make sure he knows Bubbie's name.

"Use the DJ's experience to your advantage," Goldberg says. All his knowledge is at your disposal. While you, the client, are sovereign and are free to disregard any advice, it's nevertheless a good idea to hear out the voice of experience. On this too, both DJs agree.

Other DJs advertising in this supplement are: Mister Disc Jockey, 1-877-473-3800; Times Square Entertainment, 905-881-6400; Universal Sound Entertainment, 905-619-4558.

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Suits designed with class

By BARBARA SILVERSTEIN
Special to The CJN

Lou Myles has dressed many well-known celebrities. Bob Dylan, Tony Curtis, Wayne Gretzky and Shaquille O'Neal wear Myles' suits, as did Frank Sinatra and former Canadian prime minister Pierre Elliott Trudeau.

Myles' wife, Wendy Switzer Myles, – she works closely with her husband – said she has fond memories of Trudeau, who died in September.

"He was a doll to work with. He was charming and witty and delightful … Trudeau was a man with a great personal style and he believed in carrying this out in his personal clothing."

He expressed his individuality through his clothing, she recalled.

"When I was reading the *Globe and Mail* [at the time of Trudeau's death], I saw those pictures of him, half of them were our clothes. There was a really dramatic coat my husband designed for him. Trudeau loved clothes with personality.

"We ran into Trudeau about three years ago and Lou asked him, 'Do you remember the caped coat?'

"'Remember it?' Trudeau said. 'I still wear it.'"

The way he looked and dressed was all part of "his charisma and the Trudeau package," Switzer Myles noted.

"The rose symbolized Trudeau … It shows that he took time to take that little extra step in personal grooming. All our suits have a lapel hole that actually opens. Behind it is silk thread to tie down the flower stem."

Those are the kinds of design details on a Lou Myles suit; he is one of the few retailers with handmade suits, Switzer-Myles said.

Made from the finest Italian and English wools in the world, the English-style suits sell for $895; a made-to-measure suit is slightly higher, she said.

A great English suit with square shoulders and a tapered waist, is the most flattering if it's well-tailored because it gives "the guy a defined silhouette," she explained. "We say our clothing makes a bad figure look good and a good figure look great."

Lou Myles has a factory and retail store in Woodbridge at 380 Millway Ave., (905-738-3333) and a retail outlet at 20 Toronto St. (416-365-7777), half a block north of the King Edward Hotel.

His agents can come to a home or office or customers can visit the retail locations which stock fine quality shoes, sweaters, and other high-end accessories. Women's suits can also be ordered.

Switzer Myles described her husband as someone with a "marvellous sense of fashion and style. He has always loved clothing and looking good."

Lou and Wendy Myles made headlines last month for their involvement in the Venetian Ball, a gala charity event for Villa Columbo Home for the Aged.

"We raised a net sum of $400,000, which is sensational," said Switzer Myles, the gala chair. "It was a great event for getting dressed to nines.

"The most elegant [look for men] is still a classic tuxedo done in super 150s – a fine designation of wool or a blend of fine wool blended with summer kid mohair – finished with pure silk lapels.

"That's what Lou Myles was wearing. He likes classic."

The appropriate complement to this outfit is a bow-tie to match the lapel, with "a crisp white wing collar shirt," she said "because there is no colour in the world that compliments the complexion like white. Nothing is as good as white. It's clean and crisp.

"The lapels [of a tuxedo] are pure silk either in satin or a grosgrain finish," she added.

She lamented that there were few opportunities to dress up. "The charity balls are formal. They've become the place to go to put a little occasion in your life."

She harkened back to an earlier time when people dressed up when they went out. "You would never go out on a Saturday night if you were not properly dressed. Now there's no place to go to dress up.

"I used to go to the Imperial Room [at the Royal York Hotel] every Saturday night. If a man wore a tux he would have not have been out of place… Women wore cocktail dresses. That was the whole point of going out."

She said the entertainment was also a big draw with such headliners as Vic Damone, Ella Fitzgerald, Peggy Lee and Tony Bennet performing there.

Myles told *The CJN* that Sinatra and Bennet inspired him to get into the clothing business when he was a teenager. "I loved the way they dressed.

Initially he worked for a menswear chain where he did all the designing. But they didn't carry the type of suit he was interested in selling and so in 1960 he started his own made-to measure suit company, setting up shop on Yonge Street.

He said all the stores were having their suits made in the same factories, which essentially created the same "baggy-style suit for the whole world. I didn't want the whole world."

Myles created his own market niche by designing the ivy jivey suit, which was a very fitted look, he said.

"I was getting my share of business from people who wanted to look different, who didn't want to look like everyone else. The store took off."

When he saw (Tony) Bennett's English-cut suit at a 1964 performance he said that was the style of suit he decided to make.

The workers in his factory are specialized in making a part of the suit – the pockets, shoulders, lapels etc., Myles said. "All the suits are cut by hand, one by one, and the lining, sleeves, and shoulder are all set by hand."

"We're not considered a major manufacturer. We're considered a large tailor shop. The maximum we can make is 400 suits a week, but I still sell every major store in the world."

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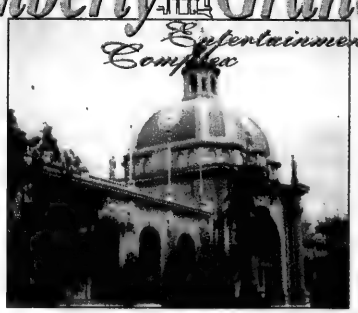

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Flowers make a room sing

By CAROLYN BLACKMAN
Staff Reporter

With flowers, you can easily transform an ordinary room into something extraordinary, says Bob Hatcher of Hatcher Florists (221-5557).

To liven up a casual party "grab six or seven of your favourite bud vases, and in them place three to five fully open osiana or peckoubou roses in ivory pink or flamingo pink. Scatter the vases around the house and enjoy their fragrance and colour."

A grouping of four or five bud vases looks elegant when a single flower "such as a vibrant daisy or a fragrant freesia is placed in each vase with no added greenery or filler," he says.

In season, such as late summer, you can add seven to 15 stems of gladioli to "your tallest vase to make a simple but effective visual that will bring the eye to that part of the room.

"As well, you can get a bunch or two of curly willow – three or four-feet long twisted stems without foliage – and add it to the same vase."

In a rose bowl or round crystal vase, he says, place a dozen cut roses "so that their fully opened heads are bursting out of the mouth of the vase."

In a low bowl, you can place a block of oasis, and tie five to seven alstroemeria or roses with raffia so they make a floral topiary. The base can be hidden with open roses or Spanish moss, says Hatcher.

"All you need are a few well-placed floral arrangements around the room, and the room sings," he says.

At an elegant wedding, says Hatcher, more and more brides are carrying bouquets with the stems exposed and wrapped with ribbon.

"Picture a lovely bouquet of white calla lilies, encircled with white freesia and white gardenias, and then the stems wrapped with ribbon. Another elegant arrangement can be made by tying a large bouquet of open white polo roses and the stems together with white satin or velvet ribbon.

"Both bouquets would have matching hairpieces, the first with gardenias, freesia and white ribbon, and the other with white polo roses and matching ribbon from the bouquet."

Winter brides are carrying bouquets of terra cotta in cream and green, or a large posy bouquet made from clear ocean cream pink roses, reddish hypericum berries, rusty calla lilies, and green baruna spray orchids tied together with a large champagne coloured bow and ribbon, says Hatcher.

"A hairpiece of roses, orchids, hypericum and a bow top off the bridal ensemble."

Other florists advertising in this supplement are: Designs by Karen Baker, 905-886-8100; Greenleaves & Petals Ltd., 905-709-4080; Toronto Florist Shop, 905-764-6332.

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PARTY PLANNER

Invitations give a sneak preview of your party

By CAROLYN BLACKMAN
Staff Reporter

Invitations give guests a sneak preview of the mood and tone of an event.

Darcia Moskaluk-Rutkay of Invitations by Design Inc. (416-789-7367) says that when guests receive an invitation with a funky font, casual wording and printed images, they realize that the event is not formal.

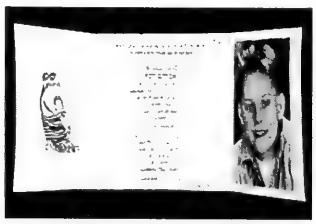
"A formal invitation is more rigid; the font is scripty or printed and there are no images. These invitations are usually printed on white or off-white stock with black ink," she says.

Invitations by Design Inc.

The colour scheme of the event, she says, can even be carried over to the invitations.

She advises clients to come in at least three months before the event. "Etiquette calls for the invitations to go out about six to eight weeks prior to the party – more than that is too much time – and they need time to read the proof."

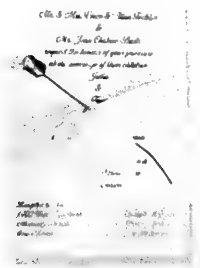
When clients do come in, they can view her gallery of work and either choose something they like, or have an invitation designed from scratch.



"We can also pick and choose – take the font from one invitation, apply it to a different card, or use the bow from another. The choices are endless," she says.

For one bat mitzvah, Moskaluk-Rutkay took baby pictures of the bat mitzvah girl and incorporated them into the invitation. "It was printed on different textured Japanese paper, engraved, accented with gold foil, and tied with a bow."

She can also do the calligraphy on the envelopes and supply the thank you and table cards. "Guests love photo tags as their table card, with a photo of the wedding couple or bar/bat mitzvah."



Aric Aragon of the Aragon Group (416-597-0777) says his philosophy is that an invitation is a window of what an event will be. "It's a teaser of your own event. A unique invitation can be your trademark."

A black tie event, he says, needs a glamorous, elegant invitation, "with a little whimsy. It gives people a guideline.

"Such an invitation could include a customized logo, and intertwined initials of the bride and groom. It is printed on ivory stock and topped with a satin bow."

He advises clients to stay away from over-sized invitations. "Size does not necessarily mean elegance and sophistication. It matters more what you present on the invitation – the way you lay it out and the words you use."

When a bat mitzvah girl came in and requested "a cool invitation, we designed a monogram of her initial and printed the invitation in chartreuse on white background. The card was closed with a gold seal."

If a family wants a personal touch on their invitation, he suggests incoporating a quote that would "speak of the family members' personality."

Aragon suggests visiting the invitation designer around the same time as the party planner and decorator so a theme can be developed. "An invitation can be predesigned before you are ready to have it sent out. It should reflect your whole event – it should not be a separate thing."

Other invitation specialty companies advertising in this supplement are: Barbara Mortfield Invitations, 905-738-1232; Henco Cons., Heather Hennick Invitations/Decor 905-881-5736; The Printed Word, 416-484-4600; Stationery Plus/Gilda Lefton, 905-881-5588; Through The Grapevine, 416-661-1055.

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Dressing with heritage

By BARBARA SILVERSTEIN
Special to The CJN

Heritage Clothing at 770 Lawrence Ave. W. (416-789-5192) is the place to shop for those people seeking well-priced executive and upper-end suits.

Your clothing budget will go farther at Heritage, says store president David Rosenberg.

"We don't have the expenses or the overhead of a downtown store. So basically we can offer you a boutique type of store with downtown labels at much more affordable prices."

The merchandise is priced well below their competitors, filling a special market niche, he says. "When we started the business, there was no one selling high-end clothing at popular prices. That's where Heritage has positioned itself. We're more label oriented now."

He says half the suits come from Italy and they're "all world-famous labels. We don't cut the label. We cut the price. They're at such a great price that the manufacturers of the labels have asked us not to mention their names."

The same Italian designer label suits that sell for $695 and $895 at Heritage, retail for $2,000 at other fine men's stores, he says.

Not only are prices good, but Heritage offers its customers a huge selection of clothing items to choose from, says Rosenberg. "We believe we have the best selection of men's clothing under one roof in the country.

"Instead of having 20 locations, we have one huge location only offering one-stop shopping" for business, formal, casual dress and accessories.

And Heritage has a huge inventory, he adds. "We don't have one or two of a size, we have 300 of a size."

The 22,000-square-foot store is built around the alteration department, comprised of five tailors, each with 30 years experience, Rosenberg says.

"A unique competitive advantage is that you meet the tailor who will do the alterations.

Heritage Clothing has a huge inventory to choose from.

"He does the pinning and the work on the premises... The garment is adjusted to get the custom-suit look."

Every single garment is checked for *shatnez* (mixed threads in clothing) by a rabbi, he says.

"In other words we sell strictly kosher suits. All Heritage suits, including tuxedos, are lined to the knee and made from cloths that conform to halachic specifications."

Tuxedos, which are all made of fine Italian wool, a very dressy wool, are trimmed with real satin on the lapels and have a special protective layer built in to absorb and camouflage perspiration, Rosenberg notes.

"Tuxedos which start at $595 are easily a $1,200 value. It's an incredible upper-end tux. For the price of three rentals you have a tuxedo forever."

Heritage carries a large assortment of black-tie accessories which include suspenders, cummerbund sets, pleated shirts with regular and wing-tipped collars. Formal vests are also available in a variety of patterns.

The shop carries a wide selection of expanded casual dress because of the trends in the market place, says Rosenberg.

"The demand has been for more casual clothes. But nothing says professionalism like a suit."

And in this regard, Casual Friday dress is losing some of its popularity, he says.

"People are not making the impression they used to because their customers are looking more professional than them. Because there's still a demand for casual dress we still address it. And that goes for both men's and lady's wear."

Rosenberg says running the business with his sister, Anita Rosenberg Gleberzon, is a key reason for Heritage Clothing's success. "We're a family business that cares.

"The family aspect distinguishes us from the competition. My father was in the menswear business for 50 years. He passed Heritage Clothing on to me and my sister. I hope we can pass it on to the next generation."

KAREN FREEDMAN
Wedding & Party Consultant
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All you need for your party in one handy place

By ERIC LAYMAN
Special to The CJN

Buying gifts and managing all the other details that make a successful party take up a lot of time. Some schlepping is unavoidable – you have to meet your caterer, among others, in person. And for anything a bit unusual, say, marzipan sculpture centrepieces, you have to consult a specialist.

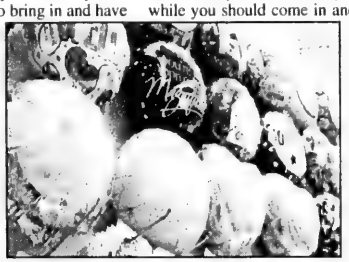
One way to minimize the schlepping, however, is to visit a one-stop supplier who has many of your needs under one roof. This is the premise on which David and Teri Leese of Loots (416-787-5668) and Howard Mandell of Party Packagers (416-631-8455 ext. 315) have built successful businesses.

Look for a supplier who stocks everything you need: tableware, toys, candy, balloons, stocking stuffers, favours. Don't be satisfied with breadth of selection either, Mandell warns. Look for depth – large quantities of any item.

This is partly because you may want to buy some gifts in quantity. Since school-age kids go to a lot of parties, parents need to provide gifts for their friends' parties as well as their own.

Depth also means that a supplier can offer bigger discounts, while making sure he doesn't run out of high-demand wares that customers are snapping up off his shelves. Consider this especially if you want imported items, which take longer to bring in and have higher shipping costs.

Insist on service as much as product, urges David Leese, who operates Loots as a partnership with his wife Teri. Owner-operated businesses have a stake in a high level of service to help them thrive despite having larger competitors, and the owner's presence makes it easier to keep the personal touch.



One-stop party shops, like Party Packagers, supply all your party needs.

A good supplier will offer something competitors don't duplicate. Mandell says, for example, that Party Packagers is Toronto's only party supplier that specializes in toys. They also do a lot of custom balloon work and rent helium tanks.

Until recently, Mandell recalls, both toy stores and party suppliers were small mom-and-pop businesses. Small toy stores took a beating from chain stores; this is now happening with party suppliers.

For long-term success, though, a larger operation still has to combine bulk-buying advantages with top-level service. Courtesies such as home delivery and gift wrapping save time and energy, for example.

Party Packagers provides a checklist to help you organize your purchases. Loots delivers anywhere, for any occasion. And while you should come in and look over the stock, ordering by phone, fax or the Net is a great convenience.

The personal touch in a smaller business may be exemplified in specialties like Loots' camp "care packages" (loot bags for overnight campers). They also do custom cakes and piñatas.

Loot bags can be cash and carry or customized, and can include candy, party favours, toys, dolls and action figures. But look for inventiveness in this area. One Loots bag with a science theme contained magnets with a how-to book, dinosaur candy, disappearing ink, a gyroscope and stuff like silly putty, called "ooze." Others might contain makeup kits, model kits or decorating materials.

Loots can work on short notice – the same day for pickup and delivery. For a cake, though, call on the Wednesday before the weekend you need it. Party Packagers recommends placing custom balloon orders 10 days to two weeks ahead.

Among the major services your supplier should offer, Mandell and Leese both list good advice on products and their use. The staff should be product experts. Parents want things to be safe, kids want them to be "cool," and the suppliers must satisfy both.

Also, the suppliers should be networking with other party professionals and able to recommend them to you. If the recommendations turn out well, it redounds to the credit of both parties.

For you to trust your supplier, he has to come through when you need him.

"One disappointment can alienate a client," Leese says, and he wants "one-stop customers, not one-time." Ultimately, his success is built on your trust.

Other one-step party shops advertising in this supplement are: Dominion Smallwares, 416-665-9526; Happy Days, 416-789-4438; The Candyman, 416-789-7173; Tyme To Party, 905-737-2789.

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An Israeli bar-mitzvah

By BARBARA SILVERSTEIN
Special to The CJN

Brian Ginsberg, 13, celebrated his bar mitzvah at Masada, the site of the ancient, Judean mountain-top city where the Jewish inhabitants, under siege for nine months in the first century CE, chose mass suicide over surrendering to Rome.

Having the bar mitzvah ceremony at Masada was very moving, said Sheri Ginsberg, Brian's mother. "You're there, in this historic spot on this mountain overlooking Israel and you really feel connected to your ancestors. The moment had a lot of meaning ... it transcends the whole experience of the bar mitzvah.

"You can't help but be moved when you're sitting on the same stone benches that have been there for 2,000 years.

"Brian was very moved. He said, 'I went up the mountain a boy and I came down a man.'"

The Ginsbergs travelled to Israel with several other families last December in time for the new millennium. The bar mitzvah package included a tour of Israel along with the mountain top service.

Five of the group were called to the Torah at Masada, and five other young people had aliyahs, she said, explaining that the tour guide connected the families to an Israeli rabbi, who sent them their portions to study in Toronto – they were all given parts of the same parshah – and then the rabbi conducted the service at Masada.

"We enjoyed every single moment of the trip," said Ginsberg. "Our tour guide Ezra was extraordinary."

Stanley Morais, sales and marketing manager of the El Al Tourist Office, says there's been a huge increase in travel to Israel since El Al introduced its new bar/bat mitzvah rate two years ago.

Those youth who are celebrating bar/bat mitzvahs get a reduction in the airfare, he said. "The range of reduction is between 50 and 25 percent off published adult fares."

In the summer they can save as much as $500 to $600, he noted. "We want to encourage them to have the bar/bat in Israel... We're trying to make it easy for the Canadian Jewish community to have an Israel experience and we're there to help."

'El Al is the only kosher airline'

El Al supplies air only, he said. "Travel agents can set up the [bar/bat mitzvah] program or people can do things on their own."

Frances Bigman of Aufgang Travel, a Toronto travel agency that organizes many bar/bat mitzvah tours gave a very rough estimate of the cost of the bar mitzvah package. She said a "fully-loaded tour" – with a guide, chaperon, and bar/bat mitzvah – for a family of three (two adults and a child) would start at $10,000; the land cost (airfare is extra) for a fully-loaded tour for a family with three children starts at $9,000 (US) for two weeks.

Morais said he believes that the bar-mitzvah experience is enhanced when they fly El Al. "They're going on the national carrier. They'll remember the time they spent on the plane."

El Al is the only kosher airline, he said, adding that many observant people travel on El Al and so there is often a minyan on the plane.

He noted that El Al is known for its safety on both mechanical and security matters. "That's an issue that we don't compromise on. El Al spends a considerable amount of dollars on safety and security in comparison to other airlines... It is the focus of the work that we do."

He said he's received very positive feedback from customers about the improved in-flight service on El Al. "People who are flying with us are happy with the service. We have 5,000 members of our frequent flier program."

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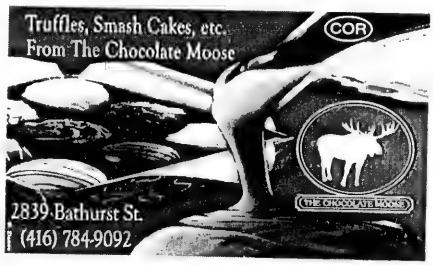

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PARTY PLANNER

From towels to bedding and more...

By BARBARA SILVERSTEIN
Special to The CJN

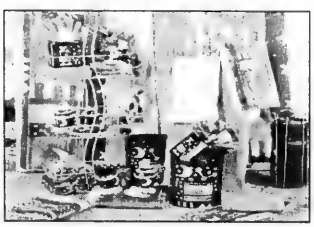
When a young married couple sets up a house they need many items to make their new abode comfortable.

One way of helping a bride and groom feather their nest is to set up a gift registry at Deblins. One of the largest linen retailers in Toronto, Deblins (782-2910) carries everything from towels and bathroom accessories to bedding and tablecloths. The company has three stores in the GTA – 39 Orfus Rd. in North York; 7979 Weston Rd. at Highway 7 in Woodbridge and 2575 Dundas St. W., in Mississauga.

"We probably have the biggest collection of table linen in the city," says owner Ellis Chitiz.

A popular line is Visa tablecloths, he says. "They're stain-proof and require no ironing. They come in patterns and solids."

Deblins offers a huge selection in a range of products, Chitiz says.



"We have 96 bedding designs, 200 shower curtain designs, 56 different colour solid towels, a large collection of embellished and printed towels, a full range of synthetic and down duvets and 10 different styles of pillows."

The newly installed computerized bridal registry service makes gift giving very easy, says Chitiz. Popular registry items also include towels and bathroom accessories, he adds.

"Most of our shower curtains have matching towels and bath accessories."

As for bedding, Deblins carries full ensembles with matching sheets, comforters, duvet covers, bed skirts, shams, window valences, rod pockets sets and offers a full range of custom work.

Deblins also has a large collection of iron and wooden beds and also stocks extra deep-fitted sheets, Chitiz says. "It's hard to find sheets to fit new mattresses. We also carry Kingsdown mattresses... They only sell to higher end stores."

Established in Toronto 23 years ago, Deblins is named for Chitiz's mother Debbie and the word linens. His father, the late Louis Chitiz, and his mother ran a linen business in South Africa for 40 years.

When they came to Toronto, they started with a small store in the Sheraton Centre selling tablecloths made in China to American tourists.

They extended their line to include table linen from Israel, Italy, Germany, France, the United States and Canada, opening a second store in the Eaton Centre.

The Chitizes added towels and bedding when they opened new stores on Bloor Street and the Promenade Mall in Thornhill.

Over the years they added the larger stores and closed the smaller stores, Chitiz, now the sole owner of the company explains.

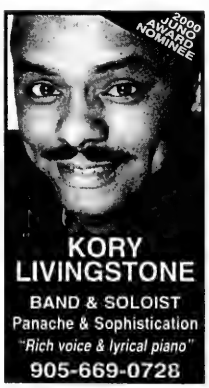
"We do three times the amount of business with three than with six stores. We offer a far bigger selection working on smaller markup due to a much lower overhead."

As for Debbie Chitiz, now 77 – she's known as Mrs. C in the industry – she left Deblins five years ago and now she's selling indoor and outdoor upscale furniture at her new store, Indoor and Out, in the Yonge and Davisville area.

"She retired for 15 minutes," says her son. "She had to get back into business. She's a hard worker. She only carries quality."

And quality is the name of the game at Deblins, he says. "Everything you need for the home is at Deblins at a better price. We offer boutique quality at warehouse prices."

Other places to buy gifts are: Bomboniere Depot & Gifts Inc., 905-265-2293; Chez Tabac, 416-783-6615; The Earring Gallery, 905-763-2210; George Klein Creations, 416-730-1755; Laurentian Jewellers, 416-782-3588; Tri-Versa-Global, 905-771-6494.



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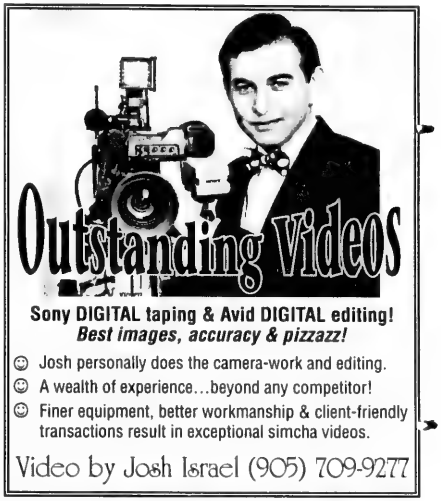
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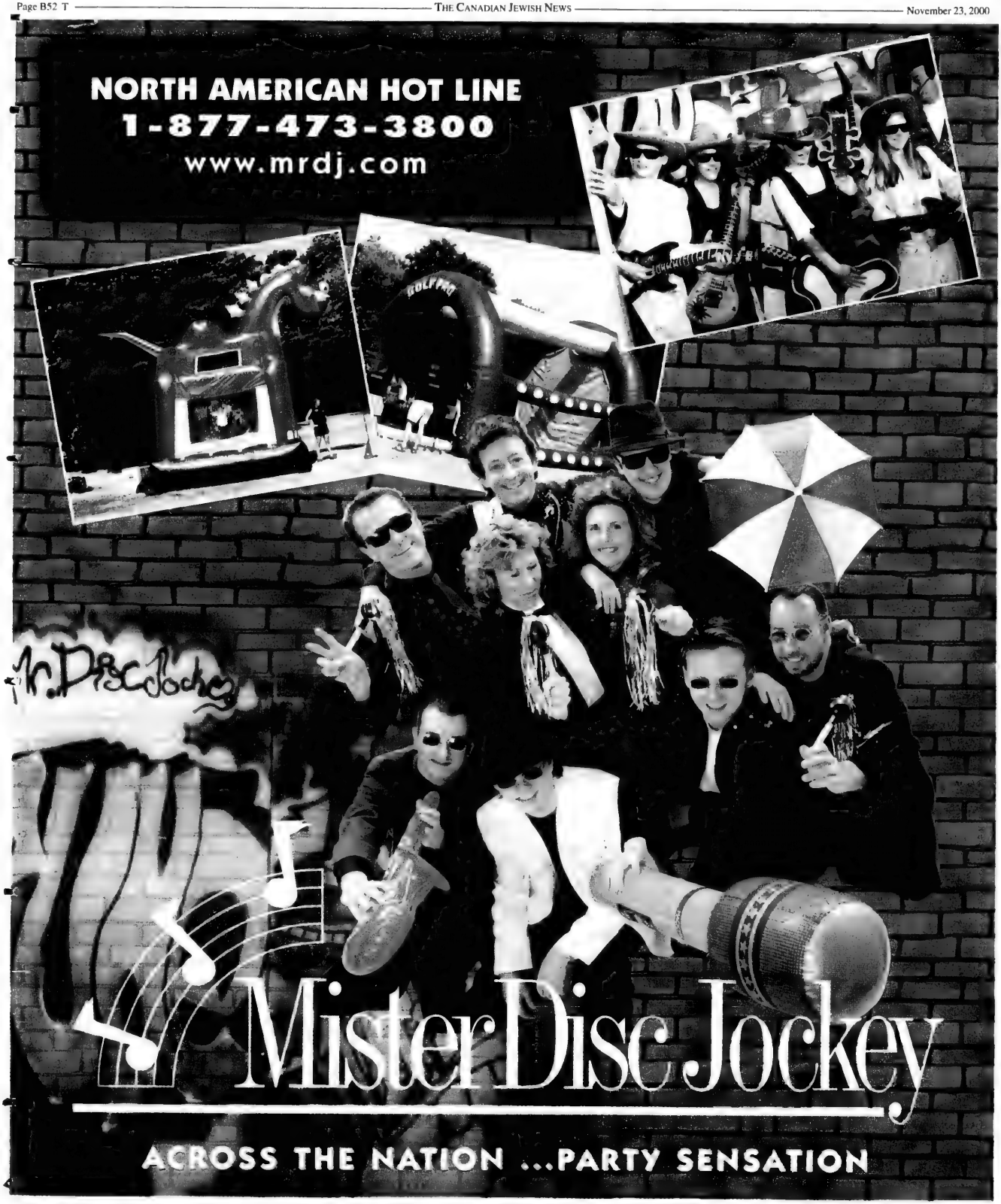
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This Week

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Canada urged to speak out against international anti-Semitism. *Page 22*

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Squash champ remembered as "a real gentleman."

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CIC holds gov't. to account

By RON CSILLAG
Staff Reporter

TORONTO — The Canada-Israel Committee (CIC) is holding the federal government to an earlier commitment that Ottawa will tread very carefully from now on when it comes to anti-Israel resolutions at the United Nations.

The CIC's renewed concern came after a front-page *National Post* story last Friday, which accused Canada of backing a series of fresh UN resolutions opposed by Israel.

***National Post* story on Canada's UN vote downplayed**

While the CIC is on heightened awareness, especially in the aftermath of Canada's support last month for UN Security Council Resolution 1322, which condemned the Jewish state for excessive use of force against Palestinians, it is putting little stock in other aspects of the *Post* story.

The article, headlined "Canada Fighting Israel at UN," said Ottawa has backed several "new" anti-Israel measures at the world body, despite the recent backlash against the Liberals for Canada's support for Resolution 1322.

The story stated that Canada has supported 10 of 12 draft resolutions opposed by Israel and the United States, "[which] contain language certain to give offence to many in the Jewish Diaspora."

Continued on page 33

A car bomb in Hadera, Israel, last week killed two people and injured more than 25. Gil Troy, professor of history at McGill University, urges the Diaspora to respond with positive action to these acts of violence. ***See below.*** ***[Israel Sun photo]***

'Jewish world defensive'

By GIL TROY
Special to *The CJN*

Comment

By any conventional standards, Israel is winning this latest war with the Palestinians. Despite horrific terrorist attacks and daily doses of choreographed violence, Israel's borders have not shifted. The country remains secure. Most Israelis conduct their daily business uninterrupted, doing what the rest of us in the West do, waking and sleeping, working and studying.

And yet, from here in North America, Israel seems to be losing. Israel's image is being battered daily. And Jews in the Diaspora feel attacked.

The whole situation seems Orwellian. A dovish Israeli prime minister offers sweeping concessions. An aging, corrupt Arab despot rejects the offer and calls for blood. Young children are used as human shields and political pawns – violating international law and basic human decency. A blood-curdling cry for war against the Jews echoes from mosques all over the world. Yet Israel is branded the obstacle to peace.

Of course, the situation is more complicated. Palestinian frustrations have been building for years. The peace process itself now seems to have taken place among the leaders but not between the peoples.

Still, it is odd that the picture remains so unbalanced. Clearly, the Palestinians have learned to master the media game. A full-page ad in the *New York Times* lists the Palestinian dead, by name and age, in the background. In the foreground, bold letters transform these peace rejectionists into all-American heroes. Echoing America's Declaration of Independence, the ad intones: "They All Died in the Pursuit of Liberty and Independence."

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Greater Toronto Area

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Election results wrap-up in next week's CJN

The News in Brief

CANADA

Solidarity Missions

TORONTO — United Israel Appeal Federations Canada (UIAFC) is subsidizing a young leadership solidarity mission to Israel, from Jan. 8 to 14. The mission is being undertaken in partnership with a United Jewish Communities Young Leadership mission. Cost is $1,100, and application deadline is Dec. 8. UIAFC is also sponsoring a Canadian women's solidarity and learning mission to Israel from March 4 to 13.

Chapters' Donation

TORONTO — Chapters Bookstores last week presented a $50,000 cheque to B'nai Brith Canada to establish a special endowment fund to be used for Holocaust educational programs and initiatives. Chapters' donation was from the sales of 10,000 copies of *The Holocaust Chronicle: A History in Words and Pictures*, a special book launched last May. The chain committed $5 from each book sold as a donation to BBC.

ISRAEL

Red Cross Rumour

JERUSALEM — The International Red Cross is denying reports that it is helping Israel and Hezbollah negotiate a prisoner exchange, the Israeli daily *Ma'ariv* reported. The organization's spokesperson in Israel was responding to remarks by the Hezbollah secretary general that the Red Cross is serving as a mediator after Israel reportedly rejected offers from Spain, Germany and Russia to try to negotiate the release of three Israeli soldiers and a civilian held by the Shi'ite group in Lebanon.

Bibi Would Win

JERUSALEM — If an election were held today, former Israeli prime minister Benjamin Netanyahu would defeat Prime Minister Ehud Barak by nearly 20 percentage points, a Gallup poll in the Israeli newspaper *Ma'ariv* showed.

Arafat's Message

JERUSALEM — In a videotaped message broadcast last week on Israeli television, Palestinian leader Yasser Arafat said the Palestinians are determined to continue the peace process. His message was not broadcast on Palestinian television.

WORLD

Insurance Settlement

ROME — An agreement to pay out $100 million in insurance claims and humanitarian assistance to Holocaust survivors has been finalized between the Italian insurance company Assicurazioni Generali and the International Commission on Holocaust Era Insurance Claims. Settlements with other insurance companies that are part of the commission's mandate are said to be nearing conclusion.

240th Anniversary

LONDON — Britain's central Jewish organization celebrated its 240th birthday last week. The Board of Deputies of British Jews was formed in 1760, the year King George III assumed the throne.

Official Apologizes

MOSCOW — The newly elected governor of the Kursk region in central Russia publicly apologized for anti-Semitic statements he made this month, when he lashed out at a "Russian-Jewish conspiracy." Alexander Mikhailov apologized after he met with a representative of Russian President Vladimir Putin.

Helping Palestinians

GROZNY — Chechen warlords are considering assisting the Palestinians in the ongoing conflict with the Israelis, according to the Union of Councils for Soviet Jews and the Russian security service. The commander of an Islamic brigade in Chechnya reportedly said in a recently intercepted telephone conversation, "It is necessary that all true believers rise to fight the Jews."

Yahoo! Ruling

PARIS — A Paris judge reaffirmed an earlier ruling that the U.S. Internet portal Yahoo! must prevent access in France to auctions in which Nazi memorabilia are available for purchase. The ruling, while expected, strengthens the growing movement to set laws and limits to what goes on over the Internet, particularly when it comes to the spread of hate-based information and materials.

Oprah Feted

CHICAGO — The Chicago region of the American Committee for the Weizmann Institute of Science saluted talk show queen Oprah Winfrey at a gala dinner here last month. The Weizmann Institute is creating the Oprah Winfrey Fund for Biomedical Research, which will support research into several diseases, as well as on women's health.

Slave Labour Compensation to be Tax Exempt

OTTAWA — In a letter to Canadian Jewish Congress, the Canada Customs and Revenue Agency (CCRA, formerly Revenue Canada) released its decision on the application of the Income Tax Act to German slave and forced labour restitution payments to Holocaust survivors.

According to the CCRA, compensation payments under the $5-billion (US) slave and forced labour fund created by Germany last July are considered payments described in the Income Tax Act. Thus, compensation received by a Canadian taxpayer who is an eligible Holocaust survivor, or who is receiving such compensation in respect of a survivor, is exempt from income tax in Canada. Nor is there any tax payable to Germany.

Distribution of application forms for former Nazi-era slaves will take place next month. Heirs of survivors who died after Feb. 16, 1999 will be eligible to receive the compensation.

In a separate development, the New York-based Claims Conference says that a provisional agreement on the restitution of Jewish assets has been signed by the government of the Netherlands and Dutch financial organizations, totalling $325 million.

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New joint effort to simplify restitution process

By RON CSILLAG
Staff Reporter

TORONTO — For decades, Holocaust survivors seeking restitution and reparation payments have faced a complex, bureaucratic process marked by underfunded, overlapping agencies, application forms and confusing types of funds.

Much of that activity has taken place over the past four years. Worldwide since 1996, an estimated $9 billion has been exacted from Germany, Switzerland and other countries, in compensation for Nazi evils.

But accompanying these successes has been a cacophony of voices, all competing to be survivors' advocates.

Now, a co-operative effort between several groups has been formed to streamline and simplify the process in Canada.

Jewish Holocaust Survivors of Canada is spearheading a partnership with United Israel Appeal Federations Canada (UIAFC), the United Restitution Organization (URO), and the New York-based Conference on Jewish Material Claims Against Germany (Claims Conference) to gather data on all restitution matters and help the estimated 15,000 to 20,000 survivors in this country wade through the complicated issues and forms.

Among the goals are to set up an up-to-date databank on survivors in Canada, as well as a central, toll-free telephone line that will answer questions on applications, payments and funds.

While the initiative is expected to take pressure off the overworked and understaffed URO offices in Toronto and Montreal, which have handled claims from Canada for years, it is not the new group's goal to replace URO, said Michael Rosenberg, acting president of Jewish Holocaust Survivors of Canada.

"They are paid professionals, we are volunteers," Rosenberg said. "We want to be an organization that will help survivors administratively and morally with all their problems."

The group, whatever form it will take, will be administered by a soon-to-be elected board of Jewish Holocaust Survivors of Canada, which was set up in 1998 partly out of a sense of frustration that restitution issues facing survivors were not being adequately addressed.

The survivors group has mailed out letters to members at large, asking for nominations for a 20-member executive, half of which will be split evenly between Toronto and Montreal residents.

A top priority of the new effort, Rosenberg noted, will be compensation for former Nazi-era slave labourers.

In July, the German government and German industries announced a $5.2 billion (US) fund to compensate over one million wartime slave and forced labourers. Forced labourers were mainly non-Jewish civilians who were seconded to work on farms and infrastructure. Slaves were Jews who were often worked to death in Nazi factories and concentration camp-like conditions.

Thousands of survivors in Canada are believed eligible for compensation for their slave labour. They are entitled to roughly $10,000 each.

Time is of the essence. Since its inception, Rosenberg pointed out, two founding members of Jewish Holocaust Survivors of Canada, Robert Engel and Ralph Snow, have died.

URO has agreed to help survivors complete their slave labour forms at no cost, Rosenberg added.

According to Perry Romberg, director of planning and community services at UIAFC's Toronto headquarters, application forms for slave labour compensation will be issued in mid- to late December, and promise to be short and simple.

However, Romberg stressed, survivors who have been receiving compensation, whether German pensions or payments under the so-called Article 2, or Hardship Fund, will not need to fill out separate forms for slave labour.

Those recipients, he explained, are already in a computer data bank, and all they need to do is complete a simple form that asks for names, addresses, and place and dates of enslavement.

In August, the *Wiedergutmachung*, the office that administers German compensation, mailed notices and forms to current recipients of pensions only, asking whether they are eligible for slave labour payments. Romberg says some 3,000 applications from Canada have been returned.

Article 2 Fund recipients who believe they are eligible for slave labour compensation received their forms only recently.

The new community effort will also look at the $1.25 billion settlement from Swiss banks, made in 1998 but which has yet to be distributed. Of that amount, $200 million was set aside in a humanitarian fund for needy survivors worldwide.

In Canada, $3.7 million (Cdn) was distributed to 7,091 survivors with immediate financial needs, for an average payout of $521. Many thousands of late claims were received.

Continued on page 17

The Canadian Jewish News
extends sincerest condolences
to our colleague and friend
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and her family
on the loss of their beloved
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Only in Israel

Three weeks ago, as a guest of El Al Airlines and the Israeli Ministry of Tourism, I spent four days touring Israel. This article is the last in a three-part series describing some of the highlights of that visit.

* * *

From the editor's desk

On my third day touring in Israel, Elie, my guide, and I set out early in the clear crisp air and dazzling sunshine of Jerusalem and headed westward and northward to the Sharon coastal plain.

Along the way, in the gently sloping green foothills that mark the transition from the Judean mountains to the coastal plain, we pulled into a gas station to fill up the tank.

The tone of the pleasant day that unfolded was set for us as we settled alongside the diesel fuel bay.

No sooner had Elie parked the car and shut the engine than the gas attendant came bounding out of the station to serve us. He wore the distinctive white crocheted kippah of the followers of the legendary Nachman of Bratslav. He had a youthful, unevenly distributed beard and long curlicue ringlets that fell from the top of his sideburns to his shoulders, almost touching his shirt collar. His name was Kalafati.

He greeted us with an effusive shalom and a welcoming, friendly smile.

While he poured the diesel fuel into the tank of the van, we had time enough to converse about the essentials of his life. Kalafati was born in Tunisia; most of his family, however, now lives in Paris. In Paris, he was a successful merchant. But to meet the spiritual needs he felt his Parisian lifestyle could not satisfy, he and his wife moved to Israel some years ago.

All too quickly, the tank could hold no more fuel and we had to end our friendly discussion. Other cars were waiting their turn behind us, and Israeli drivers, not known for their patience behind the wheel, were already waving us away and gesticulating their entitlement to take our place at the pump.

We had to leave.

As Elie steered the car toward the highway and I rolled up the window to protect the precious air conditioning against the encroaching heat of the day, Kalafati invoked upon us God's blessing for a long, prosperous life, for peace in Israel and for the possibility of a reunion some day in our future.

Elie finally pulled away from the bay and headed back onto the main road to continue our descent toward the sea. I smiled as I thought about the sheer Israeliness of the exchange that had just taken place: a gas station attendant born in Tunisia, a disciple of Nachman of Bratslav, who lies buried in the Ukraine, speaking French and Hebrew to a tour guide born in Algeria and a tour guest born in Toronto.

We understood each other very well, and only in small part because of the common languages. But this could have only happened in Israel.

Our next stop, some 30 minutes later, was on the Mediterranean Ocean at Kibbutz Sdot Yam.

Sdot Yam was the home of Hannah Senesh, the young poet, a visionary, idealistic Palestinian Jew (before the creation of Israel in 1948, the Jews were regarded as Palestinians by the rest of the world) who parachuted behind Nazi lines in Europe to try to help bring her fellow Jews to safety.

Alas, as we all know, she was captured, tortured and murdered by the Nazis. But her poetry is still read today and her humanitarianism and courage are an example of the highest, best values worth emulating.

But our "mission" at Sdot Yam was to climb into a motorized rubber dingy and enjoy Kef Yam, meaning literally, fun in the sea.

Dan was our boatswain, a tall, trim caricature of a man, the sun permanently shaded into his face. He sported a large grey-white Vandyke beard. His hair was wildly overgrown. The sun, wind, salty ocean spray and time turned it to grey, although evidence of an earlier gingi-red still dappled its unruly tips. He explained the significance of what we saw on the shore: the Roman aqueduct, the amphitheatre, and the archeological ruins.

From our vantage in our open-air boat bobbing some 300 metres away from the very same coastline that emerged from the early morning mist to greet the ancient Romans and Phoenicians, and more recently, sanctuary-seeking Jewish refugees, our view of time and history changed. We could almost touch it.

From Sdot Yam, we travelled to the Binyamina winery and visited with its sage, veteran vintner Amram Susarsky. He was one of the early graduates from the food engineering program at the Technion in Haifa. Wine and its secrets have comprised his entire professional life. His laboratory/office/interview room was a fascinating chamber of personal and professional oenological memorabilia.

In between samples from five different offerings of the Binyamina winery, he answered every question I could think to ask about himself and wine-making. In the process, he provided me with a mini-seminar on the history of Israel's wine industry.

My short visit to Israel ended the following day. In four short days, I had been reminded, again, of how much there is to see in Israel. I saw so much, though sadly, very few Jewish tourists.

—MBD

SEE JN

PROTESTING GOVERNMENT POLICIES: Israelis gathered last week in Jerusalem's Kikar Zion to protest Prime Minister Ehud Barak's handling of the crisis with the Palestinians. They called for more decisive action against the Palestinians along with the prime minister's resignation. [Israel photo]

Greater Toronto Area

Local Jewish-Arab relations feel strain of conflict

By SHELDON KIRSHNER
Staff Reporter

TORONTO — The current Palestinian uprising in the West Bank and the Gaza Strip has embittered Jewish-Arab relations in Canada, according to leaders in both communities.

Jewish and Arab spokespersons agree that the relationship has deteriorated since the breakdown of the seven-year Oslo peace process and the fighting in the region that has claimed scores of lives.

They do, however, want to keep the lines of communication open and rebuild broken bridges so that they can once again focus on issues of common concern, such as government funding of private schools.

"Right now, the relationship is frozen," said Moshe Ronen, national president of Canadian Jewish Congress.

Keith Landy, chair of Congress' Ontario region, said that "there is little basis now for a constructive dialogue." Frank Dimant, executive director of B'nai Brith, noted similarly, "We're in a frozen, suspended state."

"To some degree," said Manuel Prutschi, Congress' national director of community relations, "there has been a loss of mutual trust. Both sides operate within a larger context. Events [in the Middle East] affect us deeply."

Erez Anzel, president of Canadian Friends of Peace Now, said that mutual animosity is the order of the day. "The communities are like two people yelling at each other and not trying to understand each other."

Meanwhile, John Asfour, president of the Canadian Arab Federation, described relations as "very tense" and Rashad Saleh, general director of Palestine House, characterized them as "very cold," like those between Israel and the Palestinian Authority.

"The relationship is strained," said Atif Kubursi, president of the National Council on Canada-Arab Relations.

According to Jewish spokespersons, the cause of the deterioration is directly connected to two factors.

Firstly, they say, Palestine House and the Canadian Arab Federation organized or encouraged incendiary anti-Israel rallies during which Israel was compared to Nazi Germany, Ehud Barak was likened to Adolf Hitler and the Star of David to the swastika, and chants of "death to Jews" could be heard.

Secondly, they add, they feel disappointed that Arab leaders have not sufficiently denounced anti-Semitic vandalism against synagogues and Jewish institutions across Canada of late. The League for Human Rights of B'nai Brith Canada has recorded 47 such incidents since October.

In a reference to the vehement atmosphere at Arab anti-Israel rallies, Prutschi said, "We discussed these matters with Palestine House and the Canadian Arab Federation and expressed our concerns about the rhetoric. Despite the passions, we have a responsibility as Canadians to keep the level of discourse civilized. There was agreement on that point."

Decrying the lack of a vigorous Arab response to anti-Semitism, he complained that Arab leaders have not condemned "every act of anti-Semitism here. We expected that." When Palestine House was vandalized, he explained, Congress "came out with a very strong, specific denunciation of that incident."

Ronen said that Arab leaders did not call him after a rash of anti-Semitic incidents. "The response was silence, and that was very discouraging."

Voicing their grievances, Arab representatives painted a far different picture.

Asfour, accusing the Israeli army of killing Palestinian children, said that he could not understand why a delegation of Canadian Jews visiting Israel recently had not paid condolences to grieving Palestinian families. "It hurts me to see those children dying and being killed. Israeli leaders have to understand that Palestinian land is occupied and can't be occupied forever."

Jehad al-Iweiwi, executive director of the Canadian Arab Federation, suggested that Arabs in Canada feel betrayed. "It breaks our heart that the Jewish community endorses what Israel has done to the Palestinians."

Asked about Nazi symbolism at Arab rallies, he replied that demonstrations are difficult to control. Condemning anti-Semitic vandalism as "un-Canadian," he called it an "abomination."

Shawky Fahel, former vice-president of Palestine House and a member of the Canadian Arab Business Council, said that during moments of emotional upheaval, hotheads come to the fore. "I, for one, condemn all acts of anti-Semitism. We're all Canadians."

Kubursi urged Jews not to judge the Arab community by its extremists. "These people are an embarrassment to us. It's not a religious, but a political fight."

Justifying the comparison between Israel and Nazi Germany, Saleh claimed that Israel's closure of the territories was akin to Germany's establishment of concentration camps. "We're not comparing Jews to Nazis. We try to explain that not every Jew supports Israel's policies."

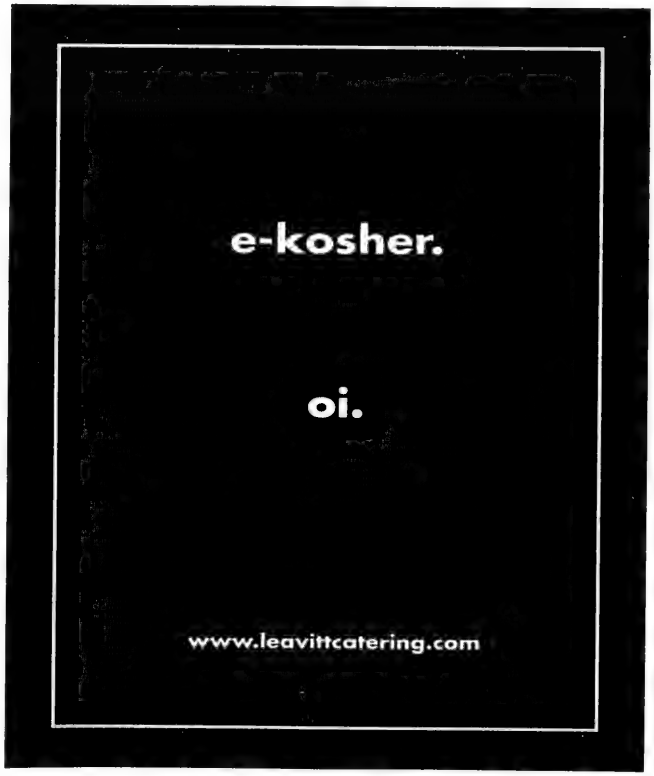
Looking beyond the current troubles, Prutschi said that Jews and Arabs are perfectly capable of repairing their frayed ties and working together on issues of common interest from government financing of parochial schools to the plight of Muslims in Kosovo. "The opportunity is there for a resumption of good, neighbourly relations."

"We don't have to embrace them as brothers, but there is a need to engage them constructively," said Landy.

Adopting a similar line, Dimant said, "I'm optimistic that when things in Israel settle down, efforts will be made to rebuild bridges."

Fahel said, "I'm an advocate of keeping the lines open, no matter how bad things are. We have to reach out to each other. The Moshe Ronens and the Rashad Saleh's should get together."

Reflecting on what the future may bring, Saleh said, "We hope that the situation in Palestine will improve soon and that we can resume our relations in Canada."



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Israel should remain on Golan Heights, says leader of Israeli settlers' group

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Israel should not withdraw from the Golan Heights, even if Syria is willing to normalize relations and sign a formal peace treaty with Israel, an Israeli settler says.

"There are no circumstances under which the Golan should be given up," declared Marla Van Meter – a Golan resident since 1983 – in an interview last week.

Van Meter, who lives on Kibbutz Afiq with her family, is the English spokesperson of the Golan Residents Committee, which holds that this strategic sliver of land should permanently remain a sovereign part of Israel.

In her view, a withdrawal from the Golan, captured by the Israeli army during the 1967 Six Day War, would be "short-sighted and dangerous."

The status quo, she argued, has kept the peace on the Golan, annexed by Israel in 1981, since at least the 1973 Yom Kippur War.

Van Meter, originally from Santa Maria, California, claimed that since the Golan comprises less than one percent of Syria's territory, Syria will eventually resign itself to its loss, just as it has accepted the 1938 Turkish occupation of Hatay, one of its provinces.

"Syria doesn't neeed the Golan," said Van Meter, who was here under the auspices of B'nai Brith after attending the annual meeting of the General Assembly of the Council of Jewish Federations in Chicago.

"The day a Syrian leader is willing to make peace with Israel is the day the question of land won't be important."

She believes that the basis of an agreement between Israel and Syria should be peace for peace. In the meantime, Israel should keep open its lines of communication with Syria. "We all want peace, dialogue and negotiation."

Van Meter, the manager of Kibbutz Afiq's public gardens, cast doubt on Syria's interest in achieving a settlement with Israel. In talks last winter under the auspices of the United States, the Israeli government offered Syria all but a small corner of the Golan in exchange for peace, yet Syria rejected the deal.

Marla Van Meter

She said that a peace agreement with Israel would threaten the Syrian regime's legitimacy.

Like his late father Hafez, who died last June after a long illness, Syrian President Bashar al-Assad has adopted the same dogmatic approach to Israel, she observed. "He is a carbon copy of his father. It will be a long time coming before Bashar is interested in talking to Israel."

She added, "If Bashar is really interested in peace, he will be looking at a peace based on open borders, trade and diplomatic relations, not on a tiny piece of land. Bashar only wants the Golan, not peace."

Van Meter said that public opinion surveys in Israel suggest that the majority of Israelis oppose a pullback from the Golan. "The government must listen to the people of Israel."

The Golan, with 33 Jewish settlements and a population of 35,000, including 18,000 Jews and 17,000 Druze in four villages near Mount Hermon, is strategically vital to Israel, she said.

With its early warning stations and military bases, it serves as a buffer zone with Syria and furnishes Israelis with one-third of their water supply.

Van Meter said she and other settlers were shocked when the late Yitzhak Rabin, for whom she voted in the 1992 general election, subsequently placed the Golan on the negotiating table.

"This forever changed our lives," she explained. "Our lives will hang in the balance as long as we have leaders willing to relinquish the Golan."

Its loss, she warned, would be devastating, in part because Israel's security would be dependent on an international peacekeeping force. "This would weaken Israel."

Van Meter – whose brother Solon Rosenblatt fought on Mount Hermon as an Israeli paratrooper in the Yom Kippur War – fulfilled a dream by settling on the Golan. Coming from an ardent Zionist family, she visited the Golan for the first time in 1977, when she was a javelin thrower on the U.S. Maccabiah team.

She and her husband, Dennis, a fellow Californian who manages the kibbutz's subtropical orchards, have two teenaged children, Kinneret and Golan. Her sister is a teacher at Haifa University, but her brother has since returned to the United States.

Van Meter, who supported the Likud in last year's Israeli election, was asked if she'd live on the Golan under Syrian sovereignty.

"In 1995, Hafez Assad told Dennis Ross – a U.S. peace envoy – that he didn't want Jewish settlers on the Golan. That's not an option. They don't want us there."

Van Meter said that Israel's unilateral pull-out from southern Lebanon last May was carried out too hastily and made Israel look weak.

"Compromise and flexibility are regarded as weakness by the Arabs."

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Issue 22 / 00 INVESTOR'S DIGEST November 17, 2000

Powerful benefits in volatile markets

By Jonathan Kirshblum

Segregated funds will again command much attention over the coming weeks. Briefly, segregated funds are similar to mutual funds and are offered by insurance companies. Their wide appeal among many investors is due to the varying degrees of "insurance-like" benefits offered.

For example, segregated funds may offer creditor protection. This has great appeal to lawyers, doctors, self-employed individuals, and anyone else concerned about protecting personal investment assets in the event of a lawsuit.

Segregated fund investors name a beneficiary. Upon death, settlement is paid directly to the beneficiary, bypassing the estate and avoiding probate and associated legal fees. This has appeal for the estate planning investor.

Two years ago the segregated fund market exploded with new business. Insurance companies began competing on how much they would offer segregated fund investors in the form of valuable insurance benefits, at the least additional cost.

Principal Guarantee

In the past, segregated funds offered investors a 75 per cent principal guarantee at the end of a 10-year period, or upon death. Two years ago some companies raised these guarantees to 100 per cent.

A 10-year principal guarantee may sound comforting, but is it worth an added expense? Analyzing the performance of most equity mutual funds over any isolated decade will show that very few had negative returns. Paying even a little extra for a guarantee that is likely unnecessary lacks appeal.

In contrast, a 100 per cent principal guarantee as a death benefit can be extremely valuable for seniors or anyone considering estate planning. These investors, with money earmarked for heirs, and who might ordinarily avoid the equity markets due to risk, now have the best of both worlds: access to growth potential, with a safety net.

Segregated funds can be sold at any time at prevailing market prices. Many seniors choose this investment for growth exposure because it performs like any other equity investment during their lifetime, and carries valuable guarantees in case of death.

Locking-in Gains

Some companies offer lock-in features, so that as a fund's value increases (during market upswings), investors can repeatedly lock-in growth.

Using this option repeatedly could conceivably result in the beneficiary receiving the highest value ever achieved in the fund.

The highest locked-in value is guaranteed even if market prices later decline.

In November 1998, one of my clients, a woman in her eighties, had $350K invested in risk-free Treasury bills, earmarked for her son. She would never have invested this money in the stock market for fear of potential loss.

A 100 per cent principal guarantee afforded her the peace of mind to comfortably invest in an equity-segregated fund; the lock-in feature provided an opportunity to protect any growth. She passed away a few weeks ago. Her beneficiary received a probate-free cheque seven days after her death for approximately $960K.

The fund had Nortel, JDS, and BCE in its top 10 holdings. It is important to note that even if my client's passing had occurred after the recent market downturn, or more specifically Nortel's price meltdown, her son would still have received a cheque for $960K.

Competition to attract new business culminated in one insurance company offering a 100 per cent principal guarantee, unlimited lock-ins, and purchase to annuitants (the life used for determining the death benefit) up to age 90. This combination of benefits provided my client with the ideal investment solution.

People Of Any Age Can Benefit

In most situations it is a senior that invests their own money and names their child beneficiary, such as the case with my client. However, people of any age can invest in a segregated fund, name themselves beneficiary, utilize the lock-ins, and link the term and guarantees of the investment to the lifetime of someone older. In the case of my client, the son could also have capitalized on the same strategy using his own money.

Benefits Under Review

For some time, and especially with recent market volatility, 100 per cent guarantees have come under the scrutiny of OSFI (Office of the Superintendent of Financial Institutions). OSFI is a federal agency that monitors the reserve structure of insurance companies.

It ensures that sufficient funds are maintained in reserves to settle contractual obligations.

OSFI, with the guidance of the Canadian Institute of Actuaries, is directing insurance companies to adopt a factor-based approach to calculating reserve requirements.

Companies offering 100 per cent death benefit guarantees, lock-in features, and the choice of volatile funds, can be attractive for the investor, but risky for the insurer. The new OSFI mandate stipulates that the greater the volatility of the fund, the greater the reserve requirements.

Changes Afoot

Segregated fund benefits and costs are now under review by insurance companies. In most cases segregated fund MERs (management expense ratios - which include the yearly insurance cost) are going to rise to offset the expense of the benefits being offered.

Many companies are electing to scale back the guarantees, reduce or eliminate the number of lock-ins, and reduce the maximum age allowed for annuitants.

The company that offered the 100 per cent guarantee, unlimited lock-ins, and availability to age 90 currently still offers the 100 per cent guarantee, but, has reduced the unlimited lock-ins to six per year, and does not accept new purchases with annuitants over age 80.

These terms are still very attractive, but will soon be replaced by even lesser benefits.

Time Of The Essence

Investors who already own segregated funds will continue to enjoy the benefits written into their contracts, notwithstanding increases in MERs. These increases will take effect in the New Year.

Investors considering the purchase of a segregated fund for the first time should seek professional advice. New segregated funds with less favourable terms are already replacing funds of the past that had excellent benefits.

Therefore, time is of the essence. If you think this investment strategy might suit your needs, contact an expert who has knowledge of all the companies and funds, which may still have the terms most favourable to you.

• • •

If you are interested in more information regarding this article, or would like to speak with Mr. Kirshblum about other investment strategies and ideas, please contact him at (416) 863-7238.

About the author

Jonathan Kirshblum is a Financial Advisor at ScotiaMcLeod's Head Office Branch in Toronto. He carries the designation of Retirement Specialist and is a licensed Insurance Agent with ScotiaMcLeod Financial Services (Ontario) Inc.

Mr. Kirshblum lectures extensively on a wide variety of investment strategies. He is often interviewed on television and has appeared on CBC "The Money Show," CFTO "The Turner Report," with Garth Turner, CP24 "The Opening Bell," and Report on Business television. He has been a guest columnist for the Financial Post and The Investor's Digest.

Mr. Kirshblum's clients include private individuals and institutions.

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Disheartening, surreal, sad and immoral

One of the most distressing aspects of the Palestinians' ongoing campaign of violence and propaganda against Israel has been the response of the western world. Palestinians and their advocates attempt to rid Jerusalem of any link to its Jewish history, yet the West remains silent. The Palestinian educational system teaches young children to hate and to murder Jews, even as Palestinian clerics urge their worshippers to kill Jews, yet the West remains silent.

As noted writer and essayist Cynthia Ozick recently pointed out in an article in the *Wall Street Journal*, the de-Judaization of Jerusalem is also its de-Christianization. "If Judaism has no roots in Jerusalem, then Christianity was never born…" Yet no mainstream Christian authority has stepped forward to challenge this latest tawdry tactic by the Palestinians.

Nor has any mainstream Christian authority stepped forward to condemn the hate-based, hate-filled pedagogy of the Palestinians or the "religious" exhortations to kill Jews.

The disconnect between the response that was reasonably, minimally, expected from the West and the silence that has, instead, been its response, has been as painful as it has been incomprehensible.

Last weekend, a different though related disconnect appeared in the Saturday *Globe and Mail*. Under a bold, one-inch headline "Unveiling Iran," an entire page was dedicated in the Travel Section to encouraging tourists to visit Iran. The article written special to the *Globe and Mail* by Cam McGrath, innocuously makes the point: "In Tehran, once a canvas for official anti-West graffiti, the epithets and slogans on the sides of buildings are slowly fading away, not to be replaced. The small overtures bespeak *a new Iran, an Iran under the progressive leadership of President Mohammad Khatami…*" (Our emphasis)

There is absolutely no evidence for McGrath's frilly conclusion that "As hardliners make way for moderates, and mullahs yield to literates, Iran warms to the West." In fact, the evidence is to the contrary.

Iran is where Jews are harassed, live in constant fear for their safety and never know whether, at any moment, they will be charged with a fictitious crime and convicted in a pre-arranged phony trial. Iran is where the leaders fund, train, support and dispatch Hezbollah and Islamic Jihad to strike at Israel and other western targets. Iran is where the religious establishment constantly, relentlessly, calls for the destruction and annihilation of Israel and its people.

And yet, as if this aspect of "progressive" Iran were nothing more than a minor, inconvenient detail, the travel writer urges us all to visit there, spend our money and just have ourselves some plain old fun.

The disconnect is disheartening, surreal, sad and immoral.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Editorials and Letters

Dry Bones
EVEN AFTER THE HANDSHAKE ON THE WHITE HOUSE LAWN...
...ARAFAT CONTINUED TO WEAR HIS ARMY UNIFORM
AND WE WERE SILLY ENOUGH TO THINK THAT..
...IT WAS ONLY A FASHION STATEMENT.
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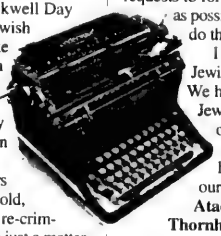
Shivers at Darwinian approach



Every new announcement from Stockwell Day should send shivers down the spine of Jewish Canadians. His views of the country make Ontario Premier Mike Harris and Alberta Premier Ralph Klein look like socialists. His Darwinian approach to society clearly favours the strong, successful and wealthy – those who can afford to Jet Ski around in wet suits.

The flat tax that overwhelmingly favours the well-off has been put on temporary hold, and a referendum that would promote the re-criminalization of abortion will take place, it is just a matter of time.

Whether Day openly admits to it or not, increased privatization of health care is strongly promoted by the Alliance party. Now, he will have everyone who is arrested of an indictable crime required to provide a sample for DNA for testing.

We are getting very close to a police state mentality, which Day and his followers seem to promote. It is a frightening prospect.

Michael Gordon
Toronto

* * *

Jewish values liberal?

I usually enjoy reading Bruce Elman's column for his incisive observations on the struggle for Jewish survival in communities outside the great metropolitan areas. I am baffled, however, by his last column *(CJN,* Nov. 23*)*, in which he exhorts Jewish voters not to "stray into error" by supporting the challengers to the Liberals' continuous rule.

In his epistle, he invokes the usual political propaganda in order to inoculate those contemplating such "heresy." The "un-Canadian" values that the opponents of the Liberals represent, according to Elman, also threaten us as Jews, and therefore, vigilance of the highest order is called for.

"Canadian values" (read liberal values) to my understanding are not necessarily Jewish values, and the two can only be fused at our peril. Instead of spouting the partisan election rhetoric, let us be serious about this.

What Jewish values, does Elman think, are contravened, precisely, by opposition to same-sex marriages and abortion on demand?

Nathan Shuster
Toronto

* * *

We have to tell the world

Thanks to Don Carr for the excellent article "The Plain Truth" *(CJN,* Nov. 16*)*. It shows the essence of the Israeli-Palestinian conflict as well as the realistic expectations for its resolution. I receive mountains of e-mail from my Jewish friends about the conflict with requests to forward the information to as many people as possible. But it seems to me that we are trying do the right thing the wrong way.

I believe there is no need to convince most Jewish people of the rightness of Israel's cause. We have to get this information to the non-Jewish world, especially considering the bias of the media in favour of the Palestinians. I think this should be our priority… We have to talk to the world – not just among ourselves.

Atael Weissman
Thornhill, Ont.

* * *

What goes around comes around

In Judaism, we believe God punishes us *midah k'neged midah*, in other words, what goes around comes around.

The outrage, pain and helplessness the editor of *The CJN* feels about the unfair and biased reporting on the Middle East crisis is, in a very real sense, what we as "Ultra" Orthodox Jews have felt about the unfair and biased reporting of *The Canadian Jewish News*.

Ever since the beginning of the Oslo Peace accord negotiations, Orthodox Jews have been portrayed as extremists, hatemongers and other unfavourable epithets. Though recognizing the necessity and desirability of peace with our Arab neighbours, the rabbis had warned against Yasser Arafat as a suitable peace partner for very obvious reasons.

Those who wield the power of the pen contrive to push for concessions and blind themselves wilfully to the realities of the Middle East, their anti-Semitism cloaked in the so-called desire for peace. The rabbis' foresight, and their logical and realistic approach have unfortunately been proven right.

But there is no outrage for our pain in not seeing that peace in the near future is shared by all. And we, Orthodox and not, are in this together. Rocks, guns and suicide bombers do not differentiate between us.

Ruth Prupas
Montreal

* * *

Share the land?

Regarding the letter to the editor by David Marx in *The CJN* (Nov. 16), if he takes another look at the Torah, he will see that the Land of Israel is promised solely to Yitzhak. (Genesis: 17: 7-8: "An everlasting covenant… I will give you [Avraham] and your children… the Land of Canaan…[Verse 21] and I will establish my covenant with Yitzhak.")

If Avraham reappeared today, he would tell Ishmael to get out of his brother Yitzhak's house.

Pinchas Silver
Thornhill, Ont.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

THE MIDDLE EAST PEACE PROCESS

Jewish 'spirit' demands peace

By BORIS G FREESMAN

"I am for peace; but when I speak, they are for war." [Psalm 120]

Boris G Freesman

The Family of Israel has reached its moment of truth: the peace process is our process, too. What happens henceforth matters to all of us. While Prime Minister Ehud Barak may be politically accountable only to citizens of the State of Israel, Israel is responsible for the vital intellectual, emotional and spiritual interests of all Jews.

I question whether, today, the State of Israel has the capacity to make peace. I do not doubt the willingness, at least intellectually, but the internal polarization and fragmentation – the rift between right and left, secular and religious, hawks and doves – is so intense that I begin to doubt the prospects of the nation coalescing in support of the noble dream required to achieve it.

"Nothing happens unless first a dream." [Carl Sandburg]

One hundred years ago, Henrik Ibsen wrote portentously about our present dilemma: "... On the other hand, take the Jewish people, the aristocracy of the human race – how is it they have preserved their unique identity, their poetical spirit amid surroundings of coarse cruelty? By having no state to burden them. Had they remained in Palestine, they would long ago have lost their individuality in the process of building their nation – like all other nations."

As I see it, this "unique identity" and "poetical spirit" are the distinctive values, priorities and ethics that Arie Lova Eliav identifies as "biblical humanism." This is the essence of Judaism. Without it, the Zionist dream would never have become a fact. Have we lost this unique spirit? If so, is there hope for peace? And without peace, can either the Family or the State of Israel survive? Must peace with Palestinians mean war within, and peace within, war with Palestinians?

There are still many fundamental issues that have not yet been thoroughly considered:

• Jerusalem – the Old City – touches, deeply, the psyche and soul of Christians, Muslims and Jews, and since Jerusalem is not so much a geopolitical issue between the State of Israel and the Palestinian Authority as it is a symbolic and emotional conflict between Jews and Muslims, neither Barak nor Yasser Arafat, by himself, can resolve it.

• The logic of the Palestinian position on Right of Return and Jerusalem is as valid as the logic of the Israeli position on Right of Return and Jerusalem, and vice versa, but so long as either side persists upon this logic, the conflict is intractable.

• The mutually inflammatory exchanges of rhetoric and the serial escalation of violent responses could not but result in the tragic and deplorable events and deaths that we have witnessed over the past two months: these are clear examples of the tenacious pursuit of this logic and how we would be much better served pursuing a different logic.

• While everyone seeks "win/win" solutions, the requisite understanding has been missing: Barak must make Arafat a winner and Arafat must make Barak a winner.

• The failure, since Oslo, to build bridges of mutual trust plays directly into the hands of extremists and saboteurs on both sides.

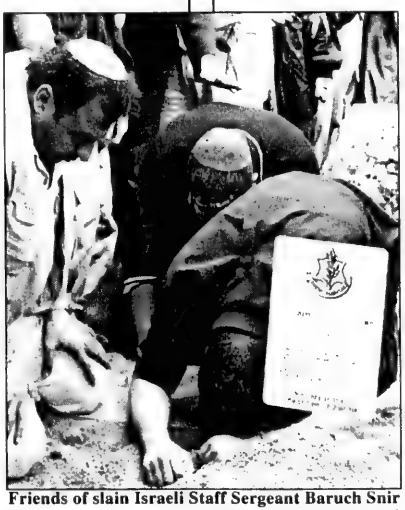
• We need solutions that allow not only for justice to prevail, but also for equity, mutual compassion and charity so that a symbolic and emotional catharsis can take place.

Until 1948, we sought a solution to our own Zionist aspirations – no one offered us one, and we were not in a position to offer anything to anyone. We could barely ask. Now that we are in a position to make an offer on Jerusalem while the Palestinians can only ask, can we be true to ourselves – to our defining "poetical spirit"? Dare we practise what we preach?

"That which is hateful unto you, do not unto others." [Hillel]

Jerusalem, the ancient, walled city, should be shared by Israelis and Palestinians in what, in Common Law, is known as "joint tenancy" – that is, each group should have the identical and equal rights of ownership, namely, an undivided interest in the whole of the city.

Jerusalem should not only be governed jointly, but it should also become an innovative, binational, open city. Everyone should have rights of access, but departure should be controlled by the nation into which departure is made.



Friends of slain Israeli Staff Sergeant Baruch Snir Plum, 21, grieve over his fresh grave last week in Tel Aviv. Staff Sergeant Plum was gunned down by a Palestinian policeman at his Israeli army post in the Gaza Strip. [RNS/Reuters]

"Where there is no vision, the people perish." [Proverbs, 29:18]

At this moment in our history, the responsibility for rekindling the light of hope for peace lies with the Family of Israel.

Boris G Freesman is a lawyer in Toronto.

Israel must resist pressure

By THOMAS O. HECHT

Thomas O. Hecht

A half-century after its decolonization, the Middle East continues to be an area of instability, often highlighted by the conspiracy of one country's ruler against his brotherly Arab neighbour. The eight-year Iran/Iraq war caused one million casualties. Kuwait was invaded, occupied and plundered by its northern neighbour Iraq. Lebanon was torn apart by a 15-year civil war. The Hashemite Kingdom of Jordan killed more Palestinians during Black September in 1970 than all the Palestinians who have been killed in all their confrontations with Israel. The Taliban in Afghanistan structured a society that is the brutal antithesis to human advancement. The Sudan has been at war with its Christian south for many years, causing hundreds of thousands of victims.

All the while, the process towards democracy has not entered the political agenda of the Middle East. Authoritarian strong men – proprietors of the means of violence in their societies or absolutist dynastic monarchies – control the levers of power. There is not one Muslim country that is not ready to make war on its Muslim neighbour. The use of poison gas against Muslim civilian populations was an acceptable tactic to both Egypt's Gamal Abdel Nasser and Iraq's Saddam Hussein. Terrorist acts are the pock-marks of history in the Middle East, be they the killing of 20,000 Syrians in the city of Hama by government forces, the hijacking of planes, buses or cruise ships by the PLO, or the innumerable acts of violence perpetrated by Hamas, Hezbollah and Islamic Jihad.

This is the volatile background of the Israel-Arab dialogue. It is concomitant with a frigid peace with Egypt and a pragmatic and mutually beneficial treaty with the Hashemite dynasty in Jordan, a treaty which is actively objected to by a majority of Jordanians. The Palestinian track is characterized by violent confrontations as an extension of the negotiating process. Incitement to hatred and the denigration of Jews and Israelis by Palestinian officials and the Palestinian media and school textbooks are part of the daily diet. Yasser Arafat regularly calls for a jihad, notwithstanding the various Oslo, Cairo, Wye and Sharm el-Sheikh agreements.

Let us address some of the key issues related to the Palestinian-Israeli agenda.

Land for peace: Never has a nation returned lands to those who have consistently attacked it, seeking its total annihilation as a state and the ethnic cleansing of its non-native born population. So why should Israel alone give up land for peace? Israeli territory represents only one percent of the lands inhabited by Arabs, who invoke unity and pan-Arabism and who are all culturally akin to each other.

A Palestinian state: Israeli military experts and diplomats agree that Israel could not survive if the West Bank mountain ridges that dominate the narrow waistband of Israel were in hostile hands. Seventy percent of the Jewish population and 80 percent of its industrial infrastructure would be made vulnerable even without the existence of a regular Palestinian army.

Palestinian refugee problem: Population transfers have occurred throughout history. After their wars, India and Pakistan exchanged 12 million people. Israel absorbed 800,000 Jews from the Muslim world who had been deprived of their belongings and expelled from Arab lands. Only the Arab world has stubbornly refused to integrate its brothers and their descendants into its society. Arab states have kept their war-displaced fellow Arabs in miserable refugee camps, encouraging them to plot vengeance and terrorism.

Jerusalem: Before the end of the Six Day War, no claim was ever made that Jerusalem was a Muslim holy city or the capital of any Arab country. For over 2,000 years there has been a permanent Jewish presence in Jerusalem and Jews have been the city's majority since the 19th century. Why should Jews give up their right to celestial and terrestrial Jerusalem?

Israel's people and government must stand firm and resolute, thus preventing the concerted pressure of the Arab world to ultimately liquidate the "Zionist entity" from "Arab lands." The Arab world, through its government-controlled media and publications, has replaced Europe of the late 1930s and early '40s as the protagonist attempting to demonize and delegitimize the Jewish people and to deny their rightful place in the family of nations. The only "guarantees" Israel has for security and peace are manifested in its strength, self-reliance and dedicated belief in its entitlement as a sovereign people and as a nation state. These qualities will elicit respect from Israel's genuine and true friends.

Thomas O. Hecht is a Canadian Jewish communal leader and founder and chair of BESA, the Begin-Sadat Centre for Strategic Studies at Bar-Ilan University.

The Russians again

The history of the Jews in Russia over the last 150 years could be described in mostly negative terms. Restrictions, disabilities and pogroms marked this period in the earlier years, and heightened waves of anti-Semitism in the later ones.

Rabbi Gunther Plaut in Toronto

After the fall of the Soviet empire, one might have hoped that perhaps some positive changes would take place, but on the contrary, the instability of the new Russia opened the floodgates of Jew hatred once again. We in Canada were amongst the recipient nations of a renewed Jewish emigration from the country, as were Israel and the United States, and Germany more than doubled its Jewish population because of it.

Of late, so it seems, the unease of the remaining Russian Jews has diminished to some extent. New synagogues have been founded; interest in Jewish education – from Reform to Orthodox – has shown a marked increase. The government has been co-operative and has clearly desired to write a new chapter in Russian/Jewish history.

But now comes the Russian Orthodox Church and upsets the apple cart. The Church has recently canonized a very dubious figure. It has moved to acknowledge as a saint none other than Czar Nicholas II, who was executed during the Bolshevik revolution of 1917.

It was under this "saintly" emperor's regime that vicious anti-Jewish pogroms were carried out with regularity, for the czar devoutly believed that the infamous *Protocols of the Elders of Zion* were actuality rather than forgery. During his regime, Jews left the Russian Empire by the millions, and for good reason.

The latest twist in this unhappy affair is the accusation by the church that it was the Jews who executed the late czar and his family in a "ritual manner." According to Alexander Verhovsky, a scholar of Russian nationalism, the canonization of Czar Nicholas is, to a significant degree, based on anti-Jewish prejudice. The czar is to be elevated to sainthood because, in this view, he was martyred by Jews, even though in fact there was only one Jew present at the execution (all the rest were ethnic Russians). But facts have never bothered those who see a Jewish conspiracy behind everything they do not like.

A saint, by definition, lives an essentially blameless life. The persecution of Jews encouraged by the Czar must therefore, in the Church's perception, have been a justified policy.

Unfortunately, an otherwise progressive Vatican has also embarked on a similar path when it recently advanced the beatification of Pius XII, the only outright anti-Semitic pope in many years. He spoke of our people as dogs, and insisted on confining them to a ghetto.

I am sure I am not alone in my puzzlement.

Where is Winnipeg's youth?

Winnipeg's Jewish community is a very interesting one to be a part of.

As I've mentioned earlier, many people in Winnipeg take a lot of pride in being Jewish and attending Jewish related functions. Two recent events that drew large groups were Israeli MK Moshe Arens' speech at the JCC and the Israeli solidarity rally a few weeks ago at the Shaarey Zedek synagogue. Yet if you were to survey the crowd attending those functions, you would notice a lot of older faces and a significant absence of Winnipeg's Jewish youth.

Bryan Borzykowski in Winnipeg

Where are the Jewish teens and young adults? A core group, whom everyone seems to know and who are on the boards of the Jewish Student Association (JSA) or such programs as the March of the Living, always get called on to undertake a community project or program. But what about the people who know they are Jewish but never come to a JSA program or attend a Jewish function? There are many more of the latter than the former, and being JSA president, I often wonder why these people don't attend our programs and what can we do to encourage their involvement.

The Winnipeg Jewish Federation is asking the same question. The federation has taken on a new initiative called Federation Next, which is meant to target Jewish youth between the ages of 18 and 24. This age group contains the leaders of tomorrow, and without their involvement in the Jewish community, there will be no foundation for the future. Federation members also want these 18- to 24-year-olds to experience life with other Jews their age, which will hopefully make them more aware and accepting of their background.

Since this project has just taken flight, it is difficult to determine what kind of impact it will have in Winnipeg, but the vision behind it has a lot of merit and, if implemented properly, could increase the participation of Jewish youth in Winnipeg's Jewish community.

I attended a Federation Next meeting recently, where we discussed some of the following issues.

The main question we asked ourselves was why 18- to 24-year-olds are not active in our community. People often say that JSA needs better programs, but I don't think this is necessarily true. For example, JSA had a social recently at a popular bar with a very popular band providing entertainment, but the turnout was still disappointing. On another night, however, with the same band playing at the same bar, but without the JSA title, you would have seen half the Jewish youth in Winnipeg there.

So what is it? It's very hard to pinpoint the problem because there are so many different factors contributing to the lack of community interest in these young adults.

Another issue we discussed was how many Jews think that "Jewish" is a negative word. How do we go about changing that opinion in people? Again, there is no easy answer. I think that inactive Jews don't know what the benefits of being Jewish are and if they did, perhaps their perceptions would change.

As a way to address that issue, Federation Next is developing a newspaper for its target audience, which will not only let 18- to 24-year-olds have a voice, but will also let other people their age see what is happening in the Jewish community. The federation hopes that once they read about being Jewish and what the Jewish community has to offer, these inactive people will begin to see what they are missing.

In the end, it's apparent that there are many factors that contribute to Jewish young people's apathy. Getting 18- to 24- year-olds involved in the community will be a long process, but I think that it is an important one. And the benefits – from making friends, to having knowledge of history and culture, to gaining useful life skills – are endless, even for those who only become minimally involved.

I would be happy to receive comments and ideas on how we can get more youth involved in the Jewish community (or on any other articles I have written).

Please e-mail me at: cjnbryan@hotmail.com

Ruach is about people, not food

I ate some great blintzes last week. While visiting my sister, who lives in New York City, I indulged myself in every Jewish culinary delicacy that I came into contact with, and even some that I actively sought out.

Darcie Richler in Halifax

Between the delis and the hotdog stands that sold knishes on every corner, I put on 10 pounds, raised my cholesterol level and had a scrumptious time.

You must understand that living in a city like Halifax, it can be a little more difficult to find some of these things than it would be in a place like New York. I presume that because I was born and raised in Toronto, I always took for granted having "Jewish food" at my disposal.

When I decided to go to Dalhousie University for school, I simply overlooked the fact that I might not be able to find knishes, blintzes and challah as easily as I would in Toronto.

What amazed me about New York was how Jewish the city itself really is. I was once told that even if you are not Jewish and you live in New York, you end up being a "Jew by osmosis." This was reinforced to me throughout the entire trip when I was constantly hearing Yiddish terminology such as *oy vey* and *shtick* and seeing words like kosher and pareve everywhere that I turned.

Although New York is a cornucopia of religion and culture, the Jewish aspect of it really stood out to me and at first made me envious of my sister who is surrounded by it all the time.

On every occasion when I would meet another Jewish person in New York, I reacted in the way that I would in Halifax. I got excited.

In Halifax, most of us connect almost instantaneously, and I found myself expecting that it would be the same in New York.

In Halifax, the Jewish community moves to a different beat than it does in New York. Haligonians carry a larger responsibility than New Yorkers to keep their Jewish community thriving. To New Yorkers, they are around it all the time; they are conscious of their Jewish self because there is so much Jewish content surrounding them. Notwithstanding that, New York is also home to the largest number of unaffiliated Jews.

There was a Jewish student in Halifax who said that she would only live in a city that has many synagogues and a place where decent bagels and blintzes can be found easily. I must say that this sort of criteria is somewhat the antithesis of what I will look for when I eventually "settle down" here or any other place.

To me, Jewish communities are not made up of cities where you lose count of how many synagogues exist within them, nor are they places where you have a different kosher deli/bakery on every corner.

Jewish communities are about the people, no matter how many or how few, and I cannot make it any more simplistic than that. Finding Jewish cuisine in restaurants and stores in Halifax is not impossible. Maybe because it takes a little more of an effort to find it, one appreciates it more.

While I miss not being able to automatically order blintzes in a restaurant (or even matzah ball soup), I also kvell each time that I make them myself or go to someone's house who serves them for dinner.

While my mouth will continue to water every time my sister tells me about the delicious pastrami sandwich she ate, I will remember that there is so much more that makes up a community.

Even though the entire Atlantic Jewish community cannot compete with New York's numbers, many of them make up for it with their ruach, and large hearts.

By the way, the best blintzes that I have ever had anywhere, including in New York, were of the homemade variety last year at Myrna Yazer's Chanukah party in Halifax.

CORRECTION

In "Jews and the environment" by Jean Gerber (*CJN*, Nov. 23), Avi Dolgin was incorrectly named as one of the founders of Adam va-Adamah. It is, in fact, Noam Dolgin, environmentalist and educator, who has been active in Adam va-Adamah from the beginning. In addition, the name of the organization was incorrectly spelled. *The CJN* regrets the errors.

The Kirshner File

Gitai makes first Israeli film about '73 war

That moment is burned into his consciousness.

On Oct. 11, 1973, the fifth day of the Yom Kippur War and Amos Gitai's 23rd birthday, a Syrian missile smashed through the front window of the military helicopter he was crouched in. The shrapnel killed the co-pilot and bloodied Gitai's back, missing his spine by inches.

Sheldon Kirshner in Toronto

Although the aircraft was trembling, the badly injured pilot managed to fly it back to Israeli lines, where it crashed. As it landed with a thud, the engineer was violently thrown from his seat and mortally wounded. And then, save for birdsong, there was a deafening silence before the survivors were rescued.

Gitai, a member of an Israeli air force rescue team which had been dispatched to Syria to pick up the pilot of a downed Skyhawk jet, spent the balance of the war in a convalescent home recuperating from his wounds.

"The Yom Kippur War shook our universe," said Gitai, recalling the incident during which he almost lost his life.

Nearly three decades on, Gitai – one of Israel's finest directors – was in Canada to discuss his newest movie, *Kippur*, which had its world premiere at the 25th Toronto International Film Festival in September.

Kippur, the first feature-length Israeli picture about the Yom Kippur War, opened in Israel on Oct. 6, exactly 27 years to the day that it erupted furiously along the length of the Golan Heights and the Sinai Peninsula with attacks by Syria and Egypt against lightly-defended Israeli positions.

Largely autobiographical, *Kippur* turns on two Israeli soldiers, Weinraub (Gitai, in reality) and Ruso, who drive to the Golan front in a white Fiat, and, unable to find their army unit, join a helicopter rescue team whose task is to pluck seriously wounded soldiers from the battlefield and aviators whose planes have been shot down.

As seen mainly through the eyes of Weinraub, the war is a watershed in Israeli history. It was a chaotic conflict which belied the misplaced confidence of Israeli generals in their ability to rout any Arab foe effortlessly and it shattered, once and for all, the myth of Israel's invincibility.

"The war," said Gitai in an interview, "broke Israel's self-assurance."

Gitai, then a student of architecture at the Technion, said he never really considered making a movie about the war after launching his career as a filmmaker in the late 1970s. "Israeli society was in a militaristic mood and Israel didn't need another war film," he explained.

But with the success of *Kadosh*, his previous film, a graphic and not altogether sympathetic portrayal of haredim in Jerusalem, he was finally able to raise funds for *Kippur*, which had been long germinating in his mind.

Kippur, an Israeli-French-Italian co-production which cost roughly $5 million (U.S.), a piddling sum by Hollywood standards, could not have been made without the co-operation of the Israel Defence Force. "The IDF was extremely helpful and friendly and understood the importance of making a full-fledged film about the Yom Kippur War."

And the fact that Gitai came close to being killed in that war legitimized his request for assistance, he believes.

"Young officers, in particular, understood the magnitude of the project," said Gitai, who submitted a script to the IDF for approval and who paid for its various services.

Filming began on an auspicious occasion, just as Israel and Syria entered into American-brokered peace negotiations in Maryland in December 1999.

In an effort to produce a character-driven film, Gitai, now 50, persuaded the survivors of his old unit to "adopt" the actors. "I wanted to stay very close to the characters," he said.

Since his overall objective was to convey the improvisational nature of that war, he most definitely had no interest in producing an over-simplified Hollywood-type film which glorified the clash of arms. In essence, he set out to impart the sense that fatigue was the hidden enemy of every last soldier. And he deliberately made the Syrians faceless so as to heighten the ambience of dread.

Insofar as technical details were concerned, Gitai was exceedingly methodical. He sought an appropriate musical score. "I didn't want kitschy music, but rather music which blended in with the mud and the noise." And finally, he would not settle for anything less than sophisticated cinematography.

Kippur took six-and-a-half weeks to complete, often in rainy conditions. "Physically, it was not an easy film to shoot," said Gitai, who is nothing if not prolific.

Gitai's 29th film in 20 years, *Kippur* is not his first on the Arab-Israeli conflict. In 1980, he completed *The House*, a documentary about a residential building in Jerusalem that had been owned by a Palestinian Arab but that was now being renovated by a wealthy Israeli Jew. "This house became a kind of metaphor for the Arab-Israeli dispute," he said.

Israeli helicopters during Yom Kippur War.

The House, his inaugural film, was to have been broadcast by Israeli television. But when its director general, Tommy Lapid, demanded drastic cuts, Gitai balked, interpreting Lapid's directive as crass political censorship. "This was very disturbing to me. Israel should be open and democratic."

Two years later, on the eve of Israel's invasion of Lebanon, Gitai started filming *Field Diary*. A critical examination of Israel's occupation of the West Bank, *Field Diary* was also rejected by Lapid, the current leader of Israel's anti-clerical Shinui party. "There was no outlet for it in Israel," said Gitai.

Bitterly disappointed by the turn of events, Gitai and his wife, Rifka, an academic, accepted an offer of work in Paris. "We packed our suitcases and left Israel. The visit lasted eight years."

Despite Lapid's antipathy, *Field Diary* was eventually screened at a number of film festivals in Europe and Asia and at the Tel Aviv Cinematheque and broadcast on television in Sweden, Holland, France, Finland, Austria, Greece, Switzerland, Italy and Britain.

During his exile in France, Gitai was busy, churning out an array of eclectic documentaries on topics ranging from the exploitation of workers in Thailand to the Eurythmics' tour of Japan.

During this period, he made several films revolving around Jewish themes. *Esther*, a 1985 feature, was about the Jewish wife of the king of Persia who saved her people from annihilation. In 1988, he released *Berlin Jerusalem*, which dealt with the lives of two Jewish women in Palestine. *Wadi*, in 1991, turned on the relationship between Jews and Arabs in a hard-scrabble Israeli neighborhood.

Gitai and his family – he and Rifka have two teenage children – returned to Israel in 1993 upon the urging of Shulamit Aloni, the minister of education and culture in Yitzhak Rabin's government. "She came to Paris and we had a meal together. She told me it was time to come home."

And so they went back to Haifa, where Gitai was born, the son of Munio Weinraub, a Bauhaus architect originally from Berlin, and Efradia, a teacher born in pre-state Israel.

Gitai still has fond memories of France. "The French," he said in an implicit rebuke to Israel, "treated us in a civilized manner and it was refreshing."

Before returning to Haifa, Gitai finished *The Wupper Valley*, a documentary examining the neo-Nazi fringe in Germany. Since then, virtually all his films, from *The Arena of Murder* to *Zion:Auto-Emancipation*, have taken place in Israel and have touched on Israeli history. *The Arena of Murder* was an examination of Israel after Rabin's assassination, while *Zion: Auto-Emancipation* weaved his parents' stories with that of the proceedings of the first Zionist congress in Basel, Switzerland.

Kadosh, an official selection at the 1999 Cannes Film Festival, is perhaps Gitai's most controversial film to date. Detractors claimed that he cast haredim in a negative light, but Gitai begs to differ.

"Jewish tradition is a great critical tradition, and *Kadosh* was made in this spirit. I showed the fervour and beliefs of the haredim," he said. "I'm not a religious Israeli, but the datim have a right to their views, as long as they don't try to establish a theocracy in Israel. Some haredim want to portray secular Israelis as empty vessels, but that's wrong."

Currently, Gitai is working on a film, based on an Arthur Miller short story, about a community of intellectuals in New York City in the 1930s. In the near future, he hopes to make a film about Israel's pivotal 1948 War of Independence.

In his view, Israel and the Palestinians have reached "a moment of truth" in their protracted efforts to reach a lasting peace agreement. "Peace with the Palestinians is worth a lot of concessions by Israel," he said. "Israel's relations with the Palestinians are central. We live on the same piece of land."

Asked whether Israel should relinquish the Golan Heights in exchange for peace with Syria, he smiled. "Let the politicians decide. I don't want to leave them unemployed."

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Jewish Life

Death has no borders

By RABBI YECHIEL BEN AYON

For some, death is a part of everyday life. Doctors, nurses, ambulance workers and police see it as part of their working day. As director of a funeral home, for me, it is clearly inescapable.

One can never let the passing of a person become routine. No matter how long one has been in this service, each situation is unique. No two deaths are alike.

On a recent Friday morning, I entered the office and greeted the secretaries as usual. From their grim response, I surmised that something was indeed unusual. Not minutes before, a call had come in from the Hospital for Sick Children, or "Sick Kids," as we simply say in Toronto.

A child has died, before her second birthday. Could we help?

Certainly, I said. May I speak to the parents?

The voice on the phone said not now, the parents were too devastated.The child was a foreign patient. In fact, she, mother and father had just arrived the previous night. They had come full of hope and anticipation. Suddenly, all had gone wrong in the worst imaginable way.

Could we help, asked the hushed voice, to send the child immediately back to Israel for burial.

A flurry of activity was immediately set into motion. To be buried in Israel, one has first to collect a small mountain of red tape – documents from several levels of government, municipal as well as provincial, authorization from the State of Israel and its department of health, air cargo, even security clearance and more.

In the meantime, the volunteers from bikur cholim were dispatched to sit with the inconsolable parents. A call went out to the Israeli Consulate. This needed to be processed fast with Shabbat coming.

I told them this child is going to a certain city in the Negev.

That town, the voice exclaimed, is an Arab town, this child is not Jewish.

This child is a citizen of the State of Israel, I rejoined after first recuperating from this last insight.

Accustomed to dealing with many chevrah kadishah burial societies throughout Israel, I confess I have no knowledge of or contact with Muslim cemeteries. I was put in touch with the mayor of the town. I explained to him what documents I needed to proceed. He asked for half an hour.

Precisely 30 minutes later, he was on the line again. With him in his home, he said, was the entire Wakf, the regional Muslim religious council. Outside, filling the darkening streets stood family and friends along with half the town, all wailing at the news.

They knew the family, they had raised money for the child for her trip and medical expenses. Through the interpretation of the mayor, I conveyed to the clerics the papers I needed faxed from them. They, in return, heaped their blessing on me, "the son of Abraham," for helping to return the child for burial within the prescribed 24 hours of Muslim law.

Thank you, I said.

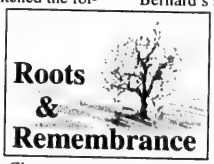
Parents and child were, sadly, placed on the plane. Later that evening, as I walked home from the Shabbat service, I could not help but think of the day's events. There are many more Muslims than Jews living in the GTA. Certainly they have their own facilities, and yet it was to the Jewish funeral home that they turned. It was the bikur cholim, an Orthodox volunteer organization, that calmed them and cared for them and drove them to Pearson International Airport.

How sad I thought, that it takes a child's death to remind us, Jew and Arab, of the common humanity to which we both belong.

Bret Harte's Jewish roots

By ZE'EV GLICENSTEIN

The American writer Bret Harte (1836-1902) is best known for his stories about pioneer life in California. Published in 1869, *The Luck of Roaring Camp* brought the Albany-born adventurer his first fame, heightened the following year by his poem, *The Heathen Chinee*.



Harte "was no western he-man," according to literary critic Marcus Cunliffe.

"Brought up in Brooklyn and New York City, precociously talented and bookish… he was an esthete who had gained little firsthand experience of the mining camps about which he wrote."

A friend of Mark Twain, Harte was considered in the front ranks of American authors. It is not well known that he was closely related to one of Canada's most famous Jewish families, the Harts of Trois-Rivières and Montreal, whose patriarch was Aaron Hart, the first Jew to settle in Canada.

The fascinating and peculiar story of Harte's Canadian-Jewish links is detailed in H.C. Merwin's fine 1912 biography, *The Life of Bret Harte*. Merwin relates that Harte's grandfather, Bernard Hart, was born in London about 1763, and came as a boy of 13 "to Canada, where his relatives were numerous."

Three years later, Bernard surfaced in New York, and apparently lived intermittently in both places until about 1800. Although Bernard, a devout Jew, was deeply involved with New York's first synagogue, Shearith Israel, he married Catharine Brett, a gentile, in 1799; their brief marriage produced a son, Henry.

Bernard's second marriage, to Zipporah Seixas in 1806, produced about a dozen children.

Bernard became a highly successful merchant, militiaman and secretary of the New York Stock Exchange. Of his children, several became distinguished merchants; Emanuel became a congressman. There was another Henry, who died of consumption. The family merits several entries in the Encyclopedia Judaica.

The writer, born as Francis Brett Harte, was descended from Bernard's first marriage. Bernard supported his ex-wife and son, even occasionally visited them, but apparently kept them hidden away.

"None of his [Bernard's] descendants on the Hebrew side knew of his marriage to Catharine Brett or of the existence of his son, the first Henry Hart, until some years after Bret Harte's death," Merwin writes.

"It seems almost incredible that this Hebrew merchant, prominent as he was in business and social life, in clubs and societies, in the militia and the synagogue, should have been able to keep the fact of his first marriage so secret that it remained a secret for a hundred years; it seems very unlikely that a woman of good English birth and family should in that era have married a Jew; it is highly improbable that a father should give to a son by a second marriage the same name already given to his son by a former marriage. And yet all these things are indisputable facts."

Merwin raises another delicious irony: "How far was the venerable Jew from suspecting that the one fact in his life which he was so anxious to conceal was the very fact which would rescue his name from oblivion, and preserve it so long as English literature shall exist!"

The precise genealogical connection between Bernard and Aaron Hart is apparently still undocumented. But Malcolm Stern, in his masterpiece *First American Jewish Families: 600 Genealogies, 1654-1988*, brings us one step closer by revealing that Bernard's father was named Menachem.

Bret Harte spent his last years in London. In *Who Lies Where: A Guide to Famous Graves*, Michael Kerrigan relates that Harte was buried in a churchyard in Frimley, Surrey, that "seems a world away from the rowdy western boomtowns he liked to describe in his stories."

OMISSION

The Guest Voice column "Kiddush and chillul HaShem" (*CJN*, Nov. 23) was written by Rabbi Jay Kelman, spiritual leader of Beth Jacob Synagogue in Toronto. Rabbi Kelman's name was inadvertently omitted. We apologize for the error.

Jewish Life

The half-Jewish experience

The Half Jewish Book, A Celebration
by: Daniel Klein and Freke Vuijst, Random House, $32.95

Books
Bernard Baskin

It's happening fast and not enough attention is being paid. As almost a majority of American Jews marry non-Jews, the number of American half-Jews under the age of 11 now exceeds the number of American full Jews under that age. And this half-Jewish population will only grow even larger as the percentage of intermarriages increases.

The authors of this non-scholarly, light-hearted book maintain that being half-Jewish is a quality unto itself – a cultural, intellectual and esthetic mix that is, in a variety of ways, greater than the sum of its parts.

To those who protest that you are either Jewish or not and there is nothing in between, the authors respond that half-Jews synthesize their cultural halves into positive and rewarding new identities.

In many cases, this book asserts, half-Jewish children are receiving more Jewish education then their full-Jewish friends and neighbours.

"This raises the mind-boggling possibility that despite the frequently heard admonitions against intermarriage (and the implicit argument that half-Jewish children mark the beginning of the end for Judaism), half-Jews may be in the vanguard of carrying Jewish traditions into the future".

This runs counter to most findings and seems hardly likely when the reader learns that both religious traditions – Christian and Jewish – are usually observed in the home. A number of half-Jewish families light yahrzeit candles for their deceased Jewish relatives and memorial candles in a church. A majority of these households celebrate both Chanukah and Christmas. Many have a Passover seder and enjoy an Easter dinner.

The authors ask, "Are half-Jews conflicted and confused about this double set of holidays? On the contrary, from what they tell us, most feel doubly blessed."

They add, however, that the feelings of grandparents are another story. One must wonder about the religious and cultural identity and confusion that results from "being able to dance at all weddings."

This book brings many half-Jews to our attention. These include the actress Gwyneth Paltro, who on her father's side is descended from a dynasty of Russian rabbis; the actresses Dyan Cannon and Goldie Hawn who have Jewish mothers and identify themselves as Jews, and General Westley Clark, commander of NATO forces in Yugoslavia, who discovered his half-Jewish status late in life and warmly embraced it.

This wide-ranging book provides information on many other eminent politicians, writers, athletes, musicians, etc., who are half-Jewish. Also discussed is how half-Jews have been portrayed in films, on television and in literature.

A brief chapter depicts the unhappy status of half-Jews in Nazi Germany. Many of them who survived the war vividly remember a chilling image that the newspaper *Der Sturmer* used to illustrate their status as *Mischlinge*: A Jew sat on a yellow chair, a German sat on a green chair, and in between, without a chair at all, squatted a *Mischling*.

The authors come down solidly and enthusiastically on the side of celebration. The Jewish future however, of half-Jews and their offspring is clouded and uncertain. There is little reason for optimism.

Sites for Jewish deaf – Part 1

By MARK MIETKIEWICZ

The Internet excels in its ability to allow people with relatively specialized needs to exchange information and even forge virtual communities around the world.

This is particularly true for people who are Jewish and deaf who may feel excluded or even alienated from the larger Jewish community. The Internet has some excellent resources for Jewish people who are deaf, their families and for the community-at-large that wants to build bridges and understanding.

The Mutual Assistance for the Deaf and Hard of Hearing is an Israel-based site which offers a wealth of information in both Hebrew and English **[http://www.boker.org.il/deaf/eng/]**. There are links to resources for the Jewish community and general articles on topics like the debate over cochlear implants. There's even a diagram for you if you want to try your hand at Hebrew Fingerspelling **[http://www.boker.org.il/deaf/israel/esign.htm]**.

Another excellent place to find resources for Jewish deaf people is at the Jewish Deaf Community Center **[http://www.jdcc.org/]**. The JDCC was established in 1992 in Southern California to empower deaf and hard of hearing persons to be full participants in the Jewish community. You can read both the latest newsletter and back issues of the *JDCC News* which focus on topics of interest to the Jewish deaf community. The site has a community e-mail meeting place and a very good set of links to related Web sites.

An excellent way for someone trying to learn more about the resources available to Jewish deaf people is by meeting others who are facing similar challenges. You can join that worldwide community through e-mail lists such as the one established by The Wolk Center for the Jewish Deaf in Rochester, N.Y. **[http://www.infoshop.com/wolkcenter/djlist.html]**.

For personal insight into some of the challenges facing people who are Jewish and deaf, I highly recommend the writings of Jon Kalish, a hearing reporter who has reported extensively about issues concerning the Jewish deaf **[http://www.advancedoncology.org/kalish/deaf.htm]**. Kalish writes about efforts to counter the work of messianic organizations that target Jewish deaf people; he speaks to the first deaf person enrolled in the Jewish Theological Seminary and he shares his own experiences of being married to a woman who is partially deaf.

What are some of the halachic issues surrounding people who are deaf?

Several years ago, Rabbi Mordechai Shuchatowitz, spiritual leader of Congregation Agudas Israel of Greenspring in Baltimore, wrote a paper called Halacha Concerning the Deaf and Hearing Impaired. I couldn't find the entire article on the Web but it has been summarized in the *Jewish Week* **[http://www.advancedoncology.org/kalish/halacha.htm]**.

Some excerpts: "Deaf Jews who are unable to say daily prayers, the Shema and blessings before meals with their mouths should think them in their hearts instead."

"The use of hearing aids is permitted on Shabbat even though they are technically considered miniaturized, portable microphones which are usually prohibited on the day of rest. But because hearing aids don't produce sound audible to the public, they're kosher."

"Shuchatowitz declares that the deaf and hearing impaired can be counted on to complete a minyan."

Rabbi Shuchatowitz's four children all have either severe or profound hearing loss.

How do you say mazal tov, *bentsh licht* or Rosh Hashanah using sign language? David Bar-Tzur has a good idea. Bar-Tzur is Visiting Professor at the National Technical Institute for the Deaf in Rochester, N.Y.

Bar-Tzur is working on creating a glossary of religious terms for ASL (American Sign Language) interpreters. In addition to religious phrases from other faiths, many Jewish words and terms are included in his glossary **[http://www.rit.edu/~dabdis/]**.

Ben-Tzur's translation into sign language notation may look cryptic to most of us. But when these words are animated into sweeping arm movements and gestures, non-hearing Jews can share in the phrases that are so loved by the rest of the community.

***

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at highway @home.com.

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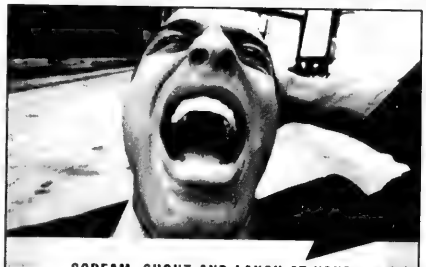

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Greater Toronto Area

Mideast conflict being fought on two battlegrounds, says CIC

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — The situation in the Middle East is a global conflict and the battle is being fought on two grounds, says the national director of the Canada Israel Committee.

"Locally it is a military battle, but internationally it is a battle of propaganda. Both battlegrounds have equal meaning and importance, and we have to win on both," said Rob Ritter, at the recent national executive meeting of Canadian Hadassah-WIZO.

At the meeting, Toronto lawyer Donald Carr was honoured for the support and legal advice he has given the organization for the past 30 years. Also speaking was Haim Divon, the Israeli ambassador to Canada.

The Canadian dimension of the battle is about Canadian society and public opinion, he said. "Canada has interests in the Middle East other than Israel. There is a growing number of Arabs in the country and their position in Canadian society is changing. We have to deal with that."

The demonstrations in the Middle East were violent, he said, but the demonstrations in Canada were also serious. "We saw Arab communities calling for the slaughter of Jews, and we saw an Israeli flag being burned. [The conflict] is a global experience, and it is affecting us."

The battle and the battlegrounds differ in dynamics, and the meek are winning the battle of propaganda, he said. "[Yasser] Arafat has created a new weapon – the child martyr. How do you fight the image of a child being killed? We have to make sure the public knows the truth."

Canada should not have supported the UN Security Council motion condemning Israel for the recent violence, he said. "It rewarded Arafat for choosing violence over negotiations, and it emboldened him."

Divon said that Arafat felt isolated in the international arena, and the only way to gain the upper hand was to instigate riots. "He thought that people would sympathize with the underdog – the Palestinians – and in the short run, he was able to achieve that goal."

Without realizing it, said Divon, the international community commended Arafat for leaving the negotiating table.

Things began changing, however, when Arafat "got the message that he cannot twist our arms, and we will not change our position."

The hostilities will not end overnight, he said, "but at least things are changing. Our position is that if we are not shot at, we will not open fire. We will just react – not initiate.

From left, Rob Ritter, National Executive Director of the CIC, Lily Frank, National Executive Vice-President, Canadian Haddasah-WIZO, Haim Divon, Ambassador of Israel, Marion Mayman, National President Haddassah-WIZO, Linda Divon and Donald Carr, Q.C.

"Israelis are committed to peace, but our message to Arafat is that we know how to protect ourselves, and he is getting that message," said Divon.

When we see the solidarity rallies and see tourists travel to Israel "we realize we are not alone, and that we have the strength to continue," he said.

Ritter said, however, that we should not feel a sense of false security in Israel or in the Diaspora. "Israel had experienced a lull, and there was a complacency and lack of preparedness.

"In the Diaspora, Israel was just not on our radar screen. We have to stay on top of ourselves and of our environment. At the end of the day, we can never rely on others – especially the Palestinians – for our fundamental security," said Ritter.

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ADVERTISING FEATURE

Celebrating culture and heritage at Baycrest

Throughout the year, residents and patients of Baycrest Centre for Geriatric Care have the opportunity to observe and acknowledge all Jewish Holidays, and Shabbat, through synagogue services and special programs.

These activities, as well as language-based programs such as Hungarian and Yiddish, contribute to the emotional and spiritual well-being of Baycrest clients and pay tribute to their heritage, culture and faith.

Many of these special programs are supported by the fundraising efforts of The Baycrest Centre Foundation. One example is the annual Art and Soul Auction organized by two of the Foundation's service groups - the Women's Auxiliary and the Leadership Development Group.

Here are a few examples of the special programs delivered by Baycrest's Department of Therapeutic Recreation:

Annie Petroff (right) participates in the L'Chaim program with Baycrest's culture and heritage program coordinator Arlene Sanders (left) and (behind) healthcare aide Sofiya Freeedman.

Sabbath

The Sabbath is observed every week with synagogue services and candle lighting in the dining rooms on each of the floors in the Apotex Centre, Jewish Home for the Aged (JHA). The Women's Auxiliary supports a Shalom program where school children sing songs for hospital patients. On alternate weeks, a smaller Shabbat program is held on some hospital floors.

Sarah Spiel (left) participates in a cooking group for Rosh Hashanah, assisted by long-time volunteer Sarah Barnartt.

Rosh Hashanah and Yom Kippur

This is a time for Baycrest residents and patients to wish their floor community a happy and healthy new year. The sweet smell of honey and challah is in the air, as well as apples and wine.

Succot

Clients help to decorate the beautiful Women's Auxiliary succah located in the west courtyard of the Apotex Centre. This year's succah was the largest yet for Baycrest! Visits are organized for residents and hospital patients.

Chanukah

Each floor in the JHA and Hospital celebrates Chanukah with a festive party. Lighting of the candles takes place on all units at Baycrest for each of the eight nights. Residents and patients have the opportunity to make traditional potato latkes and call loved ones overseas through the Chanukah phone call program, generously sponsored each year by Wilson Heights Lodge B'Nai Brith.

Purim

Most floors hold Purim parties. Residents and patients can help make Shaloach Manot (Purim baskets) which are distributed throughout the centre. This program is sponsored by the Women's Auxiliary. Megillah is read in synagogue.

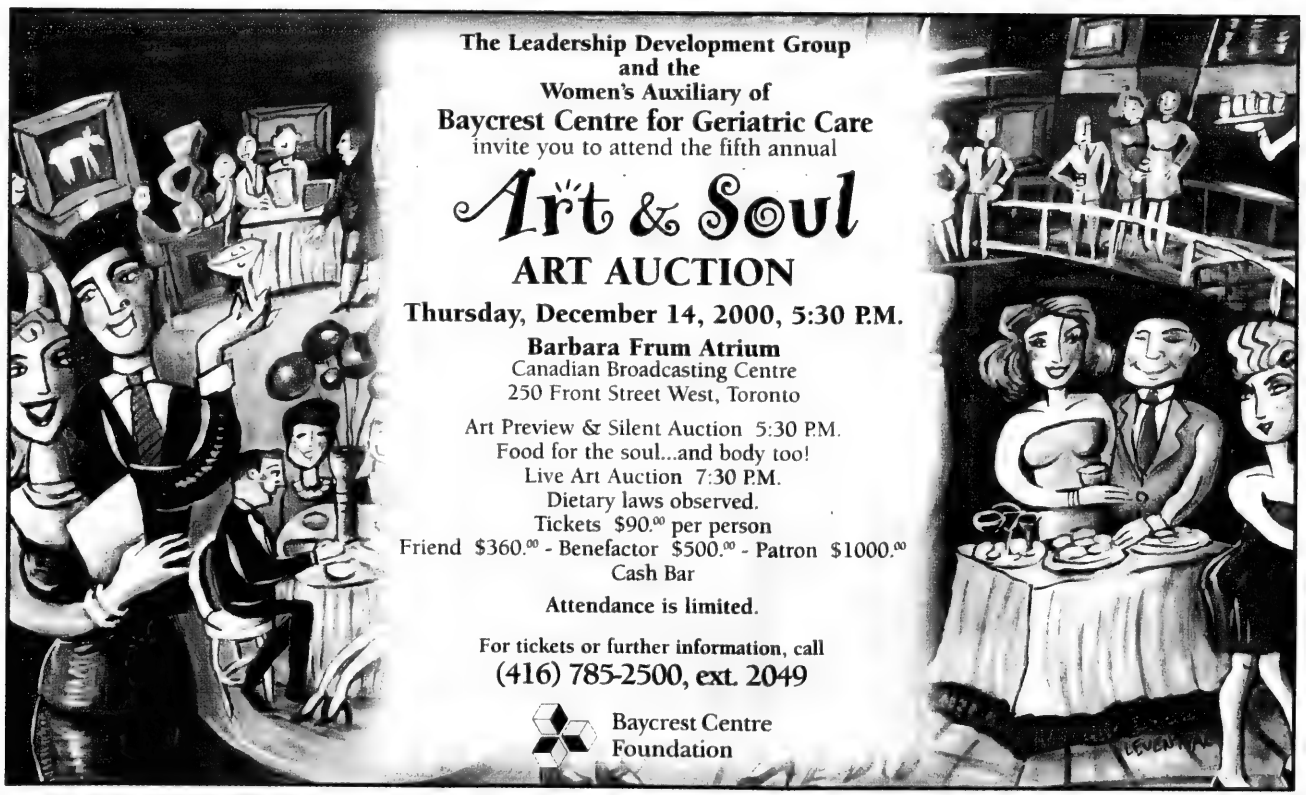
Passover

Baycrest provides Sedarim on the home and hospital floors. For Passover in the Apotex Centre, 36 Seder leaders are needed. If you are interested, call Arlene at (416) 785-2500, ext. 2546.

Yom Hashoah

The Yom Hashoah program commemorates the Holocaust with a major assemblage that includes readings, prayers and songs. Since many of Baycrest's clients and staff are Holocaust survivors, this program is especially meaningful for residents, patients and their families.

Max Trachter proudly holds the lulav with social work student Leslie Iancovitz.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Jewish military exhibit to be launched at Lipa Green

By RON CSILLAG
Staff Reporter

TORONTO — Canadian Jewish war veterans are steps away from realizing their dream: a permanent, museum-quality exhibit chronicling the heroics of Jews who served their country in all its wars and conflicts.

After five years of planning, "tons" of archives, photographs, memorabilia and artifacts await temporary display in the fourth-floor rotunda of Toronto's Lipa Green Building, says Sol Raibmon, president of the newly-formed Jewish Canadian Military Archives. Inc.

"We're ready to go. We have so much stuff, only 10 percent of it can be displayed," Raibmon told *The CJN.*

Eventually, Jewish war veterans want a permanent, more spacious display, most likely somewhere in Toronto, perhaps in a separate wing of the Lipa Green Building.

Earlier this month, Jewish Canadian Military Archives Inc. received a federal tax number, meaning it can issue charitable receipts for donations. The group is on a public fundraising drive to raise roughly $1 million needed to complete the project.

Soldiers' role to be highlighted

The organization combines representation from the Jewish War Veterans of Canada and General Wingate Branch 256 of the Royal Canadian Legion.

The exhibit's intent is two-fold: to dispel the myth that Jews did not serve in armed conflicts, and to get today's Jewish public to take notice.

Jewish war vets, Raibmon laments, are under-appreciated. "After the war, we were the darlings of the community. Now, we're the forgotten Jews. We were the guys who helped stop the Holocaust and liberate the death camps. And no one wants to know from us," said Raibmon, himself a World War II veteran of the Royal Canadian Air Force.

The project will stress that not only did Jews fight, but, at least during World War II, had special reason to do so: to defeat the very evil that was destroying their brethren in Europe.

Proportionally, more Jews fought in World War II than any other group: of a war-time Jewish population of 160,000, fully one-tenth, 16,000, signed up for service, breaking down as follows: army, 10,235; air force, 5,889; navy, 569; and 163 who served in Allied Forces, such as Britain or the United States.

In all, World War II claimed between 422 and 428 Canadian Jewish soldiers dead, missing, and presumed dead. A total of 334 were wounded and 85 were prisoners of war. Nearly 200 were decorated.

The exhibit will chronicle Jewish involvement in all other wars, going back as far as British General James Wolfe, who conquered Quebec in 1759 at the Battle of the Plains of Abraham. Wolfe's aide-de-camp was a Jewish lieutenant-colonel named Schomberg. Members of the Hart family, the first Jews to settle in Canada, had a long and distinguished military history.

As far as Raibmon knows, a Jewish bugler, Joe Morris, was the only Canadian Jewish casualty of the Boer War. The Korean conflict of the early 1950s also claimed a lone Jew, an infantryman from Halifax named Leveson.

World War I saw over 4,000 Jewish servicemen take part, and about 150 killed. The last known Canadian Jewish survivor of the Great War, Sam Kerneman, died recently at age 101.

The display will also recognize the efforts of Canadian Jewish peacekeepers, through to the present day.

Raibmon feels there are as many as 2,500 Canadian-born Jewish war veterans in this country, and he'd like see participation from all of them.

"This will be a great educational tool. It tells people that Jews served, and served with pride."

Raibmon says he's been approached by the Canadian War Museum in Ottawa and by planners of a future Jewish museum in Toronto to house the exhibit. Both offers are being considered. "We want to keep it under a Jewish roof," he says.

While organizers initially want material from Canadian-born veterans, they foresee the day when the exhibit will showcase items from Jewish veterans of foreign armies, especially Poland and the Soviet Union, and from those who served in the Machal – foreign volunteers who fought in Israel's War of Independence.

The exhibit is seeking personal papers, commendations and medals, photographs and all memorabilia. All material is being catalogued and stored by the Ontario Jewish Archives, under director Stephen Speisman.

Patrons of the project include former defense minister Barney Danson, Jack Granatstein, the former director of the Canadian War Museum, and Brig.-Gen. Ed Fitch, the highest-ranking Jewish member of the Canadian Armed Forces today.

For more information, Raibmon may be reached at 905-881-4213.

Canada monitoring Italian war crimes case

By PAUL LUNGEN
Staff Reporter

TORONTO — Canada is paying close attention to an Italian war crimes proceeding in which a Vancouver resident, Michael Seifert, is being tried in absentia on murder, torture and rape charges.

"We have a member of the office attending the trial in Italy, taking note of the evidence and proceedings," said Max Wolpert, acting deputy director of the Justice Department's war crimes unit. Canadian officials hope to "determine what the evidence is regarding the activities of Mr. Seifert during World War II."

Seifert, 76, is charged in connection with 18 deaths, as well as the rape and torture of prisoners at the Bolzano concentration camp during 1944-45. According to reports from Verona, Italy, evidence has linked Seifert to an SS commando unit.

The Italian government, meanwhile, has reportedly launched an extradition process for Seifert. Canadian authorities had not yet received any requests for extradition, Wolpert said.

"The requesting state would have to make a *prima facie* case – a level of proof that, if uncontradicted, would make out the offense," he said. Canada could also move to strip Seifert of Canadian citizenship and deport him, he acknowledged.

In that case, "we would independently assess the evidence and would then decide if there are sufficient grounds to do anything under Canadian law," Wolpert said.

Canadian Jewish Congress urged federal authorities to act quickly.

"This is an opportunity for the federal war crimes unit to demonstrate it holds to its statement of zero tolerance for the presence of suspected war criminals in Canada," said Irving Abella, national chair of Congress' war crimes committee.

Evidence at the Italian hearing indicated that Siefert, who entered Canada in 1951,turned down a request that he participate in the proceedings.

(As *The CJN* was going to press, news arrived that Seifert was found guilty of the charges.)

New joint effort launched

Continued from page 3

Romberg said the new initiative will also look at the compensation efforts of such countries as Belgium, the Netherlands, Poland and Austria.

"We won't be a direct service provider, but an organizer," Romberg said. "We'll help with application completion, and we'll advocate at the Claims Conference for more funding for Canada."

Specifically, Canada needs money to help compile a data bank of all survivors in this country. The distribution of the Swiss funds for the needy produced one, and the gathering of Holocaust survivors in Ottawa in 1985 produced another, but those need to be merged and updated, explained Rosenberg.

In any event, he said, Canada is home to the third largest survivor population in the world, after Israel and the United States.

As well, survivors would like to see a Canadian telephone line staffed by experts who can answer questions on compensation. (There already is one for unpaid war-era insurance claims, 1-800-496-1974.)

As Rosenberg explains it, survivors often don't know they can take advantage of little-known aspects of compensation.

For example, many recipients of German pensions are unaware they can apply for increases due to rises in inflation and cost of living.

Another little-known perk is the availability of all-expense paid trips to some U.S. spas. According to Rosenberg, some survivors are eligible for two-week stays, every two years, at a spa for reasons of emotional and/or physical well-being.

Meantime, Rosenberg is looking forward to something survivors in Canada have wanted for years: representation by their peers at the Claims Conference, the central body that has negotiated with Germany and other countries since 1952.

Currently, Canada is allotted two seats on the conference's board. Both are occupied by the president and national executive director of Canadian Jewish Congress, through CJC's membership in the World Jewish Congress.

Rosenberg said CJC has agreed to relinquish both seats to survivors.

CJC president Moshe Ronen confirmed that executive director Jack Silverstone has resigned his seat at the conference. But Ronen, the son of a survivor, said he knew nothing about giving up his own seat.

"I think there's some merit to having a second-generation person at the table," he said.

For more information call Romberg at 416-636-7655 ext 240.

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'Tainted' works of art held by U.S. museums: scholar

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Upwards of several hundred paintings of questionable provenance are still in the possession of American museums, says a scholar who has studied the issue of Nazi-plundered art in Europe.

Ori Soltes, in a lecture at Holy Blossom Temple, made this startling disclosure on the day the National Gallery in Washington, D.C. announced it would return a 17th-century Flemish painting to its pre-war proprietors, a Jewish family whose art collection was looted by the Nazis.

Soltes, a professor of fine arts and theology at Georgetown University, suggested that public pressure will force museums, in the United States and elsewhere, to come to terms with tainted holdings in their respective collections.

"This is a problem that'll go away if we let it go away," said Soltes, co-founder and chair of the Holocaust Art Restitution Project, which has created a database and published monographs on Nazi-looted art.

"This problem is worthy of our attention," he added. "It's not just a European problem. It requires a historical resolution, and is of emotional import."

Estimating that one-fifth of the world's art moved from one place to another during World War II, Soltes said that literally hundreds of thousands of pieces were stolen by Nazi Germany.

They ranged from paintings and drawings to tapestries and furniture.

In an aside, he accused the Red Army and Allied soldiers of also taking part in the wholesale looting.

Soltes said that the issue of Nazi-plundered art faded away in the early 1950s, only to re-emerge in the 1990s.

Citing reasons for this phenomenon, he listed the opening of government archives in Eastern Europe after the collapse of the Soviet Union, the construction of the United States Holocaust Memorial Museum in Washington, the Swiss banking scandal, and the publication of Hector Feliciano's landmark book, *The Lost Museum: The Nazi Conspiracy To Steal the World's Greatest Works of Art*.

Since 1997, there have been a number of international conferences on the topic and the American Association of Museum Directors has urged museums to check the origin of their collections.

Soltes said that the Nazis initiated the plunder by forcing Jewish collectors in Germany to sell their works at bargain-basement prices at so-called "Jew auctions."

Once the war began, the Nazi regime accelerated the process by enlisting the help of compliant art dealers and museum directors.

What was not taken by Nazi leaders themselves was channelled to German museums or sold and bartered, Soltes said.

Nazi-looted art subject of video exhibit

TORONTO — The point of departure of Vera Frenkel's video exhibit, *Body Missing*, now at the Goethe Institut until Dec. 21, is Adolf Hitler's fantasy of building a vast museum of art in his boyhood town of Linz, Austria.

Vera Frenkel

A failed artist who considered himself a connoisseur, Hitler dreamed of stocking this museum, which was never built, with works acquired by theft or forced sales.

With the outbreak of World War II, he and his greedy minions started looting Jewish-owned paintings, prints, drawings and sculptures from Nazi-occupied Europe.

They were carefully stored in the Altausse salt mines near Linz. When Allied forces liberated that region, they discovered that some of these works had disappeared.

Frenkel, a distinguished Canadian artist born in the former Czechoslovakia, uses these events in an unusual exhibit which marries modern technology with the nature of memory, loss and displacement.

Through the medium of a six-channel video installation mounted on two monitors and connected to a Web site (www.yorku.ca/bodymissing), she illustrates the usefulness of electronic art to dwell on these and other themes such as the bureaucratization of everyday life.

The videotapes, each six minutes in length and in effect a conversation with the past, convey dark, eerie images that engender a mood of uncertainty, disquiet and moral bankruptcy.

The camera pans on dimly-lit salt mine corridors filled with wooden crates housing the purloined works in question, some 6,000 in number.

Random dialogues in which their disposition are discussed lend an urgent note to the proceedings.

Although *Body Missing* focuses on art confiscated from Jewish collectors, it takes note of a lawsuit filed by the German city of Bremen to reclaim works stolen by the Russians in the immediate aftermath of the war.

The Web site reveals the existence of a group of writers and artists who have committed themselves to identifying the art plundered by the Nazis.

Without a doubt, *Body Missing* takes a fresh, new look at topics still very much under scrutiny.

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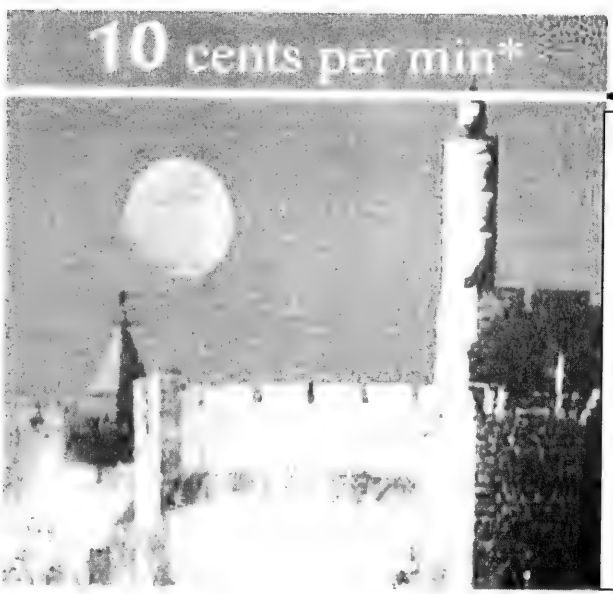

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Greater Toronto Area

Changing role of shuls explored

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — "Synagogue in transition" is replacing "Jewish continuity" as the new buzz phrase, says a professor of liturgy at Hebrew Union College in New York.

"The synagogue is on the verge of a golden age; Jews are entering a new era [in synagogue life]," says Rabbi Lawrence Hoffman, an exponent of spiritual renewal for North American Jewry.

Rabbi Hoffman, a native of Kitchener, Ont. was the first speaker in the three-part Gerald Schwartz/Heather Reisman lecture series, held recently at Holy Blossom Temple.

He is the co-founder of Synagogue 2000, a trans-denominational project aimed at helping synagogues enhance their appeal both for current congregants and non-affiliated Jews.

Over the years, he said, synagogues in North America have gone from being ethnic enclaves for immigrants who wanted to belong in Western culture to places where parents dropped their children off to be educated.

"The '50s and '60s saw synagogues with huge school wings and small sanctuaries because parents dropped their kids off and left. This was the birth of pediatric Judaism.

"Also in the '50s, we began [realizing] that Jews were being persecuted in many places around the world so we started helping them. People belonged to the synagogue but their energy was elsewhere – raising money to save Jewish lives."

Most recently, he said, the synagogue has developed a corporate structure with a board who hires the rabbi and the staff. "The rabbi is the CEO who markets products. You can tell by the market share if it is being marketed well.

"This is the worst way to build spirituality; it is based on adding members, and the members become consumers," he said.

In order to make our children realize that Judaism is something worthwhile and that the synagogue is the centre of Jewish life, said Rabbi Hoffman, we have to get over this corporate culture.

"We need a place where people care for one another and study together – a place where a group of Jews can meet and form a genuinely sacred community. That is the key."

In a sacred community, he said, no one uses anyone else. "It is a place where people have a bond between them, and where they are in touch with the holy…They have gotten rid of the corporate culture and they are thinking of different ways to reach people. If you touch people in a personal way, they will return.

"It is also a place that has moved from the utilitarian to a place where people know they are cared for, and where they know that God is among them.".

That type of community, however, is not easily created, he said. "Members may not recognize that the synagogue is not reaching out beyond the inner core of members. This change can happen over a number of years."

In his work with Synagogue 2000, he discovered that one of the biggest concerns is that not enough people are joining synagogues.

"In the United States, 70 percent of Jews have [at one time] belonged to a synagogue, but at any given time, only 30 percent belong. Canada usually follows those trends.

"A synagogue can be too small because [at that size] there would be too many demands placed on each member, but it can never be too large. A large group can break into smaller, more intimate groups."

A synagogue knows in a number of ways if it has successfully transformed into a spiritual community, he said. "More people would belong, and more people would be engaged in Judaism in one way or another.

"As well, people would be making friends in synagogue, and would feel warmly welcomed when they came. They would be coming to a place where they felt good."

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CORRECTION

In the story, "Angry readers, advertisers boycott the Star" (*CJN*, Nov. 23), David Fuss was incorrectly referred to as John Fuss. We regret the error.

OMISSION

In its round-up of Jewish candidates in Toronto-area municipal elections, *The CJN* omitted mention of two: Daniel Radin ran against Coun. Mike Feldman in Toronto's Ward 10. He polled 18 percent of the vote. And Mitch Klinger ran for regional councillor in Markham, winning one percent of ballots.

CLARIFICATION

The way the article "Election fever bypasses Calgary's Jewish Community" (*CJN*, Nov. 16) was written left the position of the Calgary Jewish Community Council open to misinterpretation. Calgary Jewish Community Council, as a non-partisan institution, cannot and does not endorse any political party. *The CJN* regrets any misunderstanding that may have arisen as a result of this article.

Greater Toronto Area

Teen finds success against the odds

By FRANCES KRAFT
Staff Reporter

TORONTO — Some day, Amanda would like to make a snowman. "It might sound silly," said the vivacious teenager, "but it's going to fulfil me, and make me happy."

Amanda (not her real name) missed out on a normal childhood, having escaped an abusive home several years ago, when she was placed in foster care by Jewish Family & Child Services (JF&CS).

But a snowman couldn't make the young immigrant much happier than she was on receiving her long-coveted landed immigrant status this summer from Elinor Caplan, Canada's minister of citizenship and immigration, who was at JF&CS' York Region branch for an unrelated meeting.

Even talking about the occasion two months later at the home she shares with her foster parents, brought tears of joy to Amanda's eyes.

"You don't know how much this means to me," she said.

Finally, after the intervention of several lawyers and social workers, Amanda is no longer an "alien" in Canada.

Her new status meant she could obtain a social insurance number and a passport, enabling her to travel out of the country and enrol in a post-secondary institution.

Although Amanda says it wouldn't have been possible without JF&CS, she herself took an active role.

"Meeting with her certainly made the matter more compelling for me," agency executive director Gordon Wolfe told *The CJN*. "You have to be impressed [with her], when you consider what she went through, and where she's gotten to."

The meeting with Caplan was very moving, Wolfe said. JF&CS staff and Amanda's foster parents were crying. "It's a real success story."

Her parents had separated, and her mother went on to new relationships. Amanda recalls drinking and physical and verbal abuse.

Eventually she sought help. Initially aggressive – "I wasn't taught any other way" – she now exudes warmth and confidence.

"I've really come a long way," she said.

"Living in a different environment changed me altogether. I saw other normal families. I said, 'Is this a dream, or reality?'"

With help from her previous foster mother and encouragement from one teacher in particular, Amanda's grades soared.

"It's such a feeling of satisfaction," the teen said.

She is convinced she wouldn't have finished high school if she had stayed at home, and suspects she might have turned to drugs or prostitution, perhaps even have a child of her own by now. "Wow! I'm not like this at all!"

Amanda is determined not to end up like her parents. "I'm doing everything my mother never had a chance to do. I'm happy with myself."

NCSY concert puts focus on unity

By LEILA SPEISMAN
Staff Reporter

TORONTO — Achdus, unity, is the theme of the 20th annual concert of NCSY, National Conference of Synagogue Youth.

"We usually bring in people from other places, rather than using Toronto talent," NCSY administrator Roz English told *The CJN*. "This year we wanted to build Toronto and New York into one community."

The concert, called An Evening of Musical Achdus, will be held at Roy Thomson Hall on Dec. 4 at 7:30 p.m.

Singer Shlomo Simcha will highlight the Toronto performers, along with The Eitz Chaim Boys Choir and Dovi Dovid.

Popular New York performers Shloimie Dachs, Mendy Wald and Yisroel Williger will round out the concert.

The Nafshenu Orchestra will provide musical accompaniment.

Regional director Rabbi Glenn Black said there were three new NCSY inititatives that he is particularly pleased about.

The first is a CD-ROM with information about NCSY, Jewish holidays, and what is going on in Toronto, Montreal and other Jewish communities.

The CD-ROM will be distributed free, beginning at the concert. Rabbi Black said that he hopes it will go to "every bar and bat mitzvah kid, and every graduate from a Canadian Hebrew school."

Another new effort is an organization for NCSY alumni on university and college campuses. Called U-NCSY, it will offer opportunities for learning, multimedia projects and trips.

With 40 hours of volunteer community service now compulsory in many high schools, Rabbi Black is organizing NCSY's third new initiative, called Criss-Cross Canada, which he calls a "mitzvah trip."

For 30 days, students will travel by bus from Toronto to Vancouver and finally Los Angeles, stopping at various places along the way to do "whatever the community needs," from helping out at shuls and giving classes, to visiting the sick or seniors and cleaning cemeteries.

For more information, call Roz English, 905-761-6279, ext. 21, or visit NCSY's Web site at www.ncsy.ca. Tickets for the concert can be purchased there, as well as at the NCSY office until the day of the concert. No tickets will be available at the door.

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Rabbi Edward Elkin will preside at all services.

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Greater Toronto Area

Canada urged to speak out against international anti-Semitism

By PAUL LUNGEN
Staff Reporter

TORONTO — Canada should take a leading role on the international scene to condemn the anti-Semitic attacks that have targeted more than 100 synagogues around the world, said Rabbi Abraham Cooper, associate dean of the Los Angeles-based Simon Wiesenthal Centre.

The United Nations resolution that condemned Israel for the violence in the region contributed greatly to the worldwide outbreak of anti-Semitism, Rabbi Cooper asserted. Canada supported that resolution and even though Prime Minister Jean Chrétien subsequently expressed regret to Canadian Jews for the distress it caused, "he has not spoken out internationally about hate incidents against Jews.

"We're going to push the United States and Canada to specifically speak out in international forums against these manifestations," he said.

Rabbi Cooper was in Toronto to help launch the centre's CD, *Digital Hate 2001*. The CD-ROM is an interactive study of more than 2,500 Web sites that promote racism,violence and hate music. As part of the release ceremonies, the centre presented its first-ever Award of Recognition to Ashok Kalle, president of Pathway Communications. Kalle was honoured for ensuring the Internet service provider (ISP) did not host any hate sites – even in the face of threats and harassment.

In remarks delivered at the Windsor Arms Hotel, Rabbi Cooper said in the last two months hate attacks against Jews around the world have spiralled upward. Yet, "we can't get the international community or the media to focus on this. That is a depressing and frightening development because it will set a precedent, that it has the potential to be open season on Jews."

In France, he pointed out, some synagogues were attacked two or three times before police stepped up security. "That kind of signal can be a disaster," he said. (In Edmonton, a synagogue was attacked twice within a few weeks.)

Jewish leaders "across the board, collectively" have failed to raise this issue sufficiently and convince their governments "to see the source of these crimes. The source is outside Canada," he said.

The Wiesenthal Centre has taken a number of steps to address the issue. Senior officials of the Centre met recently in New York with UN Secretary General Kofi Annan. They urged him to ensure the Security Council Commission investigating Mideast violence would also look into the attacks on Jews and Jewish institutions around the world.

The Centre also called on the U.S. administration to review its relationship with the UN Human Rights Commission in the wake of a recent resolution condemning Israel for war crimes and crimes against humanity.

And in a letter to Annan, the Centre stated "there is no question the recent votes by the UN Security Council, General Assembly and Human Rights Commission, which unjustly blame Israel for the current Middle East violence, have only worsened the situation and helped unleash a shocking spate of anti-Semitism and hate crimes around the world during the Jewish High Holy Days... I urge you to convene the Security Council in order to condemn these horrific acts and to demand that members of the international community and related agencies take all necessary measures against the vilification of the Jewish people and their historic link to the Holy Land."

Spelling out the international scope of the problem, Rabbi Cooper said British and German racists have thrown their support behind the Palestinians. A Web site called Radio Islam, based in Sweden, showcases the *Protocols of the Elders of Zion*, a Czarist forgery that claims Jews are conspiring to dominate the world. The site "has little to do with Islam and more to do with promoting hate," he said.

A pro-Nazi site, aimed at German Web surfers, has been set up in California by an Islamic group "as part of a strategy to denigrate Israel and Jews." The site would be illegal if hosted in Germany, he said.

About 400 to 500 racist Web sites hosted on U.S.-based computers target a European audience. The centre uses moral suasion to convince ISPs they are not obliged to carry these Web sites, he said, adding that Canadian ISPs have been more co-operative in removing racist materials.

Kalle, meanwhile, said when Pathway removed a racist site in 1996, "all hell broke out." He received hate mail and threats, and hackers tried to break into the company's server computers.

Nevertheless, he maintained his view that ISPs should not host "unacceptable content such as hatred or pornography."

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JVS strike continues as employees reject latest offer

By FRANCES KRAFT
Staff Reporter

TORONTO — Employees of Jewish Vocational Services (JVS) are still picketing, following rejection of two offers last week. At issue are wages and Jewish holidays.

CUPE Local 2137 members "overwhelmingly rejected" the latest offer, which included an offer of a 1 percent pay raise after ratification and 1 percent the following year, said Tia De Agazio, CUPE Local 2137 president.

The retroactive pay raise and greater increases the union is demanding – that's not "money that we have," said Karen Goldenberg, JVS executive director.

Greater Toronto Area

Empowered women can accomplish much: Eisen

By LEILA SPEISMAN
Staff Reporter

TORONTO — Like other causes that touch Jewish hearts, the struggle to win emigration rights for Jews from what was then the Soviet Union, "attracted strong capable women and empowered them," said Wendy Eisen.

Eisen, who was one of the first Canadian women to take part in that campaign, was speaking at a program of the Chabad Lubavitch of Markham sisterhood, honouring "Women Who Make a Difference."

With role models like Henrietta Szold, the founder of Hadassah; poet and partisan martyr Hannah Senesh; and, especially, Golda Meir, small groups of women, called "the 35s," called attention to the plight of the refuseniks.

In the early 1970s, she said, Elie Weisel's book *The Jews of Silence*, brought attention to the plight of Soviet Jews who were being hounded out of public office and universities, and physically assaulted.

Shortly after, several Jews declared their wish to go to Israel. "Somehow, in the desolation that was the Soviet Union, they had developed a Jewish soul," Eisen said.

She reminisced about the tactics the groups of 35s used, such as demonstrating outside the Soviet consulate in Montreal dressed in black, or on crutches with bloodstained bandages.

When the Bolshoi Ballet appeared, they bought a block of tickets in the front of the hall, and, just before the performance started, stood up and walked out – leaving one sole demonstrator, dressed as a prisoner.

"The press paid more attention to us than to the Bolshoi," Eisen said.

Demonstrating even had its humorous side, said Eisen, remembering the time she borrowed a coffin from a funeral home to make a point in front of the Soviet consulate. So successful was it, that the group decided to do it again the next day, and asked her to keep the coffin in her station wagon.

On the way home, she went grocery shopping. "Just think of the reaction of the boy carrying my bags out to the car," she laughed.

Because of "the power of Jewish women," she said, noted refusenik Ida Nudel is in Israel, heading an organization for single mothers; Ida Milgrom is enjoying being a safta (grandmother) to son Natan Sharansky's children; Lev Forman is living in Ranana; and Elena Case is working as a translator.

"We helped pave the way for the largest aliyah movement in history: seven million people from the former Soviet Union have come to Israel – 4 to 5,000 a month."

The seven women who were honoured during the evening ranged from 21-year-old Ryerson student Rivanna Stuhler, who volunteers for the Out of the Cold program and at the Daily Bread Food Bank, to Thea Abramson, matriarch to a four-generation family, and chair of SAJAC, The Southern African Jewish Association of Canada.

Other honourees were esthetician Bev Chait; shul activist Faye Rewald; and SAJAC News editor and also shul worker Heather Super. Chabad Lubavitch of Markham rebbitzens Goldie Plotkin and Esther Gitlin were also honoured.

The honourees, according to event chair Jennifer Teitelbaum, all of whom are immigrants to Canada, are noted for their hospitality and warmth, as well as their support for other more recent immigrants.

The women were nominated by members of the shul community. The seven finalists were chosen by a committee consisting of Wendy Eisen, Rebbitzen Joyce Tradburks of Kehillat Shaarei Torah congregation, and Marika Levine. Many of the comments about the nominees were included in the program.

Each of the seven women was given a yellow rose, an inscribed vase, and a copy of Eisen's book, *Count Me In*.

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Before joining the army, Ron's passion was competitive swimming. Six months after receiving his prosthesis, he was ready to enter the water again. He trained at the Beit Halochem Centre in Tel Aviv, and with the help of the highly specialized rehabilitation staff, he became a swimming instructor for disabled children.

Ron has won many medals in disabled swimming championships all over the world and recently successfully represented Israel at the Paralympics in Sydney, Australia.

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On Campus

Workers needed for the Jewish Renaissance

By FRANCES KRAFT
Staff Reporter

CHICAGO — Until she was more than halfway through her Jewish studies program at the University of Judaism, Richmond, B.C. native Faye Hammer had no idea of the range of career opportunities in Jewish education.

Speaking on a panel at the recent General Assembly of United Jewish Communities in Chicago, Hammer, 24, now a teacher at Chicago's Sager Solomon Schechter Day School, spoke of her own career path and the options still available to her.

Among the other speakers at the Jewish Renaissance and Renewal Workshop – titled The Chronic Crisis of Personnel... Where Will Our Teachers (and Youth Workers, and Counsellors, and...) Come From? – were Alex Pomson, director of the Jewish Teacher Training program at York University, and Washington, D.C.-based Jay Rubin, executive vice-president of Hillel: The Foundation for Jewish Campus Life, which has over 100 North American affiliates.

In addition to Hebrew schools and Jewish day schools, Hammer said Jewish education means Jewish community centres, Jewish federations, Israel trips, summer camps and adult education.

"This whole new world opened up to me. I realized I could be principal of a Jewish day school, or I could run a summer camp, or I could work for a Hebrew school, among many, many other things."

Hammer graduated in May with a master's degree in Jewish education from the University of Judaism in Los Angeles.

Her degree qualifies her as a teacher and administrator, as well as "a million other possibilities," she said. Some day, she hopes to be principal of a day school.

Currently she teaches Grade 7 rabbinics and Jewish history. "I love it," she said, although she admitted that the salary is relatively low.

She would not be averse to working in Canada, she told *The CJN* in a subsequent interview. But having studied in the United States, and with friends in Chicago, she is happy where she is.

The days when there were only one or two majors as entrée to a Jewish community career are long gone, noted Rubin.

Moderator Louise Stoll, executive vice-president and chief operating officer of United Jewish Communities (UJC), the umbrella for North American Jewish federations under whose auspices the GA was held, noted the need for Jewish community professionals to have "modern business and management skills."

She also spoke of a "crisis in personnel in Jewish communal life."

Alan Sandler, Toronto's Jewish federation president, who was in the audience, agreed. Referring to the multi-million dollar Jewish "campus" to be built just north of Toronto to house a multitude of Jewish services, he predicted what a challenge it would be to find new staff.

A GA delegate from Omaha, Neb. emphasized how much more difficult it is in a small community.

Pomson, of York University, discussed a western Canadian initiative, undertaken jointly with York's Jewish Teacher Training program, to address that problem.

The Western Canadian Coalition of Jewish Educators, represented in Vancouver, Winnipeg, Edmonton and Calgary – which have day schools but no comparable training programs – is making scholarship grants available for Western Canadian students to take the York program.

That is a "far-sighted notion," said Pomson.

Students practice teach in both Toronto and western Canadian schools, and are expected to commit to three years of teaching in a western Canadian day school.

Many students in the Jewish Teacher Education program could never have imagined themselves as working in Jewish education, said Pomson, but took the program to increase their options. By the time they graduated, however, many found themselves "absolutely convinced they had a role to play in the day school system."

In Pomson's experience at least half the students enter the program only because someone has suggested the possibility to them.

Until recently the Jewish community has not been recruiting on campus, said Rubin.

Two years ago, a joint recruitment campaign was launched by Hillel, UJC, JESNA (the acronym for Jewish Educational Services of North America, the Jewish Federation system's educational co-ordinating, planning and development agency), the JCC association and the Federation for Jewish Camping, but most Jewish students didn't know it existed, Rubin said.

Now recruitment has extended to the corporate world. After two to three years in the work world, noted Rubin, some people are looking for more meaning in their lives and decide to apply their business skills to "Jewish renaissance."

Campus career counsellors may not know about careers in the Jewish community, Rubin noted. Even one of his own children, when asked, "What does your father do?" answered, "He goes to a lot of meetings."

For students who may be interested in Jewish community careers, Rubin recommended looking at fellowship opportunities or taking a job at a Jewish camp or as a youth worker.

Bearing Faithful Witness

Tuesday, December 12, 2000 7:30 p.m.

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President of the Toronto Conference and Chair Bearing Faithful Witness National Steering Group, United Church of Canada

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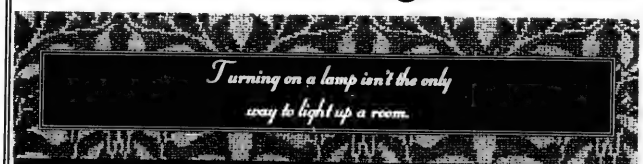

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Asper family makes $20M donation to two groups

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Asper family is donating $10 million each to the Jewish Foundation of Manitoba and the Winnipeg Foundation.

The Asper gift, announced at a press conference last week, is the largest such donation either foundation has ever received and one of the largest personal gifts in Winnipeg's history.

Israel Asper, whose business empire includes television and radio stations on three continents and now Conrad Black's Canadian newspapers, has promised there will be more in the future.

"My father and our entire family are very pleased to be in a position to make this substantial contribution to these two important foundations in our community," Gail Asper said at the press conference.

"We see our role as just one of many participants who are committed to making Winnipeg and Manitoba a better and stronger community."

For the Jewish Foundation of Manitoba, one of the most successful such Jewish organizations in North America, the Asper gift increases its assets by a third.

"It will expand our capacity to support projects and community services that will assure the continuity of a vibrant Jewish community in this province," said Justice Guy Kroft, president of the Jewish Foundation.

"This gift will enable us to continue to be a partner in philanthropy with other charitable organizations that serve all citizens of this province."

Speaking for the Winnipeg Foundation, chair Helen Hayles said that "the Asper family is again demonstrating the remarkable generosity to this community for which they have become known.

"We are deeply grateful for this gift. Mr. Asper has said many times that giving back to the communities that contributed to the family success is a pillar of their philosophy. This gift is a tangible demonstration of that and a fine example to all Winnipeggers."

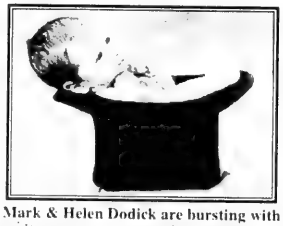
Both foundations will invest the proceeds and use a portion of the investment income generated every year to fund community projects. The gifts will grow in perpetuity to generate a minimum $1 million annually that will be distributed in the community. Together, the two foundations distributed a total of $9 million this year to community initiatives.

The 80-year-old Winnipeg Foundation has a capital base of over $215 million. The 36-year-old Jewish Foundation now has a capital base of $42 million with the Asper contribution.

מזל טוב Mazel Tov

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.



Mark & Helen Dodick are bursting with excitement to announce the birth of their first child Howard Josef, born June 15.

Anne & Arnold Eidlitz and Linda & Abraham Neufeld are delighted to announce the engagement of their children Michelle & Stephen. Grandparents are thrilled.

Talia & Isaac are engaged! Parents, Joe & Bertha Osiel, Allan & Marion Phillips. Grandparents Simy Benquesus, Larry & Miriam Phillips, Henry & Wanda Stendon.

Happy ninth birthday to Jordana Rosen, a very special girl. May you continue to shine and inspire others. All our love from your Mom & Dad – Jeff & Lisa.

To Dov & Genia Brykman on your golden anniversary. From your children Manny & Rita Brykman, Esther & Harold Milstien and all the grandchildren.

Happy 100th birthday Lewis Friedlich. We are all so proud of you. Lots of love, health and happiness. Love, your family.

Happy 54th anniversary to Claire & Dennis Urstein from daughter Marilyn, granddaughter Eliza and great-great-grandson Joshua (aka the Dude).

Mazel tov to Brucha & Israel Scher on their 50th anniversary, Nov. 25. With love from Honey, Melanie, Joshua and Michael.

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BOOK REVIEW
with **Ruby Newman**
7:30 p.m., Monday
December 4
A Journey to the End of the Millennium
by **A.B. Yehoshua**
Yehoshua's intriguing novel traces a voyage through Jewish life and experiences in the Middle Ages and explores the issue of polygamy.

In celebration of 1000 years of Yiddish
we present, jointly with the
Committee for Yiddish
UJA Federation
Shtetl Legacy:
A Literary Musical Afternoon
of nostalgia, learning, delight and joy with
Faye Kellerstein and **Ellie Moidel**
renowned singer and musicologist — Yiddish teacher, writer, storyteller
Shtetl photo exhibit on show

Refreshments
Free Admission
בית צדק
Sunday, December 3
2:00 p.m.

Women's Voices Rising:
Breaking Taboos in Traditional Societies

The New Israel Fund of Canada invites you to meet extraordinary women of courage and commitment.

DEBBIE GROSS, Director of the Crisis Centre for Religious Women, a Jerusalem-based organization that provides support and assistance to Orthodox and Ultra-Orthodox women in crisis.

AIDA TOUMA-SULIMAN, Director of Women Against Violence, an Arab Israeli women's association that founded and operates Israel's only two shelters for battered Arab women in distress.

MARY LOU FASSEL, Director of Legal Services at the Barbra Schlifer Commemorative Clinic, that provides free legal and counselling services to women who are victims of sexual and domestic abuse.

Moderator: **ELAINE M. TODRES**

DATE: Thursday evening, December 7th, 2000
TIME: 6:30 p.m. Reception & Light Buffet
7:45 p.m. Program
Dessert Following
PLACE: The Design Exchange
234 Bay Street, Toronto Dominion Centre
(just north of King Street)
COUVERT: $72

The New Israel Fund's Women's Voices program reaches out to those who care about Israel and about issues related to women's equality, providing an opportunity to combine these two as a philanthropic priority. The New Israel Fund believes that ensuring Israel's peaceful and democratic future means building a society dedicated to equality, pluralism and the rule of law.

RSVP Mary Anne Handler: **416-781-4322**

New Israel Fund
הקרן החדשה לישראל
New Israel Fund of Canada

Coast to Coast

Jewish world defensive in current Mideast crisis

Continued from page 1

Here in Canada, at Concordia University, Palestinians harass Jewish students, then get the student union to condemn the Hillel Jewish student centre as "racist" for giving out literature they dislike.

The Jewish response has been disorganized and dismaying, sometimes too aggressive, often too passive. This reflects our own feelings of confusion. Prime Minister Ehud Barak's reactions have helped popularize the Hebrew word *l'zagzeg*, to zigzag. It is easy to criticize him, but it is also easy to empathize. There are some days when I feel that we could solve this problem with the right formula, the right concessions. And there are some nights when I am sure that we face another century of war and the only response is an iron fist.

The ambivalence is understandable, even laudable. This is not 1948 or 1967 or 1973. Today, Israel has power. With power comes moral dilemmas, complexity, confusion.

Unfortunately, ham-handedness compounds the confusion. At the recent General Assembly in Chicago for 6,500 Jewish leaders, the Israeli Foreign Ministry had a booth running two videos simultaneously. One offered a bloody parade of images from the violence. The second was a cliché-ridden series of Havah Nagilah images of happy Israelis. A handout – in broken English – asked what people were "interesting" in receiving: "Beautiful Israel" or "Palestinian Violence In Israel." Such laughably false choices insult the intelligence of all North Americans. One Israeli grumbled, "The person responsible for this should not just be reprimanded, but should be shipped home, tomorrow!"

Here in Canada, our track record is not much better. While many in the Montreal Jewish community have pounced on any slightly critical fact the *Montreal Gazette* publishes, for weeks we let our Jewish students at Concordia languish. We should have helped immediately, teaching the students to distinguish between heated rhetoric which is acceptable and verbal threats which are not. They, by themselves, without "grownups," should have documented every incident of harassment, used tape recorders and video cameras at the Hillel tables where Palestinians were abusive, and forced the entire Concordia community to demonstrate zero tolerance for intolerance, to uphold the civility so essential to the educational process.

Unfortunately, just as the Israelis have been on the defensive, constantly responding to Palestinian violence, the Jewish world has been defensive too. We need to learn from that master politician Bill Clinton. Clinton understood the art of political ju-jitsu, the need to turn an opponent's attack against the opponent. When Republicans yelled "immorality," Clinton demonized Ken Starr.

Similarly, we must change the terms of the current debate. We cannot let the Palestinians once again name the conflict. Calling it the Al Aksa intifadah resurrects the romance and international legitimacy of the last intifadah, while blaming everything on Ariel Sharon's alleged "violation" of the Temple Mount. We should find a catchier name, such as the Oslo Rejection, the Peace Repudiation, Arafat's Last War, the Rejectionist Riots. We need to have eloquent Israeli soldiers emerge from behind their riot gear and share their anguish with the world, even as they resolve to defend their homeland. We need to popularize Yasser Arafat's statements rejecting peace, Palestinian religious leaders' call for war, and Israel's willingness to negotiate.

We also have to set conditions for the debate. Both sides should feel free to criticize the other, but not to delegitimize. Our own internal critics, who flaunt their Jewishness to attract attention, tend to condemn Israel itself whenever they dislike some aspect of Israeli policy.

We must stop being like Bontsha Shveigs, the long-suffering silent Diaspora character who only requested bread and water. After Canada voted for that one-sided UN resolution condemning Israel, we should have not only asked for an apology. We should have asked why the Liberal majority would never condemn Arafat and other Palestinian leaders for "encouraging the violence." A measure like that passed the U.S. Congress 365 to 30.

Even more important than our propaganda skirmishes, we need to deepen our own relationships with Israel. More than Jewish crusaders, Israel needs committed Jewish friends. Sadly, many Jewish students know their Eminem from their REM (rock trivia) but they don't know their 1948 from their 242 (the year Israel was established versus the UN resolution passed after the Six Day War). We need teach-ins and books. We need to see our schools devoting more time to Zionist education. And we need this to be true education, acknowledging the complexities and the counter-arguments, not one-sided propaganda.

But the challenge is emotional as well as intellectual. We need to solidify our ties with the Jewish State. We need to plan new trips to Israel, not cancel them at the first whiff of trouble. We need to embrace our embattled brethren there, right now, so they will not feel abandoned.

In that spirit, I propose that all of us, in our homes and in our organizations, in our schools and in our shuls, adopt one of the over two dozen Israelis who have been killed recently. That is two dozen worlds destroyed, leaving relatives and friends grieving. We should adopt one family, and learn one victim's name and story. We should send money and letters and cards and pictures and invitations to visit. We should envelop these unfortunate mourners in a collective group hug from the entire Jewish people. This is not about politics. It is not about who started or who is right and wrong. It's about friendship. It's about mentschlichkeit. And it's about time we started.

Alberta government passes Yom Hashoah bill

By JUDY SHAPIRO
CJN Correspondent

EDMONTON — Holocaust survivor Terry Groner left the Alberta legislature Nov. 16 feeling that she had witnessed something very important.

What she had just observed was the passage of Bill 26, Alberta's Holocaust Memorial Day and Genocide Remembrance Act, which enshrines Yom Hashoah, as observed on the Jewish calendar, as a provincial day of remembrance.

Alberta is the eighth Canadian province to enact such legislation.

Recognizing the singular nature of the Nazi persecution of the Jewish people, the act calls on Albertans to use Yom Hashoah as a day to reflect on the lessons of the Holocaust, to educate on the perils of hatred and to consider other instances of genocide, persecution and racism, and to reaffirm their commitment to upholding human rights.

It was an emotional and moving day for the 59 Calgarians who travelled to Edmonton for the event. They were joined in the visitor's gallery of the legislature by about 30 Jewish Edmontonians.

Many observers felt that they had been a part of history in the making.

"I am very proud to live here and be a part of Canada and Alberta," said Groner.

Among the spectators were at least 35 Holocaust survivors, eight of whom have been honoured by the Canadian government for their contributions to Canadian life.

For the survivors, seeing the passage of a bill that recognizes their suffering and enjoins Albertans to learn the lessons of the Holocaust was a momentous occasion.

But the importance of the bill was not lost on the members of the legislature either. In what was a unique process for the Alberta legislature, the bill passed all three readings in one sitting, with unanimous support of all MLAs.

The tone of the debate and the overall atmosphere was unusually respectful and quiet.

Ron Stevens, the Calgary MLA who drafted and introduced the bill, referred to the debate as "affirmative and uplifting."

The honour of speaking first to the bill was given to Premier Ralph Klein.

After quoting from author Elie Wiesel, Klein said, "For the survivors of the Holocaust, such as Elie Wiesel, even to speak of what they endured has always been very painful, more painful than most of us can imagine. But speak of it they do, with courage and thoughtfulness, and across the world many people have heard these voices and learned the sombre lessons these survivors can teach.

"These voices do more than help us remember. They remind us that respect for one another and respect for the diversity of human life can never be taken for granted. They compel us to resolve even more strongly to be vigilant in the protection of human life and dignity.

"This act will serve to strengthen Albertans' resolve to speak out in the face of persecution and to help those people who need their help. We hope the act will help to make the voices of survivors of all forms of persecution ring even more loudly and eloquently across the province. If the act can help achieve these goals, then perhaps the millions of victims will not have perished in vain."

Speakers representing the other parties acknowledged that the Holocaust was unique and unparalleled in history. However, several MLAs mentioned other groups who were targeted for persecution by the Nazis: gays and lesbians, the disabled, Gypsies, political dissidents, Slavs, and Soviet prisoners of war.

Others remembered additional incidences of genocide in the 20th century, including events in Armenia, Cambodia, Yugoslavia and Rwanda. Several commented that Alberta, too, is not immune from discrimination and intolerance.

But all stressed that in observing Yom Hashoah the lessons to be learned from the tragedy of the Holocaust will be preserved.

Although the bill passed without opposition, its introduction was not without controversy. One week earlier, when the government announced its intention to pass the bill, members of the Ukrainian and Muslim communities protested the title of the act.

Originally, the bill was to be called the Holocaust Memorial Day-Yom Hashoah Act. In response to protests, the Conservative caucus decided to broaden the intent of the bill by changing it to the Holocaust Memorial Day and Genocide Remembrance Act.

However, the wording of the bill itself remained unchanged and its final paragraph reads: "Yom Hashoah, the Day of Holocaust as determined in each year by the Jewish lunar calendar, is proclaimed as Holocaust Memorial Day – Yom Hashoah."

Although some in the Jewish community were disappointed with the name change, most chose to focus instead on the importance of the bill's passage.

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בית צדק
Cine-Forum – Shtetl Movie Night
Tevye, The Dairyman (1930)
starring Maurice Schwartz,
the famous Yiddish actor and director.
The movie is based on the same Sholom Aleichem story used by the later *Fiddler on the Roof.*
Saturday, December 2
8:00 p.m.
The Harry & Fradia Topper Annual Programme

ILLUSTRATION: BEN SHAHN
Following the movie screening,
Rabbi Aubrey L. Glazer
a student of shtetl culture with a passion for cinema will discuss the difference between the 1930 Tevye and the 1970 Tevye. This will take place in a café setting - refreshments. Rabbi Glazer has written and produced numerous short films that have appeared on CBC and in film festivals in Geneva and Montreal
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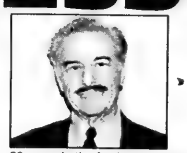
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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Dec. 4, is deadline for Dec. 14 issue. As there is no issue on Dec. 28, Monday, Dec. 11 is deadline for both Dec. 21 and Dec. 28. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Sunday, Dec. 3

BREAKFAST PROGRAM

Beth David B'nai Israel Beth Am Brotherhood features **Norm Gardner,** chair of the Toronto Police Services Board, 9:15 a.m. Breakfast served.

SHTETL LEGACY

Beth Tzedec Max and Beatrice Wolfe Library jointly with the Committee for Yiddish presents Shtetl Legacy, a literary musical afternoon with singer **Faye Kellerstein** and Yiddish teacher **Ellie Moidel**, 2 p.m.

In addition, there's an exhibit of photographs depicting shtetl life. You are invited to share any photos you may have. **Zina Glassman** 781-3514, ext. 25.

MARKET AND CONCERT

Pre-Chanukah market with great gifts for sale and a children's concert with **Mickey Lewin** at Temple Har Zion. Market is open 1-5 p.m., concert begins at 3 p.m. 905-889-2252.

SERVICE FOR HEALING

A Jewish service for healing for those wishing to pray for physical, emotional and spiritual healing, with prayer, music, silent reflection, chanting, led by **Rabbi Ronald Weiss** and music therapist **Mary Rykov** 3-4 p.m., Lipa Green Building. **Etta** 944-3359.

GIFT SHOW AND SALE

Over 40 vendors selling original and unique gifts, 10 a.m. to 4 p.m., National Council of Jewish Women of Canada, Toronto Section, 4700 Bathurst St. 633-5100.

JEWISH MEDITATION

Beth Tzedec Men's Club breakfast program features Jewish Meditation: Theory and Practice with **Rabbi Michael** and **Chashi Skobac**, for spirituality seekers, in conjunction with Jews for Judaism. Breakfast 9:30 a.m., interactive program 10 a.m.

HUMANISTIC JUDAISM

Oraynu Congregation for Humanistic Judaism presents an Introduction to Humanistic Judaism, basic beliefs and celebration of Jewish holidays. 10 a.m., St. Andrews Junior High School, 131 Fenn Ave. RSVP 385-3910.

HABONIM BREAKFAST

Congregation Habonim invites you to hear **Corey Keeble**, curator at the Royal Ontario Museum, talk about Architecture of Synagogues from Their Origins to the Present Day, 10 a.m., Beth Habonim, 5 Glen Park Ave.

SKATING AND LASER TAG

Canadian Hadassah-WIZO, Tzedakah chapter, annual Family Skate and Laser Tag event, 12:15-2:15 p.m. at Rinx, 65 Orfus Rd. Pizza available, raffle and complimentary desserts. **Ellen** 785-1135.

EDUCATION

Rachael Turkienicz speaks on Education at 8 p.m. at Kehillat Shaarei Torah, 2640 Bayview Ave. 220-2600.

BOOK DISCUSSION

The Feminist Book Discussion Group, Older Women's Network, discusses *Widow for a Year* by **John Irving** 2 p.m., Barbara Frum Library. **Ruth Goldsmith** 782-6414.

OPEN AUCTION

Carmel chapter of Hadassah-WIZO's annual Open Auction begins with a light supper at 6:30 p.m. followed by the auction of dinners, shows, merchandise and lots more. $10 in advance, $12 at door. **Anna Pearl** 926-0034 or **Ruth** 250-6676.

Continued on page 29

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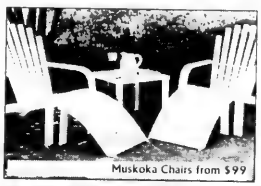
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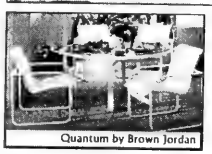
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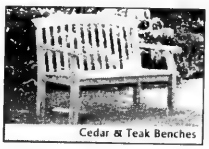
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What's New

Continued from page 28

Monday, Dec. 4

MISSIONARY THREAT

Rabbi Michael Skobac lecture on the battle for the Jewish soul, the missionary threat to the Jewish community, 8 p.m., Chabad of Richmond Hill, 356 Elgin Mills Rd. W., Richmond Hill. 905-731-7000, ext. 26.

BOOK REVIEW

Book and Film Club at Beth Tzedec Congregation focuses on *A Journey to the End of the Millennium* by **A.B. Yehoshua**, reviewed by **Ruby Newman**, 7:30 p.m.

CHUG TANACH

Meets at Beth David B'nai Israel Beth Am Synagogue at 8 p.m. to study Jeremiah, chapters 28 and 29. Presenter **Rabbi Wayne Allen**.

BETH TIKVAH SERIES

Adult education series continues with Olam ha-Bah – the Hereafter 8 p.m., with **Herb Freedman**.

Tuesday, Dec. 5

ALEGRIA

State of Israel Bonds, Women's Division and the Sephardic Kehila Women's Auxiliary event, Alegria, Celebrate the joy of Sephardic culture, at 7 p.m. at the Sephardic Kehila Centre, 7026 Bathurst St. **Frances Goldstein** 789-3351.

POWER BREAKFAST

Members of the Black and Jewish business communities are invited to Power Breakfast with speakers Black businessperson **Arnold Auguste**, publisher of *Share*, and Jewish businessperson **Jack Mintz**, president, C.D. Howe Institute. 7:30-9 a.m., North York Memorial Hall, 5110 Yonge St. Register. **Bernice Okunsky**, League for Human Rights of B'nai Brith Canada, 633-6224, ext. 112.

DR. W. FILDERMAN LODGE

B'nai Brith Dr. W. Filderman Lodge meets 6:30 p.m., at 15 Hove St. Evening includes a performance by the Beth Emeth Bais Yehuda choir conducted by **Charles Heller**.

PATHS OF HEALING

Toronto Jewish Healing Project presents Six Prayers Six Rabbis. **Rabbi Yitzchak Witty** speaks on I'm Exceedingly Troubled, 7:30 p.m. at Beth Sholom Synagogue. **Etta** 944-3359.

TRUTH IN ADVERTISING

Shaarei Tefillah Congregation adult education series with **Rabbi Moshe Stern** continues with Truth in Advertising. 8 p.m.

Wednesday, Dec. 6

MEMORIAL SERVICE

To commemorate the massacre of 14 women 11 years ago in Montreal, and recognize violence against women, Holy Blossom Temple holds a Memorial Service, 8 p.m. A survivor of abuse shares her story, Other participants include **rabbis John Moscowitz, Elyse Goldstein, Daveen Litwin,** and **cantors Benjamin Maissner, Sharon Bar-David, Anna Trubashnik;** also Jewish Family & Child Service. Information, **Shelly** 789-3291, ext. 233.

ELAN CHAPTER, JWI

Elan chapter of Jewish Women International hosts an evening of yoga for its membership drive at the Women's Fitness Club, Promenade Mall, 8 p.m. RSVP to JWI office 630-3130 and leave message for **Pam** or **Jocelyn** – Elan chapter.

HOLIDAY SEASON SALE

Baycrest's annual Holiday Season Sale offers quality items at reasonable prices – needlecraft supplies, fabric, handcrafts made by residents such as afghans, baby items, pottery, ceramics, stained glass pieces and more. 785-2500, ext. 3574 or 2549.

HISTORY OF YIDDISH

Celebrating the 1,000-year anniversary of Yiddish, Beth Emeth Bais Yehuda presents member **David Sefton** speaking on The Nature and History of Yiddish – Not Found on the Internet, 7:30 p.m.

TEENAGERS NEEDS

At the Village Shul, **Mary Blum Devor** discusses How to Figure Out What Your Teenager Needs, 8:30 p.m., 1072 Eglinton Ave. W. 785-1107.

LYNCHING OF LEO FRANK

Film showing and lecture, The Lynching of Leo Frank: Its Relevance Today by **Yuval Daniel,** director, 7:30 p.m., Holy Blossom Temple. **Anne** 789-3291, ext. 235.

Thursday, Dec. 7

WOMEN'S VOICES

The New Israel Fund presents Women's Voices Rising: Breaking Taboos in Traditional Societies with **Debbie Gross**, Crisis Centre for Religious Women based in Jerusalem; **Aida Touma-Suliman**, Women Against Violence, an Arab women's association; **Mary Lou Fassel**, Barbra Schlifer Commemorative Clinic. Reception and light supper, 6:30 p.m., program 7:45 p.m., dessert following at Design Exchange, 234 Bay St. **Mary Anne Handler** 781-4322.

SINGLES EVENTS CAN BE FOUND ON PAGE 22

And What Else Is New

TANACH YOMI

A new program of study of the Hebrew Bible at Pride of Israel Synagogue every Monday and Wednesday. The goal is to read, study and discuss all the books of the Bible in the course of several years. All discussion is in English. A knowledge of Hebrew is helpful but not essential. Co-sponsored by AMIT. 226-0111.

SINGERS TAKE NOTE!

The Yorkminstrels Show Choir is looking for tenors and basses. Rehearsals are Wednesdays 7:30-10:30 p.m. in Thornhill. If you enjoy Broadway music and have a good sense of rhythm, give **Wendy** a call at 225-5810.

JF&CS WORKSHOPS

Jewish Family & Child Service workshops. 638-7800.

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Adolescents and Divorce: A Trying Time for Teens: how adolescents cope and how parents can help Wednesday, Dec. 13.

FOR SENIORS

Earl Bales Seniors' Club: Shuffle off to Buffalo Dec. 13; New Year's Eve dinner and dance Dec. 31; Casino Rama Dec. 5, 20; dance Dec. 10; membership open for 2001; bridge players wanted for Monday, Tuesday and Wednesday afternoons. 395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building): Nov. 30, Israeli movie. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

LZA Seniors Club has limited space for 4, 6 and 8 weeks in Miami. **Libby** 782-2059 or **Stanley** 905-669-1347. Ladies folkdancing classes Tuesdays 1:30 p.m. and the Cultural Discussion Group Tuesdays 10 a.m. at Borochov Cultural Centre, 272 Codsell Ave. 630-9444.

Young at Heart Seniors trip to glatt kosher Saxony Hotel, 2 weeks, 1 month or more, efficiency or with meals. Book now and get a rebate. **Helen** 635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

CORRECTION: The United Nations – Its History 1947 Until Today series, which runs Tuesdays 10-11:30 a.m. until Dec. 19, is given by **Lorne Alter**.

Fun with Yiddish: anecdotes, stories and jokes in Yiddish and "Yinglish" Thursday, Nov. 30, 1 p.m.

Optician **Nadine Walman** checks and adjusts your glasses Tuesday, Dec. 5, noon to 2 p.m.

Low Vision Support Group discusses Glaucoma and You Tuesday, Dec. 5, 1-3 p.m.

Is Anxiety Consuming Your Life?, Canadian Mental Health Association, Toronto branch, Thursday, Dec. 7, 1:15-2:30 p.m.

Arthritis Management Clinic with **Bev Tobe**, therapist with the Arthritis Society, Thursday, Dec. 7, 1-4 p.m. Make appointment with Wellness Department, ext. 131.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Dec. 5, movie; Dec. 12, political lecture. **Anna** ext. 110.

Movie, *Internal Affairs*, Sunday, Dec. 3. at 2:30 p.m.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 636-1880.

Zehavit Ben Hillel, Israel vice-consul, speaks on the issues facing Israel, Tuesday, Dec. 5, 1 p.m.

Learning Experience – Fundraiser Tuesday, Jan. 30., 1 p.m. Psychic **Richard Ravenhawke** talks about Psychic Reading, followed by private readings **Janet**, ext. 259.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

The Bullying Spectrum (teasing, ostracizing, threatening, intimidating, verbal abuse, physical abuse) with psychiatrist **Dr. Lee Freedman** Sunday, Dec. 3, 10:30 a.m. to noon. Coffee and bagels 10 a.m. Sponsored by Jewish Family & Child Service, Bloor JCC, Downtown Jewish Community School and Downtown Jewish Day School.

Holiday Gift and Craft Show, Sunday, Dec. 3, 10:30 a.m. to 4 p.m. Woodwork, ceramics, glassware, pottery, jewelry, floral work, paper arts, children's gifts and more. **Suzanne** 925-3755.

Winter Break Fundays for 4-10-year-olds, a variety of activities and interests and fun-filled supervised programs such as music, sports, games, swimming and more. 9 a.m. to 4 p.m., Dec. 26, 27, 28, 29 and Jan. 2, 3, 4, 5. Register your child now for as many days as you wish.

Seniors program, Thursday, Nov. 30, 2 p.m., **Dr. Allen Zimburg,** Podia Try; Thursday, Dec. 7, 2 p.m. **George Keramaris**, Reflexology. Seniors co-ordinator **Arlene Smith.**

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Coast to Coast

Egyptian acquitted in bomb plot

MONTREAL — An Egyptian refugee was acquitted of planning to bomb the Israeli consulate after a Quebec Court judge found the RCMP's chief witness not credible.

Judge Gilles Cadieux decided that Tarek Khafagy, 30, who at one point in this four-week trial was suspected of being connected with the Hezbollah terrorist group, was likely framed because of a financial dispute with Aymon Bondok, the Nepean, Ont. man, on whom the RCMP based much of its case.

It was Egyptian-born Bondok who called the police informing them that there was a bomb in Khafagy's apartment. Bondok also confessed that it was he who called the Israeli Consulate threatening to blow it up unless Israel freed Lebanese prisoners and then phoned the police fingering Khafagy.

It appears Bondok owed Khafagy money and wanted him deported from Canada to get out of paying it.

Khafagy was arrested in March and spent five months in prison.

In Egypt, Khafagy paid Bondok $6,000 US to get him immigration papers. On Bondok's advice, Khafagy instead claimed refugee status on the grounds that he had renounced Islam to become a Christian and was being persecuted.

Upon arriving in Canada, Khafagy demanded his money back. After repaying $1,200, Bondok apparently wanted to be free of the debt and concocted a scheme to get Khafagy thrown out of the country.

Bondok confessed that it was he who hid material to make an explosive in Khafagy's apartment.

Khafagy testified that he had no knowledge of the bomb or any plot against the Israeli Consulate.

Bondok was given a suspended sentence, after spending six months behind bars, in exchange for testifying against Khafagy.

A post-election primer

Scene in Ottawa

By G.K. SIMCOE

Conventional wisdom – based upon the numerous polls that have helped us keep score during the election campaign – indicates that little has really changed in the overall political landscape.

At the writing of this column, election day is still in the future. But regardless of how the election turns out (we'll offer our analysis over the next couple of weeks), there are some steps that individuals and groups within the Jewish community should consider.

Write, phone, fax or e-mail the winning candidates in your locale and congratulate them on their victory. Now that the contrived atmosphere of the campaign is over, tell them that you hope to meet with them soon to share your thoughts and concerns.

Write, phone, fax or e-mail the losing candidates in your locale and praise them for having had the courage to stand for election – even if you did not support them or their parties. Taking a run for Parliament turns a person's life upside down and losing an election can be a crushing experience. Acknowledging the emotional toll on the candidate is not only the decent thing to do... it will also long be remembered.

We have had occasion in the past to observe that politics is all about relationships. The two initiatives described above would take the average person no more than an hour, but the dividends are potentially great.

Sometimes we forget that politicians (for the most part) are just regular people who respond to the same stimuli as the rest of us. Thoughtfulness and kindness will yield a similarly thoughtful and kind response when it is you, your issue or your community that is in need. This approach may sound self-serving and perhaps it is. Still, it is one of the most effective ways to get a politician's attention.

Once the dust has settled, be prepared to write, phone, fax or e-mail your MP every few months – even if you don't have a pressing issue to raise. Comment on a recent statement by the MP or an initiative with which she or he was involved. Pass on an FYI or a suggestion on how to approach an emerging issue.

The point is to establish and maintain contact with your MP on a routine basis, so that when you do need his or her support, your efforts will not have been completely exhausted simply getting in the door.

It may not be especially sexy, but try it... you'll be amazed at how receptive most MP's will be to your endeavours.

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Mishna Peah 1:1

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See Page 38

Soldier killed by bomb at Har Dov

By SHARON GAL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The air force attacked several Hezbollah targets Sunday after one soldier was killed and two wounded when a roadside bomb exploded near the Lebanese border.

Sgt. Maj. Khalil Taher, 27, of Acre, was killed. A second soldier was moderately injured and the third lightly injured. Hezbollah claimed responsibility for the bombing.

Prime Minister Ehud Barak said Israel will file a complaint against Lebanon with the United Nations Security Council over the bombing. Barak told the cabinet that such acts of terrorism are meant to break the nation's spirit, and that Israel must stand firm.

Lebanon said yesterday that it is planning its own complaint to the UN over Israel's shelling of Lebanese targets.

"Israel's acts of aggression are a violation of UN Resolution 425," declared President Emile Lahoud.

According to the IDF, the bomb was placed in Israeli territory, about a kilometre south of the international border. The UN supports Israel's definition of the border, but Hezbollah claims that this area – near the Shaba farm in the Har Dov sector – is Lebanese soil.

The IDF is bracing for more such attacks in the future.

Taher, a Bedouin scout, is the first soldier to be killed in the north since the IDF left Lebanon six months ago.

Following the incident, the air force attacked Hezbollah targets in southern Lebanon, for the first time since the withdrawal six months ago. Six Hezbollah outposts were attacked, including one whose members, according to information received by the IDF, helped to plan and execute the bombing. IDF cannons also fired dozens of shells at the region. According to Lebanese sources, one civilian – a Syrian construction worker – was lightly injured.

About two weeks ago, Hezbollah set off another bomb in the same region, and last month, it kidnapped three soldiers from the area. The idea of taking measures that would force Hezbollah to move farther away from Israel has been raised in the Northern Command. The organization's outposts are now right on the border.

Taher is survived by his wife, who is in the advanced stages of pregnancy, a year-old son, his parents, eight brothers and three sisters.

Taher was wounded in the right leg last year while serving in the north, but he insisted on continuing to serve in the area despite his family's pleas that he transfer elsewhere.

Taher "wanted to serve in the army, because he is in the State of Israel," said his father, Mohammed, who was himself a volunteer with the Israel Police. "He always said he was happy with his service."

Mohammed said his sons wanted to serve because "this is their country.

"I beg of Israel and its leaders, of Prime Minister Ehud Barak, of Palestinian Authority Chairman Yasser Arafat and also of the king of Jordan and the president of Syria, to make peace," Mohammed said. "Enough of sending cattle to the slaughterhouse – because human beings are not cattle. God created man so that he would live."

Ben-Ami to push for signing of war-crimes tribunal agreement

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Foreign Minister Shlomo Ben-Ami plans to discuss with Prime Minister Ehud Barak Israel's signing of an international war-crimes pact.

Ben-Ami has directed ministry officials to prepare for Israel's signing the pact, which would establish an international war-crimes tribunal.

Israel has until the end of the year 2000 to decide whether it will sign. Such a signature would only be a symbolic statement of assent. Yet if Israel were to join the international court, next year it would have to carry out a complicated ratification process that would entail changes in some domestic laws.

Ben-Ami and Justice Minister Yossi Beilin recently decided to collaborate in an effort to promote Israel's signing the pact. But officials in the security establishment and Attorney General Elyakim Rubinstein oppose Israel's signing the document.

Until now, Israel has refused to sign because the tribunal's draft constitution includes Jewish settlement activity in occupied territories on its list of war crimes. This settlement clause was incorporated as a result of Syrian and Egyptian lobbying.

Another clause in the war-crimes tribunal's draft constitution that has also dampened enthusiasm for the pact is a demand that classified military information be submitted in accord with any future tribunal request.

It was, however, the court constitution's settlement clause that forced Israel to oppose the pact two years ago, when it was first signed by member countries.

The Israel Defence Forces has consistently objected to Israel's signing the pact.

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Israel & the Jewish World

Egypt holds on to role in peace talks

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Egypt has asked Israel to undertake confidence-building measures in order to ameliorate the difficulties experienced by the Palestinian population in the territories.

The request came during a meeting Sunday between Egyptian President Hosni Mubarak and Danny Yatom, senior adviser to Prime Minister Ehud Barak on security and foreign policy.

In their meeting, held at the Presidential Palace in Cairo, Mubarak urged the Israeli government to show the Palestinian people a change in its behaviour toward them and pave the way for Palestinian Authority Chairman Yasser Arafat to respond with similar gestures.

The meeting between the senior Israeli official and the Egyptian president lasted an hour, and Yatom sought to update Mubarak on the situation on the ground from Israel's point of view.

The Israeli initiative followed last week's visit to Cairo by former president Ezer Weizman for a meeting with Mubarak, in which Weizman formed the impression that the Egyptian leader had only a partial picture of the situation in the territories.

Yatom brought charts and data to the meeting showing the Israel Defence Forces' deployment around Palestinian towns and villages and the numbers of dead and injured during nearly two months of violence in the territories.

Mubarak told his guest that Arafat is interested in an end to the violence in the territories and a return to a dialogue with Israel.

The Egyptian president also explained his decision to recall Egypt's ambassador to Tel Aviv, Mohammed Bassiouni, to Cairo for consultations, saying that given the circumstances he "had no choice." However, Mubarak added that the decision "has no substantive implications on Egyptian-Israeli relations or on Egypt's involvement and contribution to the peace process."

Yatom told Mubarak that Israel would like to see Egypt continue to play a role in the peace process. Nonetheless, there was no mention of Bassiouni returning to the embassy in Tel Aviv in the foreseeable future.

In another development, a senior diplomatic source in Jerusalem said Sunday that Prime Minister Ehud Barak has decided to opt for diplomatic means to end the crisis with the Palestinians.

The source added that Israel may be willing to consider the deployment of international observers if there is a noticeable decrease in the violence in the territories.

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The week in Israel

Nov. 20

• The Knesset education committee called on the Education Ministry to ban a controversial modern history book that critics say ignores seminal events in the history of Israel, including the Holocaust, Zionism and the founding of the State. The ministry's director general said she would create a team to examine the complaints and suggest corrections.

Nov. 21

• UN Secretary-General Kofi Annan met with Israeli and Palestinian envoys on the possible deployment of a UN observer force to help quell violence in the West Bank and Gaza Strip. The talks came amid reports that Israel is reconsidering its earlier opposition to such a force.

Nov. 22

• A car bomb exploded in Hadera, killing two people and wounding at least 25 others.

• Egypt's ambassador to Israel, Mohammed Basiouny, returned home for an unspecified period of time.

Nov. 23

• Two soldiers, Lt. Edward Mechnick, 21 from Beersheva, and Sgt. Samer Hussein, 19, from Hurfeish, were killed yesterday in separate incidents in the Gaza strip; three others were injured. The IDF attributed the fatal attacks to members of the Palestinian Authority's Mohammed Dahlan's Preventive Security Organization.

Nov. 24

• Justice Minister Yossi Beilin announced that Israel is establishing a body to fight money laundering after receiving complaints from numerous financial institutions in other countries that it is not doing enough to combat the problem.

Files from JTA

CIC holds Canada to account on UN vote

Continued from page 1

It said these resolutions, passed by lower-level committees, regard Israeli towns in the Golan Heights as illegal settlements, and refer to Israeli settlements as occupied, including Jerusalem – "implying the whole city is Palestinian."

The article appeared four days before the federal election, in which Canada's support for UN Resolution 1322 was a hot, sometimes divisive issue in six Toronto-area ridings with large Jewish constituencies, all held by Liberals – at least as of *The CJN's* Monday morning deadline.

While the CIC questioned the importance and newness of these votes, it did note its concern.

In a prepared statement, national chair Joseph Wilder expressed the CIC's "disappointment that once again, the United Nations General Assembly opted for a biased and prejudicial approach to the ongoing Middle East dispute.

"By introducing and passing resolutions at the committee level that reflect an unbalanced and prejudicial approach to the Middle East, the UN system has allowed the Palestinian leadership to avoid assuming responsibility for the ongoing crisis and its resolution through direct negotiations with Israel.

"The Canada-Israel Committee, along with its partner organizations, fully expects the government of Canada to withhold its support for any and all of the resolutions that are either one-sided or reflect a lack of balance. Moreover, any UN resolution – in the General Assembly or other UN agencies – that characterizes the disputed territories in a pre-judgmental manner (e.g., 'occupied Palestinian territories') should be disqualified from consideration for support by Canada.

"The commitment we received from Prime Minister [Jean] Chrétien following Canada's regrettable vote for UN Security Council Resolution 1322 was that he would ensure that the government will not support any resolutions that are either one-sided, unbalanced or pre-judgmental.

"We fully expect that when the offensive resolutions referred to in [the *Post*] come before the UN General Assembly, Canada will honour the prime minister's word and not support them," the CIC stated.

Privately, some Jewish communal leaders said the *Post* story should be viewed in light of the paper's open disdain for the Liberals and unabashed, often full-throated support for the Canadian Alliance. They also questioned the article's placement and timing. One representative of a national Jewish organization grumbled that the paper was "underhandedly" using Jews and Israel as a political football.

Rob Ritter, the CIC's national executive director, said the resolutions described in the story are not new, and that Canada's voting pattern over the years on the same items has "always [been] the same." He said nations are not obliged to vote the same way in the General Assembly as they do in committees.

The *Post* story did not state that Canada's official policy since the end of the 1967 Six Day War is that the West Bank, Golan Heights and eastern Jerusalem are occupied by Israel, and that Jewish settlements in those areas are obstacles to peace. Canada's UN voting record has often reflected that position. Neither did the paper interview anyone from the CIC.

The next day, a *Post* editorial said the Liberals issued a "tendentious" press release defending their actions on the grounds that the resolutions were "technical and procedural." The paper stood by its story.

But Foreign Affairs minister John Manley, in a letter to *Post* editor-in-chief Kenneth Whyte, a copy of which was obtained by *The CJN*, said the story, bolstered by a "misleading" headline, made "several false accusations," and as a result, "belittles a matter of great importance: Canada's support for the State of Israel and our desire to see it live in peace with its neighbours."

Manley's letter went on to defend Canadian Mideast policy, and cited a Nov. 22 statement by the Israeli ambassador to the UN that praised Canada. The *Post*'s story contained "nothing that's new," flatly stated David Goldberg, CIC's director of research and education. He said the measures referred to, while not favourable to Israel, are "perfunctory" votes routinely passed at UN committees.

Goldberg added that the allegations in the piece would have escaped notice altogether were it not for Canada's support for Resolution 1322.

While the measures supported by Canada "are discomforting, Israel doesn't lose sleep over them, and neither should we."

He noted that not even UN members consider these draft resolutions important; nearly 60 countries did not participate in the voting. "Far more important" are votes at the UN's General Assembly and 15-member Security Council.

However, the CIC does not quibble with Canada's voting as described in the *Post* story. Canada did, in fact, vote in favour of 10 measures, including on the right of Palestinians to "return to their homes;" on describing Israeli settlements in the "Occupied Palestinian Territory, including Jerusalem, and the Occupied Syrian Golan" as "illegal;" calling on all Israeli settlement activity to cease; and calling on Israel to implement measures to prevent "illegal acts of violence" by Jewish settlers and to guarantee the safety of Palestinian civilians.

The same resolutions "come forward every year," Goldberg noted, and "the language is completely consistent with previous years."

Ottawa also voiced support for more mundane measures, such as scholarships for Palestinian refugees.

By contrast, the United States opposed eight measures, voted for one and abstained from two.

Canada abstained on one contentious measure that condemned Israel's "excessive use of force," deplored Israeli policies and practices "which violate the human rights of the Palestinian people," and demanded that Israel comply with an investigation into the current violence.

Canada explained its abstention by saying it "question[s] the benefit to the peace process of what we view as unhelpful references to acts by only one side."

The CIC also pointed out that last week, Canada voted against a UN measure calling for the establishment of an inquiry into "grave breaches of humanitarian law by Israel in the occupied Palestinian territories."

The resolution, put forth by the UN's Commission on Human Rights, passed by a vote of 21 for, 19 against and 11 abstentions.

Canada called the measure "unbalanced," saying efforts should instead focus on persuading the parties to end the violence and resume negotiations.

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Arabs needed in high-tech

By ORI NIR
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A new initiative to integrate Arab citizens into Israel's high-tech industry was launched last week at a conference organized by the Jewish-Arab Economic Development Centre in Herzliyah.

The goal of the gathering was to tout the potential of university-educated Arab Israelis for local high-tech industries. Representatives from a number of large high-tech firms participated in the conference, among them Motorola, NetVision and Microsoft.

Mohammad Zuabi, the Jewish-Arab centre's technology co-ordinator, said that there are at least 1,000 Arab university graduates with degrees in the relevant high-tech fields in Israel.

Zuabi said that most of them are ready to be absorbed into the industry without any further training, while a small number require minor additional training in order to fit into specific fields.

Currently, there are only 300 Arab Israelis working in Israel's high-tech industries, which employ over 70,000 people. Approximately 30 percent of the Arabs working in high-tech are employed by Intel.

According to data presented at the conference, in the past four years only 60 Arab Israelis completed university degrees in high-tech fields such as computer engineering. This year, however, there is a noticeable rise in the number of Arabs signing up for high-tech degree programs compared to the traditional fields generally chosen by Arab students, such as medicine, law and accounting.

According to Zuabi, the number of Arab students seeking high-tech training will only increase if the industry absorbs more Arab employees. Unemployment among Arab Israeli university graduates is a serious problem for the community and has impacted negatively on younger Arabs, who are not motivated to pursue post-secondary educations.

Turks offer to mediate

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Turkey has offered to mediate between Israel and the Palestinians until they reach some agreement.

Visiting Turkish Foreign Minister Ismail Cem made the offer last week when he met Prime Minister Ehud Barak and Foreign Minister Shlomo Ben Ami. Cem also met Palestinian Authority Chairman Yasser Arafat and then reported back to the prime minister and foreign minister that Arafat was willing to end the violence.

Cem emphasized that Turkey has no intention of usurping the mediation role from the United States in the peace process, but wants to work with the Americans in seeking bridging and compromise proposals.

Turkey has informed several European Union states of its willingness to become a mediator in the conflict because of its good relations with both Israel and the Palestinians. This is seen as a Turkish bid to take advantage of the vacuum created by Egyptian President Hosni Mubarak's gradual withdrawal as the unofficial mediator between Israel and the Palestinians.

Israeli diplomatic sources yesterday said Cem's decision to visit at this difficult time must be seen as a courageous step, intended to demonstrate to Israel and the Arab world the strength of the ties and friendship between Turkey and Israel.

However, it also indicates Turkey's concern over the consequences any escalation in violence could have on its future relations with Israel. The relations, including a strategic alliance between the two defence ministries, were established against the backdrop of the peace process between Israel and the Palestinians, and have been flourishing.

The trade balance between the two countries is currently $1 billion (US) and is expected to double or even triple in the next few years.

Egypt 'threatens' U.S.

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A top adviser to Egyptian President Hosni Mubarak last week warned that the American administration "will lose much" if it continues to support Israel.

"If the United States agrees to cover for Israel and protect it from international law, American interests could be harmed," Osama Al Baz told Egyptian television.

This was the latest in a series of increasingly strongly worded declarations made by prominent Arab politicians against the United States. Calls for boycotting the U.S. for its "bias in favour of Israel" are no longer coming only from the more radical states in the region, but are now also being heard from Egypt and Jordan.

In recent days, Egyptian newspapers have called for a boycott of U.S. goods.

"We have to start approaching the political issues in a language of interests, not emotions," wrote the *Al Ahram* newspaper last week.

"The U.S. has huge, vital interests in the Middle East and as soon as Washington realizes that it must avoid true Arab anger in order to protect these interests, it won't hesitate to adopt less biased policy lines."

The *Al Akhbar* newspaper also attacked U.S. policy in the Middle East this week, charging that while the United States leaves its troops in the Persian Gulf, supposedly to protect oil-producing countries in the region, it is doing nothing to protect the Palestinians.

"How can [the United States] explain the events taking place in the occupied territories?" the newspaper asked. "How does Washington answer the question of who is going to protect the unarmed Palestinian nation from the oppressive Israeli might?"

Last Thursday, on its front page, *Al Akhbar* published an article in which the Israel Defence Forces was accused of neo-Nazi tactics and the United States was deemed responsible for Israel's "terrible crimes" against the Palestinians, because it supplies Israel with arms.

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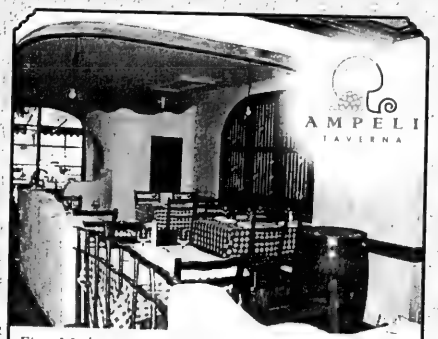

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Arts & Travel

Amy Sky launches Phenomenal Songbird project

By JOYCE SINGER-D'APRILE
Special to The CJN

TORONTO — "This is where we spent our wedding night," Amy Sky reminisced as we settled into the elegant Tea Room at the newly renovated Windsor Arms Hotel. "It will be 15 years on New Year's Eve."

The pop singer-songwriter is married to Marc Jordan, also a well-known songwriter. They have two children Zoe, 10, and Ezra, 7.

Over pots of tea, we chatted about many things, including her new Phenomenal Woman project, which is the theme of her brand new CD, a winter tour, a spring television special, and a cross-country search for phenomenal Canadian women.

A couple of years ago, Maya Angelou's famous poem, *Phenomenal Woman*, kept popping up repeatedly in her e-mail as a chain letter before she finally opened it.

"I thought – wow, I needed to put this up on my fridge, and say this to myself everyday.

"It's so affirming, I wanted to put it to music."

Sky's efforts to reach the poet through normal channels were unsuccessful until fate intervened. While appearing on the *Dini Petty Show*, she discovered that Angelou was also a guest.

"I knocked on her dressing room door, and sort of barged in and introduced myself. I told her that I wanted to set her poem to music.

"She looked me up and down, and said, 'You know Sky, I've always said that people are more alike than unalike. If you feel that strongly, then you have my permission.'

"She was surprised that no one had done it before."

The resulting CD is an entertaining mix of musical genres which include an Afro-Latin groove, a sitar, Irish pipe playing, Celtic fiddler Natalie MacMaster, and African singing sensation Angelique Kidjo.

Over the years, Reba McEntire, Diana Ross, Belinda Carlisle and Heart have recorded Sky's songs. In 1999, Anne Murray and Natalie MacMaster both scored chart singles with her songs.

The inspiration for the song *Let There Be Love* came from watching Anne Murray and her daughter Dawn Langstroth on TV discussing Dawn's battle with an eating disorder.

"When I wrote it," Sky said, "I never thought it would be a duet for both of them! I was just thinking about their struggle and that's where these lyrics came from.

"I think my whole spiritual point of view has obviously been hugely informed by my Jewish upbringing. I'm from a close-knit family, and among my siblings we range from Orthodox, to Conservative, to Reform, to my end of the spectrum – Alternative/Humanistic /New Age, although it sounds airy-fairy.

"The face of Judaism is evolving. We go to the Danforth Jewish Circle, which has very inclusive services. A woman leads the services. I actually sang the Kol Nidre this year. I also attended a couple of really interesting learning services at Kolel and I loved those! A really great rabbi led the classes, and he encouraged us to ask questions."

Amy Sky

How much of her work is autobiographical?

"The perfect marriage is one in which you have hard times… You have an opportunity to deconstruct, so that you can reconstruct.

"My mother is a family and marriage counsellor. She says that she's a shrink in a chair, and I'm a shrink on the air," Sky said.

"My maternal grandmother was well known in her community for singing Russian folksongs with her beautiful voice. People often ask me, because of my cheekbones, if I am an American Indian, and I say no, I'm a Canadian Jew. Family lore has it that, way back, there was a doctor in my family who cured the daughter of a Tatar chief.

"Then there was a marriage. I don't know if it was as a gift or if they fell in love, but all the people on my mother's side of the family, including myself, have the epicanthic fold that you only get in the eyes if you are Oriental.

"There's never a dull moment when you're a writer," Sky said. "I don't necessarily have to wait for something to occur in my life to be inspired. Although I have been known to put myself into emotionally loaded situations to observe my reactions. It's kind of the same work as an actor does – if there's no authenticity there, then there's no inspiration."

Paintings live to tell the tale

By SHELDON KIRSHNER
Staff Reporter

"If I go down, do not let my paintings die," Felix Nussbaum told a friend in Brussels with whom he had entrusted his paintings in 1942, two years before he and his wife, Felka, were deported to Auschwitz. "Show them to the people."

Fifty-six years after his untimely death at the hands of the Nazis, Nussbaum's body of work is now hailed and celebrated, not only in Osnabruck, his birthplace in Germany, but in cities throughout the world where fine art is appreciated and savoured.

Nussbaum might have been a statistic rather than an icon had it not been for two dedicated men – the director of Osnabruck's cultural museum and its mayor.

These men rescued him from certain obscurity and oblivion by reclaiming and restoring his paintings and by building an addition to the museum in Osnabruck – Felix Nussbaum House – which displays about 200 of his works. This was an ironic and triumphant turn of fate, since Nussbaum was shunned by the townspeople during his lifetime.

In *The Fear of Felix Nussbaum*, a one-hour documentary to be aired by Vision TV on Wednesday, Dec. 6 at 9 p.m., Toronto filmmaker Jack Kuper, a Holocaust survivor, traces the trajectory of Nussbaum's short-lived career through the medium of his bold, melancholy paintings.

With his usual skill and sensitivity, Kuper shows how a relatively small town in western Germany finally came to terms with one of its Jewish sons.

Nussbaum was born in 1904 in a well-to-do, assimilated family. His father encouraged him to paint, but his mother was none too pleased by his artistic inclinations.

Self portrait of Felix Nussbaum

Influenced by Vincent van Gogh, Nussbaum developed his Expressionistic style in southern France. In 1928, he launched a one-man show in Berlin.

By 1931, Nussbaum was "the talk of Berlin," working on a series of commissions. But many of his paintings were lost in a fire in 1932.

With the rise of Adolf Hitler in 1933, Nussbaum and his girlfriend, a Polish Jew whom he would later marry, went into exile in Italy and then in Belgium. They lived in a succession of cities, all but dependent on handouts from friends and Nussbaum's parents.

Nussbaum felt isolated and wretched in Belgium, as there was no market to speak of for his paintings. Felka, his wife, eked out a living as a portrait painter.

During the German occupation of Belgium, the Nussbaums often changed hiding places and got by on forged ration cards.

Nussbaum poured his soul into his paintings, which documented the deprivations and horrors of the Holocaust.

Concerned that they might be confiscated and destroyed by the Germans, he gave them to a friend in Brussels, a dentist named Dr. Grosfils. After the war, Dr. Grosfils was reluctant to relinquish the cache, a story in itself.

Arrested in July 1944, the Nussbaums were shipped to their deaths on the last Belgian train bound for the Auschwitz concentration camp.

All but six Jews in Osnabruck, including Nussbaum's parents and his brother, were murdered.

For years after the war, his paintings mouldered away in Dr. Grosfils' basement, forgotten and seemingly doomed. When Wendelin Zimmer, an Osnabruck art critic, saw the decomposing pictures in 1969, he was appalled by their condition.

Twenty-five years would elapse before Osnabruck deigned to hold an international architectural competition for the design of the Felix Nussbaum House, a contest won by Daniel Libeskind, the designer of Berlin's Jewish Museum.

Built in 1998, the Felix Nussbaum House now stands as a soaring monument to a painter whose ample talents have been duly recognized.

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Doll House a humanist, not feminist play, actor says

By BEN ROSE
Staff Reporter

TORONTO — Actor Jordan Pettle views *The Doll House* as a "humanist play" rather than as a feminist one because Nora had to leave her husband and child behind to become "a moral, human being."

The 29-year-old actor is playing Nils Krogstad, the "heavy" in Henrik Ibsen's drama, a role for which he had to grow a beard.

When Ibsen's play was published in 1879 it created a shock in middle-class circles, a reaction which Jordan doesn't think would happen today, "because society has evolved."

The current production is the première of John Murrell's adaptation, which, according to Jordan, substitutes Canadian colloquialisms for arcane language.

Fiona Byrne and Ben Carlson play the couple whose marriage is headed for the rocks.

In *The Doll's House*, Krogstad blackmails Nora, after having committed forgery years ago, before he redeems himself. Pettle sees it as a meaty role.

It's the first time Pettle has acted in an Ibsen play, and he says Krogstad's role is as important to his career as his work in *King Lear*, *Midsummer Night's Dream* and *Cherry Orchard* at the Stratford Festival.

Jordan Pettle stars (here with Melee Hutton) in The Doll House.

Born in Toronto, the son of Naomi and Alvin Pettle, he attended Leaside High School, and after a year at the University of Toronto, he went on to the National Theatre School in Montreal and an acting career.

Jordan and his brother Adam will both be involved in *Zadie's Shoes* at the Factory Theatre in January.

Adam, the slightly younger brother, is the playwright, and Jordan is the play's lead, Benjamin. Their roles were reversed in *Therac 25*, a one-act play, which ran last year, based on Adam's successful fight against thyroid cancer.

The Doll's House is running at Canadian Stage, Upstairs, 26 Berkeley St., until Dec. 9. For information, call 416-368-3110.

Requiem for a Dream is a fetid slice of Brooklyn Jewish life

By RONALD CHARLES EPSTEIN
Special to The CJN

Brooklyn, N.Y., is closely linked with Jews, a connection that has inspired both Jewish and non-Jewish writers.

One of the latter, Brooklyn's Hubert Selby Jr., who wrote *Requiem For A Dream*, a gritty novel about Brooklyn Jewish junkies, has collaborated with independent film director Darren Aronofsky on a screen adaptation of his story. The film, rated "R," is currently playing in Toronto at the Cumberland theatre.

The film chronicles the lives of Sara Goldfarb (Ellen Burstyn), an elderly Jewish widow, and her son Harry (Jared Leto). Not surprisingly given the film's title, the anticipated American dream goes tragically awry.

When Sara receives an invitation to appear on her favourite infomercial, she has visions of fame. Harry, meanwhile, is out to make the big heroin deal along with his black street-hustler partner, Tyrone C. Love (Marlon Wayans).

The spiral downward begins when Sara's friend Ada (Louise Lasser) steers her to a "Dr. Feelgood," whose diet-pill regimen de-stabilizes her psyche. Meanwhile, Harry and Tyrone become junkies, just as a gang war cuts off the supply, forcing the pair to seek relief in a hostile South.

Harry's girlfriend, Marion Silver (Jennifer Connelly), a troubled Jewish bohemian who hopes to open a dress shop, runs out of money, forcing her to sleep with her former therapist, Arnold the Shrink (Sean Gullette), and with Little John (Keith David), a pimp with a sinister agenda.

Although rife with the expected horrors that accompany addictive drugs, *Requiem for a Dream* nevertheless is a very creative and well performed interpretation of a fetid slice of Jewish life.

Burstyn's performance as Sara displays great insight and a keen knowledge of Jewish culture.

Leto, the young actor best known from the TV series *My So-Called Life*, is not everyone's idea of a Brooklyn Jewish boy, but that is the point. Despite his background, Harry Goldfarb aspires to be Tyrone's Caucasian equivalent. Leto eloquently shows that Harry's virtues and vices are linked in a tragic symbiosis.

The supporting cast also puts in able performances. Wayans' Tyrone is honest and real. David and Gullette recreate two very different urban sexual predators. And Connelly's charting of Marion's descent from playful princess to pathetic prostitute provides us with the most dramatic illustration of addiction's levelling effects.

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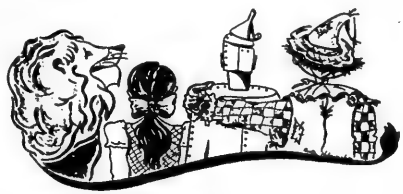

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Oprah picks the Windy City as the place to live in

By DIANE KOVEN
Ottawa Correspondent

CHICAGO — With only a brief few days in Chicago, we found it difficult to do justice to a city rich in natural beauty that is also a cultural and shopping mecca and home to Oprah.

I was able to cut one thing out of my schedule immediately, as would-be *Oprah* audience members are required to reserve tickets at least one month in advance. On a Greyhound city bus tour, however, I saw the actual apartment building where the great one lives – on the top two floors, the guide explained – "one for living, one for recreation."

Other highlights of the tour included the Planetarium, the home of the infamous Louis Farrakhan, Wrigley Field, and the scenic drive along Lake Michigan. By taking the tour, I was able to zero in on the things I wanted to revisit on my own later.

The Magnificent Mile, a mile-long avenue in the heart of the city, features every well-known store and designer. The window shopping on "The Mile" is almost like being in a fashion museum, but prices are rather high for the average shopper, especially the average shopper with Canadian dollars!

Jewish life in Chicago is thriving, well organized and apparently representative of every possible interest group. This year marks the 100th anniversary of the Jewish Federation of Metropolitan Chicago, which is being highlighted by an exhibit at the Spertus Institute of Jewish Studies, on display until Dec. 31.

There is so much to see and do in the city that a visit to one or two Web sites would be helpful for pre-planning. The *Chicago Jewish News* is a weekly publication that also puts out an annual *Guide to The Whos, Whats and Wheres of Jewish Chicago*. Visit its Web site at www.chicagojewishnews.com. Another helpful and informative publication, the monthly *JUF News*, can be viewed at www.juf.org. It also publishes an annual *Guide to Jewish Living in Chicago*.

The Spertus Museum, located at 618 South Michigan Avenue in the heart of downtown Chicago, is easily accessible on foot from most of the major hotels. It is close to the Chicago Art Institute, making for an interesting half-day outing.

ANSWERS TO CROSSWORD PUZZLE.

1 S	2 A	3 B	4 R	5 A		6 A	7 B	8 R	9 A	10 M		11 D	12 O	13 I
14 E	L	I	A	S		15 N	A	O	M	I		16 O	D	D
17 C	A	L	V	I	18 N	K	L	E	I	N		19 N	E	O
20 T	S	U		21 N	E	L	L			22 Y	23 E	N	T	L
			24 W	I	S	E		25 K	26 O	A	L	A	S	
27 M	28 O	29 M	E	N	T		30 N	U	D	N	I	K		
31 O	H	A	R	E		32 H	Y	P	E	S		33 A	34 R	35 M
36 W	I	R	E		37 M	O	L	A	R		38 T	R	U	E
39 S	O	C		40 P	E	R	O	T		41 R	E	A	D	S
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45 V	A	R	I	E	S		46 A	U	N	T				
47 M	A	C	R	O		48 U	S	E	D		49 E	50 W	51 E	
52 A	G	O		53 R	54 A	55 L	P	H	L	A	56 U	R	E	N
57 R	U	B		58 T	R	I	T	E		59 L	A	M	E	D
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Literally pages of listings in directories for kosher markets and restaurants

I had the amazing good fortune to arrive at the Spertus at the same moment as Georgette Spertus, widow of the museum's founder, Maurice. She was happy to talk about her late husband's efforts to bring Holocaust artifacts out of Europe and his idea to found a museum to properly house them.

Georgette Spertus, a retired art conservator, pointed out the various exhibits in the museum and urged me to visit the basement where the children's museum is housed.

The main exhibit at the Spertus, until Feb. 11, 2001, is Judging the Book by Its Cover: Torah Coverings from the Philip and Sylvia Spertus Judaica Prize Competition. The exhibition of original Torah coverings showcases the winners and finalists of the international competition for contemporary Jewish ceremonial art. Both first- and second-place winners are Canadians (previously profiled in *The CJN*).

In conjunction with this exhibit, historic Torah coverings and ornaments from the museum's collection are also on display.

Shopping for Judaica and kosher goodies is a tour in itself. There are literally pages and pages of listings in directories for kosher markets and restaurants. A stroll along Devon Avenue was productive; this street is home to a variety of gift shops, book stores and food shops. Rosenblum's World of Judaica, Inc. at 2906 W. Devon Ave., can be visited without paying the airfare at www.alljudaica.com.

There is so much to see and do in Chicago that one visit only whets the appetite – both figuratively and literally. I'll definitely have to go back for more!

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Party Planner omission

In the article "Tri-Versa-Global Inc. Lives Up To Its Name" (*The CJN Party Planner*), Nov. 23, 2000, page B41) no mention was made of Lou Hoffer's partners Joel Kleinberg and Steven Levitt.

Arts & Travel

Eye on Arts

By Bill Gladstone

FORMER HEBREW SCHOOL TEACHER IS A PROLIFIC CHILDREN'S AUTHOR

Since leaving her post as a teacher at the Bayview campus of USDS three years ago, **Lynne Kositsky** has published three children's books (for ages nine to 14) and has three more that she expects to see in print shortly.

Roussan, a publisher in Montreal, published her first three titles. While *Candles* is a fantasy about Chanukah that is popular at many Jewish schools, Kositsky admits that her second book, *Rebecca's Flame*, will likely never be widely read in Jewish circles because it tells the story of a young Jewish woman's conversion to Catholicism during Ireland's 19th-century potato famine.

The third book, *A Question of Will*, explores the question of the authorship of Shakespeare's plays; it contains one peripheral Jewish character. Kositsky has done extensive historical research on the period and has been invited to speak to the Association of Jewish Librarians on Shakespeare and the Jews.

Numerous other speaking engagements across Canada and the United States fill her calendar in the coming year, and she's won numerous provincial and federal grants. She's got two books coming out on the Acadians, and another on Canada's Black loyalists.

She's also "in the midst of writing a very difficult book about the Holocaust," she says. "It's about some Jewish children who lived in a castle in France. It's a very interesting story that hasn't been well publicized. I've been in touch with many of the survivors."

Kositsky says her ideas come to her during her research and that her years of teaching have honed her instincts about what young readers like. "I've had a fabulous response, and that's been very gratifying," she says. "That's what has kept me going."

Geared for the middle reader (ages 12+), *A Question of Will* is available in bookstores for $7.95.

* * *

Sculpture School Unveiled: Several years ago **Al Green,** the founder of Greenwin Developments, started a second career as a sculptor. Seven of his metal pieces grace the plaza surrounding the Yonge-Eglinton Centre (where Greenwin is headquartered), and numerous others have become part of private collections across North America.

Recently Green established the City Sculpture School and Studio, a non-profit organization geared to assisting people in their senior years who take up sculpting as a creative avocation. He calls it a "one-stop sculpting centre for adults and seniors."

Members receive materials supplied at cost, ample independent studio time, mentoring with established sculptors and a ready-made community of new and experienced sculptors. The renowned sculptors **Sorel Etrog, Maryon Kantaroff** and **Morton Katz** sit on the board of advisors.

City Sculpture School and Studio, Greenwin Square Mall, 345 Bloor St. E., Unit 1C. Opening reception, Nov. 30, 6 to 8 p.m., features an exhibition of works by Green, Etrog, Kantaroff, Katz and **Lorne Winters**. 416-963-9909 or www.citysculpture.net.

* * *

NCSY Concert: More than 2,000 people are expected to attend the National Conference of Synagogue Youth's 20th annual concert, at Roy Thomson Hall, Dec. 4, 7:30 p.m. Considered by some to be "Toronto's premier Jewish music event," the concert is based on the theme of achdus (unity) and features **Shlomo Simcha, Dovi Dovid and the Eitz Chaim Boy's Choir** from Toronto and **Shloimie Dachs, Mendy Wald** and **Yisroel Williger**, a hot trio from New York. Backup music is performed by the **Nafshenu Orchestra**. For tickets, contact Roz English, 905-761-6279, ext. 21, or visit the website at www.ncsy.ca.

* * *

Reading at Israel's: Toronto author **Erna Paris** reads from her latest book, *Long Shadow — Truth, Lies and History*, a "tenacious and intelligent investigation of the way nations lie to themselves" and how "courageous individuals fight to recover the truth." Israel's Judaica Centre, 897 Eglinton Ave., west of Bathurst. Free admission; refreshments. Sunday, Dec. 3, 8 p.m.

* * *

At the Galleries: The Castlefield Six group of artists present a holiday show and sale of paintings, sculpture, ceramics, handcrafted jewelry and glassworks. Women's Art Association Gallery, 23 Prince Arthur Ave., Dec 1, 2 and 3. Sunday hours; noon to 5 p.m.

MESSAGE TO CJN SNOWBIRDS

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Israelis get help dealing with psychotrauma

By LEILA SPEISMAN
Staff Reporter

TORONTO – For the first time, Israelis have an existential fear of Israel disappearing, according to Danny Brom, director of the Israel Centre for the Treatment of Psychotrauma at Herzog Hospital, Ezrath Nashim, in Jerusalem.

"We always thought that the army would protect us. Now we see that even a powerful army can't cope with what is happening; no army can win a guerilla war."

Brom was on a one-day visit to Toronto as part of a North American trip to make contact with people here dealing with trauma and to help raise funds for the hospital.

Sarah Herzog Hospital is a major centre for geriatric and psychiatric medicine.

Israelis always knew that Americans and Canadians don't come because they feel it isn't safe. Now, he said, within Israel, "people from Tel Aviv don't go to Jerusalem, people in Jerusalem don't go to east Jerusalem, and in places like Gilo, where there is shooting, they say they won't go into the bedroom because it isn't safe."

Psychotrauma, Brom explained, means "adjusting the mental map of what is safe and what is dangerous. People will do anything to remain safe."

In addition to the army not being able to protect Israelis against the uprising, Brom said, there is the shock caused by Israeli Arabs joining it. "We thought that they were a group we could live with."

For the first few days of trouble, he explained, "you are totally focused on what is happening. The brain shuts down to a more simplistic way of functioning. The only thing that is important is if it is safe or dangerous."

After a while, you feel numb. "The shooting goes on – but you get used to it."

Among the results of this uncertainty, said Brom, is that teachers report that children are "docile – sweeter than ever." It is part of the typical Israeli response, he noted, to be strong, to pretend you don't feel.

Teachers say that they don't dare open the topic for fear the children would become violent in the classroom, he said. There is already fighting between kids from left-leaning and right-leaning families, as well as cases of children "doing a lynch," playing at the horrific story of the two soldiers who were lynched in Ramallah.

Older teenagers, knowing they will be going into the army soon, boast that they will go and kill Arabs, a dangerous attitude to start out with, Brom said wryly.

Brom has begun an emergency trauma project, in which he holds workshops to teach teachers how to help youngsters – and themselves – how to cope with these feelings. They learn the distinction between trauma (the normal reaction to stress) and pathological reaction.

Using a process called cognitive behaviour therapy, the participants think about one traumatic event, either one that they experienced or one that they saw on TV, and analyse the feelings, thoughts and behaviours resulting from that event.

"They learn that they are not alone with their reactions," Brom said.

Once they identify those reactions, Brom helps them focus on ways to calm themselves, including making lists of things other people do.

Children, for instance, are encouraged to interview older people, such as Holocaust survivors, and ask what the current situation reminds them of.

"It gives a sense of continuity, that it is not the first time bad things happened to us, and it is OK to be frightened."

Normal behaviour, Brom said, is not violent. What happens, he said, is the feeling develops that the person being attacked "deserved it, that we don't act like that, but if someone else does, it is understandable. My parent will approve if I am violent."

Since the troubles are not over, actual treatment is not possible. "After all, we don't want to completely stop the fear in the middle of the shooting. We want people to be alert."

One of Brom's goals is to "educate mental health professionals in effective, short-term treatment. That's what is missing in the mental health field – trauma is different from what they are used to."

About Nutrition By LISA WEINBERG

Q. My children, ages two and four, drink a lot of apple and grape juice. Should I be limiting this?

A. Yes! I think juice should be very limited in children's diets. Here's why. Most parents give kids juice for its vitamins and to quench their thirst. What they don't realize is they are filling up their little tummies on empty calories.

One cup (the size of a tennis ball) of grape juice contains a whopping 155 calories and 0 mg of vitamin C. The same amount of apple juice contains 117 calories and only 2 mg of vitamin C. Most kids drink far more than one cup per day, filling them up and resulting in their eating less of the healthful food offered to them at meals and snacks.

Try to limit juice to breakfast only. The rest of the day, offer water. When offering juice at breakfast, try to encourage orange juice. While it still has 104 calories per cup, it at least contains about 85 mg of vitamin C – more than 100 percent of your child's daily requirements.

To get vitamins into your kids, offer a variety of fresh fruits and vegetables, cooked and raw.

Q. I love dates and find that they serve as an excellent laxative. I worry, though, that they must be loaded with calories since they are so sweet.

A. Actually they aren't. Three large dates contain about 85 calories, 1 gram of protein and 1 gram of fibre, and only 18 grams of carbohydrate (or one starch serving) – a good choice.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions, send them to The CJN.

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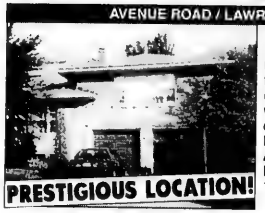

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Arts & Travel

Comedy and politics mix in SLAVS!

By BEN ROSE
CJN Staff Reporter

TORONTO — It's not easy to make a black comedy out of the death of socialism in the Soviet Union, but playwright Tony Kushner has done just that with his play SLAVS!

The frantic set changes carried out by the actors themselves amid ever increasing crescendos is another reason why *SLAVS!* at the Tarragon Theatre is so successful .

The author of *Necessary Angel*, which won critical plaudits here, doesn't come up with an alternative to socialism. In fact, he ends it with Lenin's famous line, "What is to be done?"

But along the way he uses his fertile brain to draw parallels with what is happening to our own culture, and ends up stating that human nature and its need for gratification, is why socialism failed.

You don't need to be a political junkie to get laughs along the way.

At the beginning, two grannie babushkas argue about the merits of capitalism and socialism while sweeping snow in front of the Kremlin. The idea that these two workers can express themselves in such intellectual terms is, in itself, ironic.

The world's oldest living bolshevik, Aleksil Antedilluvianovich Prelapsarianov, (he's 95) makes a speech in the Hall of Deputies, sees a vision, and drops dead.

Aleksil opines that love is reactionary, that God is a Menshevik, even worse, a reactionary. "He spoke too long," said one deputy.

The scene ends with the stage being transformed into a museum where the brains of early Russian leaders are kept.

"Lenin's brain is the biggest and heaviest," says the female lesbian guard, talented Kelli Fox, one of four actors who switches genders and ages.

An amorous apparatchik (Ashley Wright) tries to make love to the guard only to learn that she has her heart set on a pediatric oncologist, Brenda Robins, a doctor who is banished to Siberia.

In Siberia, Robins hears from a commissar (Randy Hughson) that the Soviet experiment failed "because of international Jews."

Maria Vacratsis, Brenda Robins and Randy Hughson in *SLAVS!*

The doctor treats a little girl (Adanya Dunn), a nuclear mutant, who was yellow at birth, along with hundreds of other children, owing to radioactive fallout.

Adanya's mother (Maria Vacratsis) gives the commissar what-for, proudly announcing she is a Lithuanian, not a Russian.

The play, directed by Dennis Garnhum, is part of Tarragon Theatre's mandate to present challenging, international work in addition to Canadian plays. It closes Dec. 17. Tel. 416-531-1827.

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Israel & the Jewish World

True friends emerge in times of trouble

By YOSSI MELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Poland has lent its presidential jet to Foreign Minister Wladyslav Bartoszewski for his upcoming visit to Israel.

The reason for the visit, which was to begin Monday, is the 10th anniversary of the resumption of diplomatic relations between the two counties and for the dedication of an exhibit in the Knesset. Bartoszewski will head a large delegation of government officials and journalists.

In an interview with *Ha'aretz*, Bartoszewski noted that many people had advised him against coming, given the current tension in the region.

"But I rejected them out of hand," he said. "I told both them and myself that true friends are revealed in times of crisis."

One of the opponents was the Palestinian Authority's ambassador to Warsaw. "I reminded him that in 1947, they, the Arabs, rejected the partition decision," said Bartoszewski. "[I said:] 'You began the war and went out to fight the Jews.'"

Bartoszewski's heroic past may explain his strong sympathy for Jews and for Israel, which he has already visited 10 times. Born in 1922, he was arrested by the Nazis during World War II and spent seven months in Auschwitz. After his release, he was among the founders of Zegota – an organization for aiding Jews during the war – and actively helped the Warsaw Ghetto underground.

After the war, he became a professor, a journalist and an anti-communist activist and as a result, he spent seven years in jail. He was declared a Righteous Gentile by Yad Vashem in 1966 and granted honorary Israeli citizenship in 1991.

When the Communists imposed military rule in the 1980s, he was jailed again; after his release, he fled Poland, returning only once democratic rule had been restored. This is his second term as Poland's foreign minister.

But precisely because of his past, Bartoszewski can speak without apologetics on Holocaust-related issues that are currently troubling Poland's relations with both Israel and the international Jewish community. One of these is the opening of a disco not far from Auschwitz.

"Of course we oppose this, but what can we do?" he said, noting that the government has also received complaints from many Poles who were interned in Auschwitz. "The entrepreneur built the structure legally.

"We thought about buying the building from the entrepreneur, but every week he raises the price," the minister continued.

The second divisive issue is how to return stolen Jewish property to its owners. Bartoszewski says this will be addressed by a recently passed law that deals with the general issue of property stolen by the Nazis – an issue which affects millions of Poles as well.

The first step, he said, has been the restoration of religious property, such as synagogues and cemeteries, to the Jewish community. However, he noted, this creates its own problem: The few thousand Jews left in Poland cannot take care of all these sites.

"We will try to find a solution," he pledged.

Bartoszewski said the purpose of his current visit is to try to contribute to normalization of the two countries' relations. Economic co-operation, he noted, is already extensive: Israelis have invested some $2 billion in Poland. The main fields of interest have been construction and communications.

Poland, said Bartoszewski, would like to expand this to other areas as well. Bartoszewski is also interested in military and intelligence co-operation, and said Poland has many "ideas and plans" in this area.

"I know there is excellent co-operation between our [intelligence] services and your Mossad," he added. "There are exchanges of information in the battle against international terrorism and drug smuggling, and other matters."

International inquiry into intifada begins

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The international committee of inquiry into the current intifadah commenced its work in New York last Sunday, despite Israel's objections.

The United States has been adamant that the committee get down to work immediately.

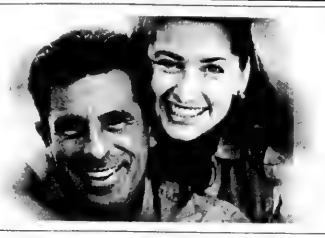
"From our point of view, the fact-finding committee can fulfil a major role in improving the current atmosphere [in the territories] and we ask that it begin its work the minute its members reach the conclusion that they can begin to operate," said a spokesman for the U.S. National Security Council.

Last week, acting Foreign Minister Shlomo Ben-Ami sent a letter to U.S. National Security Adviser Sandy Berger, expressing Jerusalem's objections to the start of the committee's work in "the current atmosphere of ongoing violence." However, the White House rejected his request for a delay. In a meeting between U.S. Secretary of Defense William Cohen and Prime Minister Ehud Barak last week, Israel committed itself to co-operating with the committee.

While the United States recognized that it may be difficult for the committee to carry out its task in view of the continuing fighting in the territories, administration officials insisted that fact-finding team must begin its work as soon as possible.

The committee comprises two former U.S. senators, George Mitchell, its chairman and a veteran of the Northern Ireland peace process, and Republican Warren Rodman. In addition, the committee includes former Turkish president Suleiman Demirel, Norwegian Foreign Minister Thorbojrn Jagland and European Union representative, Javier Solana.

It is still unclear when the committee will be able to begin its fact-finding mission and whether the fact-finding teams will be accompanied by military or police observers. Mitchell expressed hope that the teams will be able to enter the territories as soon as possible.



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MILES OF SMILES
Single Jewish female, full figured, attractive, green eyes, long red hair, intelligent, entrepreneur, seeks male, 40-80 yrs, big hearted, generous, innovative **AD#1469**

ROMANTIC AT HEART
Divorced female, mother of 2, 5' 5", hazel eyes, likes big dogs, foreign films, eclectic tastes in movies, live theatre, food music, likes to try new things and places, good sense of humour, wicked laugh, sensitive, caring, loving, romantic at heart, enjoys long walks, outdoors, seeks male, 45-66 yrs, with dutism being important to them for friendship that could lead to a relationship **AD#1036**

THE HAPPY ENDING
Single Jewish female, 5' 5", slender, professional, blue eyes, brown hair, attractive, positive, kind, warm, good sense of humour, strong family values, eclectic tastes, seeks Jewish male, 38-50 yrs, loves children, romantic, accomplished and enjoys life **AD#1144**

FUTURE DEVELOPMENTS
Widow Jewish female, intelligent, 5' 2", slim, good sense of humour, red hair, brown eyes, enjoys movies, bridge, dining and dancing, the theatre, seeks Jewish male, 55-69 yrs, emotionally and financially stable **AD#1578**

LIFE TIME PARTNER
Single Jewish female, attractive, brown hair, brown eyes, 5' 5", non smoker, creative, good sense of humour, sincere, affectionate, seeks single Jewish male, traditional values, 6', established 40-55 yrs, kind, honest, non smoker, who loves life **AD#1389**

FUN LOVING
Single Jewish female, mother of one, medical professional, from Alberta originally, easy going, fun loving, pretty, caring, with a great sense of humour, seeks male, with a great sense of humour, sensitive, caring, easy going, romantic, established, marriage minded, who likes children to complete my family **AD#1568**

CARING & ROMANTIC
Female, caring, supportive, sensual, romantic, intelligent, attractive, good sense of humour, seeks Jewish male, 65-75 yrs, who enjoys working, travel, theatre, and quiet evening at home **AD#1494**

BEAUTIFUL BROWN EYES
Single Jewish female, professional, 5' 4", 115 lbs, attractive, slim, fit, dark hair, brown eyes, affectionate, good natured, traditional values, adventurous, spontaneous, enjoys life and travel, seeks Jewish male, 50-63 yrs, non smoker, fit, educated to share life's adventures **AD#1208**

FUN LOVING
Single Jewish female, mother of one, medical professional, from Alberta originally, easy going, fun loving, pretty, caring, with a great sense of humour, seeks male, with a great sense of humour, sensitive, caring, easy going, romantic, established, marriage minded, who likes children to complete my family **AD#1568**

POSITIVE RELATIONSHIP
Attractive, easy going single female, enjoys theatre, long walks, and talks, seeks non-smoking gentleman, 60-70 yrs, with a sense of humour, for a positive long-term relationship **AD#1236**

SEEKING ROMANCE
Single female, Filipino, romantic, warm, passionate, enjoys, dining and dancing, movies, music, long walks, seeks male, with similar background and interests **AD#1313**

PET LOVER
Single Jewish female, mid 50's attractive, intelligent, outgoing, professional, enjoys the arts, nature, the theatre, gardening, long walks with her dog, financially and emotionally stable, seeks male, professional, 55-65 yrs, kind considerate, easy going, similar background and interests **AD#1417**

GOOD NATURED
Female, 5' 4", green eyes, attractive, intelligent, good natured, pleasant, easy to get along with, lonely, caring, seeks respected male, polite, sincere, and true, 55-65 yrs, for genuine relationship **AD#1146**

DOWN TO EARTH
Female, down to earth, good natured, outgoing, enjoys sports, movies, dining out seeks male, 38-48 yrs, honest, outgoing, with similar interests for serious relationship **AD#1210**

MONOGAMY
Female, 52 yrs, 5' 1", attractive, intelligent, slim, sense of humour, no dependent, trust, respect, monogamy and communication, most important, components, of a relationship seeks male, well groomed, non-smoker, emotionally and socially stable **AD#1270**

RARE BEAUTY
Single Jewish female, 30 yrs, 5' 4", 120 lbs, professional, university educated, light brown hair, green eyes, enjoys biking, swimming, outdoor activities, dining and dancing, sports, seeks professional Jewish male, 30-45 yrs, good sense of humour mature, family oriented, strong Jewish values **AD#1261**

SPIRITUAL AND SENSUAL
Single female, mother of two, early 40's, divorced, very spiritual, sensual, into personal evolution, romantic and playful, seeks male, with similar interests and quality who is familiar with Deepak Chopra and Neil Donald Walsh **AD#1167**

LOVE & LAUGHTER
Single female, 52 yrs, attractive, intelligent, slim, 5' 1", no dependents, good sense of humour, lives in the Toronto area, wide variety of interests, seeks male, well groomed, non smoker, emotionally stable, kind, gentle **AD#1015**

SWEET AND SINCERE
Female, 41 yrs, 5' 1", slim, long brown hair, green eyes, has 2 kids, loves the outdoors, movies, day trips, casual dinners, seeks male who is sweet, sincere, loves life, successful at work and who knows how to have fun **AD#1447**

LOVELY LADY
Single Jewish female, 41 yrs, attractive, fun loving, intelligent, professional, 1 dependent, enjoys dining and dancing, sports, hiking, good sense of humour, seeks male, non smoker, honest, professional, with similar interests **AD#1123**

LET'S CONNECT
Professional female, 5' 2", pretty, classy, petite, enjoys music, theatre, travelling, walking, small pets, and ocean, seeks unattached, Jewish Canadian male, but not religous, 54-60 yrs, over 5' 8", healthy, handsome, educated, established and secure, with same interests and qualities **AD#1179**

A WONDERFUL LIFE
Single Jewish female, 5' 5", blonde, blue eyes, attractive, fit, stylish, accomplished, confident, adventurous, active, no children, traditional and conventional, seeks male, 38-48 yrs, who's somewhat cultured, charismatic, fit, stylish, witty, social, family man, humourous, enjoys outdoor, as lover, soulmate and friend **AD#1492**

FRIENDSHIP
Single mom with one daughter, 41 yrs, 5' 6", slim, very attractive, warm friendly, enjoys great conversations, long walks, love children and dogs, seeking professional male, 40-45 yrs, over 5' 10", with similar interests for friendship **AD#1338**

PETITE AND SLIM
Single female, 33 yrs, petite and slim, attractive, educated, professional, down to earth, good sense of humour, seeks male, 32-40 yrs, respectful, kind, handsome, intelligent, good sense of humour, able to share his emotions **AD#1084**

A BIT SHY
Widowed female, secure, independent, self sufficient, a wide variety of interests, seeks male, nice, kind, romantic, with similar qualities and interests. **AD#1437**

SMILES & LAUGHTER
Widowed, Jewish female, humourous, cute, petite, intelligent, artistic, secure, auburn hair, brown eyes, enjoys bridge, music, the theatre, long walks, movies, seeks Jewish male, 58-68 yrs with similar interests **AD#1612**

LOOKING FOR A COMPANION
A very pretty , very well educated modern Orthodox lady, who loves Israel, seeks a successful, emotionally secure man of around 50 years, of age, for friendship and companionship. **AD#1658**

ARE YOU AVAILABLE
Divorced Jewish physician with a great sense of humour and eclectic tastes, seeks an emotionally available Jewish professional man aged 50 or over fora possible long term relationship **AD#1435**

SERIOUS INTENTIONS
Single female, Jewish professional, kind, active, creative, honest, seeks Jewish male, 38-45 yrs, intelligent, easy going, slightly adventurous, with a winning smile **AD#1287**

L'CHAIM
Single Jewish female, attractive, vivacious, 5' 5", long brown hair, brown eyes, fit, kind, sincere, fun to be with adores, her Jewish heritage, seeks male, Jewish, 40-55 yrs, handsome, established, non smoker, kind, fun loving, traditional values **AD#1031**

SEEKING LOVE
Single female, beautiful, values intimacy, kindness, music "touches my soul", believes in love. Seeks male, 50-65 yrs, established, secure, and enjoys travel **AD#1235**

SPEND A LIFETIME
European born lady, seeks a friend to spend her life with She enjoys walking, dancing, dining out, watching television and nice evenings **AD#1423**

HONEST A MUST
Single female, Chomier Shabbist, 5' 4", 42 yrs, blue eyes, brown hair, voluptuous, sensual, fun loving, seeks male over 5' 9", Chomier Shabbist, emotionally and financially stable and good sense of humour. She enjoys travel, the theatre and boating **AD#1493**

LOVELY LADY
Single female, mid 50's, attractive, intelligent, energetic, seeks interesting and outgoing male She enjoys music, movies, dining and dancing **AD#1341**

SEEKS NON-SMOKER
Single, attractive and intelligent lady seeks a man between 62 and 70 yrs, who is honest, caring, established, and a non-smoker to share life with She enjoys travel, theatre, dining and quiet evenings, **AD#1030**

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ROMANTIC AT HEART
Single male, professional, 5' 9", slim good sense of humour, romantic, enjoys music, classical, dining and dancing, gourmet cooking, seeks female, 36-45 yrs, intelligent, attractive, romantic, to share life's joys **AD#1418**

EASY GOING
Single Jewish male, 34 yrs, well established, possesses good appearance, easy going, seeks female, nice, caring, affectionate, sensitive, intelligent, stable, likes to socialize and is ready for a lasting relationship **AD#1125**

LOVING AND CARING
Male, 79 yrs, physically fit, loving, caring, respectful, speaks 6 languages, seeks female, with similar qualities **AD#1636**

GIVE ME A CALL
Divorced Jewish male, 54 yrs, no children, commercial real estate broker, writer, seeks female, for friends first relationship **AD#1282**

LOOKING FOR YOU
Male, single, late 40's, professional, seeks female, mid 30's, very attractive, professional, loves spontaneity, travel, romantic family **AD#1626**

SEEKING SOULMATE
Single male, Jewish, 43 yrs, brown hair, brown eyes, medium build, no dependents, no pets (allergic), kind, honest, sincere, family oriented, non smoker, enjoys movies, travel, sports, long walks, seeks female, Jewish, 33-45 yrs, non smoker, attractive, honest, petite, 5' 4" or less, with similar interests **AD#1577**

YOUNG AT HEART
Male, 70's, looks, thinks, feels, acts like early 50's, Jewish, 5' 5", 145 lbs, brown hair, blue eyes, business, professional, university graduate, non-smoker, social drinker, sense of humour, affectionate, romantic, passionate about life, enjoys music, theatre, sports, movies, seeks female, 50 yrs plus, with similar interests, to share passion about life and each other **AD#1203**

MARRIAGE MINDED
Single male, semi-retired, active, healthy, secure, educated, seeks female, for marriage, and to enjoy all the adventures of life **AD#1576**

HONEST AND SINCERE
Single Jewish male, 34 yrs, business owner, athletic, honest, sincere, good looking seeks female, who is nice, warm affectionate, open-minded and humble **AD#1288**

TIMELESS LOVE
Single male, 50 yrs, 5' 11", brown hair, brown eyes, handsome, successful, caring, supportive, romantic, passionate, sensual, openly honest, with feelings, enjoys movies, dinner, dancing, long walks, outdoors, cooking, quiet evenings, seeks attractive, female, 38-48 yrs, affectionate, emotionally healthy, passionate about herself and the man in her life **AD#1196**

GREAT TIMES TO BE HAD
Single white male, 58 yrs, self employed, business man, fun to be with romantic, enjoys travelling, great conversation quiet times, leisurely and brisk walks, movies, seeks female, romantic, attractive, easy to talk to, for a great time. **AD#1148**

READY FOR LOVE
Single male, professional, 46 yrs, handsome, outgoing, nice guy, wide variety of interests, seeks female, intelligent, sensitive, stable, ready for a serious mature relationship. **AD#1165**

ROMANCE FOR TWO
Single male, 58 yrs, white, self-employed businessman, romantic, enjoys, quiet times, travelling, great conversation, movies, seeks female, 48-54 yrs, with a great sense of humour, who enjoys travelling, walks and good conversation **AD#1148**

HOPELESS ROMANTIC
White South African male, 1939 model, 5' 11", 160 lbs, slim, blue eyes, healthy, young, casual, down to earth, seeks female, caring, humourous, good personality, physically/emotionally stable, and financially secure **AD#1220**

HEART OF GOLD
Single white female, 34 yrs, good hearted, sincere, easy to get along with, seeks female, nice, sincere, good sense of humour, good conversationalist, loves to socialize **AD#1267**

FAMILY ORIENTED
Traditional Jewish male, 51 yrs, 5' 7", dark hair, green eyes, not overweight, recently divorced, with 3 children, 1 living with me, honest, humourous, type B personality, seeking attractive Jewish female, 35-40 yrs, intelligent, slim, non smoker, traditional values, and children are welcome **AD#1269**

I LIVE IN BARRIE
Divorced businessman, 40 yrs, part-time Dad, humourous, social drinker, in Toronto weekly, enjoys skiing, travelling, dining and activities with kids, seeks female, 31-39 yrs, good looking, slim, active, loving, nurturing, enjoys boating, water skiing, to share dreams and ambitions with **AD#1163**

GIVE ME A CALL
Single male, 6', brown hair, brown eyes, educated, enjoys dining and dancing, movies, sports, outdoor activities, good conversation, seeks female, seeks Jewish female, 29-35 yrs, for loving relationship. **AD#1439**

LASTING RELATIONSHIP
Jewish male, 46 yrs, look younger, cute smile, university educated, employed, full time, professional, with good manners, enjoys dining, movies, sports events, hiking, nice parks, and walks around downtown, seeks attractive Jewish female, 33-41 yrs, for casual datin leading to lasting relationship **AD#1264**

SEEKING SOULMATE
Single white male, 58 yrs, romantic, self-employed, professional, enjoys travel, movies, good conversation, quiet evening, seeks female with similar qualities and interests **AD#1216**

LET'S CONNECT
Single male, Jewish, 39 yrs, professional free-lance writer, lives in the north, Toronto area, enjoys baseball, jogging, movies, sports, travel, biking, seeks female with similar qualities and interests **AD#1641**

GOOD TIMES AHEAD
Single male, professional, 52 yrs, active fit, 2 university aged children, enjoys politics, art, adventure, travel, seeks female Jewish with similar interests and qualities **AD#1415**

CAPABLE OF LOVING?
40 year old business owner, who lives in Barrie, who loves life and has a creative sense of humour, seeks a slim, good looking and active woman, who is capable of loving and nurturing and accepts the same **AD#1523**

SPECIAL PERSON
Single male, 48 yrs, professional, honest, sincere, romantic, non smoker, enjoys sailing, skiing, biking, photography, dining and dancing, travel, seeks female, 38-50 yrs, non smoker 5' 2" - 5' 6", with similar interests. **AD#1408**

SERIOUS INTENTIONS
Single male, 35 yrs, professional, 5' 8", very fit, handsome, kind, young at heart, spiritual, enjoys nature, the theatre, world traveller, family life, capable, open minded, and loves to have fun **AD#1585**

ROMANCE ON THE HORIZON
Single male, 52 yrs, young looking, fit, 5' 10", 175 lbs, brown hair, brown eyes, slim to medium build, good listener, enjoys sports, movies, dining and dancing, long walks, romantic evenings, seeks female who's affectionate, passionate, romantic, down to earth, humble, and open minded **AD#1486**

MAN OF THE WORLD
45 yr old male, sexy and attractive, conservative, off shore stock trader, Toronto native, lived in Israel a lot, seeks a person with similar qualities, for a good relationship **AD#1618**

SERIOUS INTENTIONS
Single Jewish male, 45 yrs, 5' 7", medium build, university educated, humourous, adventurous, sensitive, non smoker, health conscious, family oriented, seeks female with similar qualities and interests He's a nature lover **AD#1058**

SUNSHINE ON MY SHOULDER...
Single male, musician singer-songwriter, enjoys sporting events, music events, movies, restaurants and dancing, seeking female, who's down to earth, outgoing, someone I can get along with, for a positive long term relationship. **AD#1548**

ROMANTIC AT HEART
Single male, 61 yrs, business professional employed, active, outgoing, enjoys, dining and dancing, fine wine, romantic evenings, seeks female, active, attractive, classy, well groomed, for possible long term relationship. **AD#1561**

SERIOUS RELATIONSHIP
Self employed, male, 40 yrs, 5' 10", 170 lbs, short hair, lives in Thornhill, enjoys movies, dancing, dining out, comedy shows and more, seeks female, 30-37 yrs, who's interested in a serious relationship **AD#1057**

FRIENDS 1ST
Single Dad of 2 children, professional, employed, well groomed, enjoys movies, theatre, dining and dancing, the outdoors, seeks single female, single mom's welcome, medium height and build, strong Jewish values **AD#1584**

TIRED OF BEING ALONE?
Widowed male, 54 yrs, 5' 7", very fit, handsome, 5' 7", attorney, kabalist, cultured, scholar, author, poet, world, explorer, public speaker, financial whiz, seeks female, to be my soulmate, for everlasting relationship **AD#1592**

CARING RELATIONSHIP
Professional male, 67 yrs, active, easy going, enjoys the outdoors, fishing, gardening, cooking, classical, music and reading, seeks attractive, slim female, who's down to earth, unpretentious, non smoker, with similar interests, for reciprocal caring relationship. **AD#1404**

LOVE TO TRAVEL
Young, 60 year old male, educated, semi-retiree, healthy, active and secure, seeks slender female, for permanent relationship, who has no commitment, that would interfere with winters in the sun or European adventures. **AD#1380**

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Former squash champ known as 'a real gentleman'

By PAUL LUNGEN
Staff Reporter

TORONTO — Jack Shusterman, one of Canada's top squash players of the 1950s, '60s and '70s, died recently at age 84.

For three consecutive years ending in 1973, Shusterman was at the top of his game, winning the Canadian Senior Squash Championships. As a younger player, Shusterman vaulted onto the national scene with an unexpected performance at a 1952 North American championship. Dubbed "Jack the giant killer," the unseeded Shusterman defeated then Ontario champ Ernie Howard before losing in the final to a top American player.

The same year, he and a partner took the Canadian Squash Doubles Championship.

Shusterman's strength on the court stemmed from his speed and shotmaking ability, his son, Rob, recalled.

Outstanding ambassador for the sport

"He was good at placing the shot and he could return any ball from any wall. He knew all the tricks."

Jon Pearce met Shusterman in the 1960s when he was just beginning to take up the sport. Recalling Shusterman's generosity of spirit, Pearce said "He took me under his wing. He encouraged players."

For 20 years, the two met weekly for a game at the Toronto Racquet Club. Shusterman "was seriously competitive," Pearce said. "He did not like to lose. At the same time, he was a real gentleman. He encouraged and complemented his opponents."

On the court, "he ran and got everything. He was very energetic and ran every ball down. His backhand was better than his forehand. It took me 15 years before I began to beat him. Of course, I'm 20 years younger than him."

Off the court, Pearce remembered Shusterman as "very generous and kind. He offered a lot of advice, not just about squash, but about life."

Shusterman grew up during the Depression in the Queen and McCaul area of downtown Toronto. His parents were Russian immigrants – his father was a shoemaker – and as a youngster, Shusterman, like other Jewish youths of the era, enjoyed sports. He started with handball at the Brunswick YMHA but switched to squash later in life, Rob said.

One of four children, Shusterman worked hard for small change. "The boys scrubbed floors, they did anything to make some money," his former wife, Shirley, said. When he was 10, a family friend loaned Jack a bicycle that he needed for a job delivering medication for Rothbart Pharmacy at College and Spadina.

Shusterman later studied pharmacy at the University of Toronto and played squash for Hart House. After graduating in 1941 he joined the Air Force and served as a pharmacist during the war.

With the war over, Shusterman opened his own business, Jack's Pharmacy, on Lakeshore Boulevard.

All the while, he continued to play frequently and enter tournaments throughout southern Ontario and northern New York, Shirley said.

In 1986, his squash buddies honoured him with a testimonial dinner at the Cricket Club.

"Squash opened a lot of doors for him," Shirley said. "He rubbed shoulders with all kinds of people. He was a caring, compassionate person. Everywhere he went, he was recognized."

In his early years in competitive squash, Shusterman was not totally accepted in the broader community, Pearce recalled.

In 1950 or 1951, he played for the Canadian Lapham Cup team against the United States. That was unusual because in those days, squash "was a closed shop," Pearce said. "They didn't like Jews in private clubs or for the Lapham Cup."

But Shusterman, along with Jack Leibel, another Hart House alumni, broke through barriers by virtue of their excellence at the game. "They got on the team because they were too good to be ignored," Pearce said.

Jack "was never rancorous or bitter about that... It was people like Jack Shusterman and Jack Leibel who opened the eyes of people at private clubs and perhaps paved the way for Jews to get into these clubs.

"They were outstanding ambassadors for the sport of squash."

Shusterman is survived by his two sons, Rob and Alan.

Jack Shusterman (left) and an unknown pal.

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Israel's under-21 soccer team disbanded amid scandal

By DORON BERGERFREUND and ORI LEWIS
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Israel Football Association (IFA) announced last week it was disbanding its under-21 team following allegations of a sex scandal involving some of the players.

A report in *Ma'ariv* claimed several players were involved in an orgy with an 18-year-old woman at the team's hotel at Kfar Hamaccabiah the night before a game against Bosnia on Oct. 10. Israel won the game 2-1.

Players from Hapoel Tel Aviv, Maccabi Tel Aviv and Maccabi Netanya were involved in the incident, according to reports circulating on Internet sites.

Investigators reportedly tracked down the woman in question, and she verified the information. She claimed she was being harassed with incessant phone calls from players and their friends to pressure her to keep quiet.

The players involved are leading members of the squad and IFA sources said Israel may resort to playing the rest of the European under-21 championship qualifying competition with its under-18 team.

The affair surfaced exactly a year after another sex scandal in which members of the national team were alleged to have invited call girls to their Tel Aviv hotel rooms prior to Israel's 5-0 home demolition by Denmark in a Euro 2000 qualifying playoff.

IFA's prosecuting attorney, Shalom Even-Ezra, said he will ask the body's disciplinary court to ban players involved in the orgy from participating in national team games for five years and from playing for their clubs for six months. Late in the week, however, IFA toned down its rhetoric. IFA sources said that even without a confession, Even-Ezra would ask for a relatively light sentence.

A committee set up following last year's sex scandal laid down an ethics code and strict disciplinary guidelines for soccer players representing Israel. The code states emphatically that no guests of any nature are to be invited to team rooms. (None of the players suspected in the original call girl scandal last year faced sanctions as the suspicions were not sufficiently proved.)

A second response to the scandal was in the choice of hotel for athletes. During its training camp, the national team was lodged in a hotel situated well away from major urban centres, to make the players less accessible to the public. The under-21 team did not adopt that policy.

IFA is greatly dismayed at the players' behaviour but those found responsible may not be the only ones to pay for their actions.

Team administrative manager Eli Rosen may also have to either resign or be dismissed for not having made sure that the players were tucked safely in their beds, alone.

Inside Back

ספרותנו

מאת: יעל זליגר

"ילדה כמוני" מאת: אורי אורבך

"ילדה כמוני" הוא ספר שלישי בסדרה: "ילד דתי". שני הספרים הראשונים, פרי עטו של אורי אורבך; "אולי בשבת יזרקו סוכריות" ו"בגלל ילד אחד" התקבלו באהדה רבה.

אין ספק שהספרים מזכירים את הסגנון שיהודה אטלס עיצב בשנת 1977 עם פרסום "יהילד תזה הוא אני". שירים קצרים שבמרכזם עומד הילד; הדובר הצעיר שרואה את הדברים לא אחת באופן הרבה יותר בהיר וצודק מהמבוגרים הסובבים אותו. רבים הסופרים והמשוררים לילדים שאימצו את המוטיב שאטלס ביסס. כך גם אורבך אלא שאורבך יוצא דופן בשל התכנים הדתיים בשיריו.

הספר שבפנינו עוד יותר חדשני בהיותו סובב סביב דמותה של ילדה שומרת מצוות. באמצעות חילדה הזו מפנה אורבך כמה מילות ביקורת גם לכיוון החברה הדתית.

כשאחי אומר שגמרא
"זה לא בשביל בנות",
לאמא ולי
כבר יש תשובות מוכנות.

רגישות רבה יש באורבך לעלבון הפמניסטי. בשם הילדה מעלה אורבך טענות מספר בנושא אי-השוויון.

בבת-המצווה של אחותי
עשינו אֶרוּב מאוד משפחתי,
את בר-המצווה של אחי
נעשה באולם הכי-הכי.

בפי הילד, במקרה שלנו, ילדה אפשר לבטא, בשיא התמימות, אך בנחישות נושאים וערכים שחברת המבוגרים נכשלת בהם;

התפלות של הספרדים,
התפלות של האשכנזים,
התפלות של כל היהודים
עלות לשמים כמו מלאכים
ופתיצבת שם יחד
עם שאר הַנְעָרִים.
והי מקבל כל תפלה מיד
ולא שואל:
"איפה אבא שלך נולד?"

יותר מכל אני אוהבת את הדרך שבה אורבך מעניק לילדים בחברה החילונית אפשרות לעשות הכרות מחנכת עם התרבות היהודית. הילדה היא ילדה שעולמה דתי אך היא ילדה ככל הילדות;

אוהבת את צום גדליה
ואת עשרה בטבת גם,
כי נומרים ללמוד
שעה יותר מקדם.

שימת הדברים בפי ילדה ולא ילד דתי הוא צעד משמעותי במציאות הישראלית. ועוד לזכותו של אורבך יאמר שהוא עושה זאת בנועם ובהומור חביב;

דינה מדגיפרופטרובסק
הצטרפה לגימ"ל שתיים,
עכשיו כל הכתה
שוברת את השניים.

חיי היום-יום והמנהג הדתי משולבים זה בזה בטבעיות ובחן;

את עמודי הסטרוט והכלכלה
אנחנו שומרים
בשביל הנר של ההבדלה.

תוכן חינוכי, קידום הסובלנות, כתיבה יפה וצחוק בריא. מה עוד חסר? מאומה. יופי של ספרות עברית לילדים.

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ZUCCHINI PARMESAN LATKES

2 lb. zucchini
1/2 lb. peeled russet potatoes
1/2 tblsp lemon juice
1 cup chopped scallions
1/2 cup grated Parmesan cheese
1 tsp chopped garlic
3/4 cup chopped parsley (Italian is best)
1 tsp salt
1/2 tsp pepper
2 tsp sugar
1/3 cup flour
2 med. eggs
oil for frying

Grate zucchini & potatoes and toss with lemon juice. Squeeze zucchini & potatoes through sieve.

Add scallions, cheese, garlic, 1/2 cup parsley, salt & pepper, sugar, flour and eggs. Mix well.

Heat oil in pan until hot and add thin silver dollar-size pancakes, frying over high heat until golden brown and crispy.

Before serving sprinkle with remaining chopped parsley.

About Food

Dear Norene

By NORENE GILLETZ

I can't believe that December is just around the corner! Although it seems early to talk about Chanukah, let's get a head start! A little advance planning and preparation will keep you from feeling over whelmed at the last minute.

Some of you prefer to prepare dishes that have been handed down through the generations, while others enjoy new menus each year.

Although potato latkes are traditional, why not experiment with other vegetables like zucchini, sweet potatoes, carrots and spinach? Instead of frying, bake latkes for a lower-fat version.

Here are some simple secrets for luscious latkes. Use Idaho (russet) potatoes because they are higher in starch. The processor will grate them quickly. Immediately add grated onions – the onion juice forms a barrier against the oxygen which makes potatoes turn black.

Latkes can be made in advance and frozen. Arrange latkes in a single layer on a baking sheet. When frozen, wrap them well. To save space when freezing or reheating latkes, stand them upright in a loaf pan.

Reheat them uncovered at 375 for about 10 minutes.

Let's Eat (Sheilah's Easy Ways to Elegant Kosher Cooking) by cooking teacher Sheilah Kaufman is a terrific little cookbook, with 75 of her favourite recipes that she uses repeatedly for easy entertaining or for everyday.

Her recipes can be made in advance or frozen and require little clean-up. Sheilah believes that besides being easy and elegant, cooking has to be "fearless and fussless."

For ordering information, call 301-299-5282, or write to Gourmet Series, 10508 Tyler Trail, Potomac, Md. 20854, or e-mail BAKSRK@aol.com.

Sheilah's roast brisket is quick, easy, tastes wonderful, and freezes well. What more can you want in a main course? It's perfect with latkes for your Chanukah meal. Enjoy!

BEST BRISKET

4 lb. brisket
1 can cranberry sauce
1 packet onion soup mix
1/4 to 1/2 cup water
freshly ground pepper

Preheat oven to 350. Place the brisket in a large pan with a tight fitting lid. Mash cranberry sauce all over the top of the brisket. Sprinkle with powdered onion soup. Season with pepper. Pour water underneath and around brisket. Cover tightly and bake at 350 for about 3 or 4 hours, or until brisket is tender. Cool and slice. Freeze with gravy or separately. Wonderful when served over or with noodles. Serves 6.

Norene Gilletz, a Canadian author of kosher cookbooks, gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at* goodfood@gourmania.com.

The Canadian Jewish news

"Read the Label"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

CROSSWORD PUZZLE

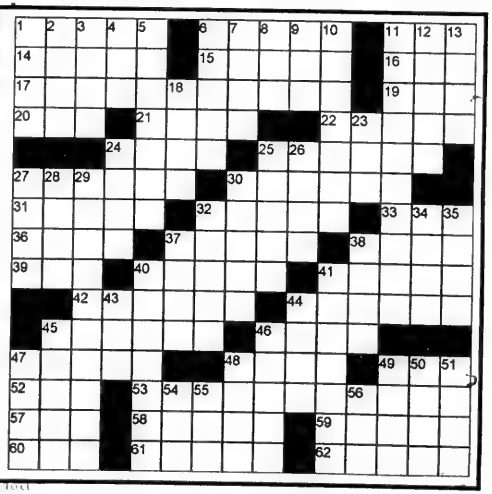
Across

1 Native
6 Patriarch, once
11 "How ___ look?"
14 Author Canetti or inventor Howe
15 Ruth's mother-in-law
16 Like Simon's couple
17 Designer name
19 Prefix with Orthodox or conservative
20 Nashville campus, for short
21 Actress Carter
22 Streisand's drag movie
24 Jewish Institute of Religion founder
25 Down Under creatures
27 Shanks's magazine
30 Schlemiel
31 Site of many Chicago touchdowns
32 Prepares the public, perhaps
33 Koufax's pride
36 Telex
37 Canine cousin
38 Based on fact
39 The second S in USSR
40 '92 and '96 candidate
41 Enjoys Asch
42 Neighbor of Israel
44 Kaye and Thomas
45 Doesn't stay the same
46 Family tree member
47 Greenspan's kind of economics
48 "Previously owned," in salesman-speak
49 She baas
52 Not in the future
53 Designer name
57 Massage
58 Hackneyed
59 Dozenth letter
60 "I did it!"
61 Preminger and Frank
62 Starring roles

Down

1 Essenes, e.g.
2 "Woe is me!"
3 Early immigrant group to Israel
4 Holy man
5 Nonsensical
6 It can get twisted
7 Matzah ___
8 Wade opponent
9 Word with *keren* or *mon*
10 Religious quorums
11 Designer name
12 *Awake and Sing* playwright
13 Temple no-no
18 Cardinal's home
23 Samuel's teacher
24 Streisand's "The Way We ___"
25 ___ *Holim* (Israeli sick fund)
26 German-Polish border river
27 Does the lawn
28 Former Senator Metzenbaum's state
29 Designer name
30 Synthetic fabric
32 Some dances
34 Two mayors after Ed
35 Sticky situation
37 Resident of ancient Ecbatana
38 Circus cover
40 Not after
41 Tony born Leonard Rosenberg
43 Hockey great Bobby
44 Erstwhile settling of arguments
45 Not real specific
46 Fireplace stuff
47 Former SNL star Gross
48 Plotting
49 Late humorist Bombeck
50 Gardener's bane
51 Completes
54 Rauschenberg's field
55 Used a menorah
56 Arab League nat.

(Answers are on page 38.)



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SPECIAL ISSUE

THE BUZZ ABOUT SHABBAT

JOSEPH LIEBERMAN GOT THE NATION BUZZING ABOUT AN ANCIENT RITUAL. WHAT DOES IT ALL MEAN? WE ASKED PEOPLE LIKE **DEEPAK CHOPRA, ARIANNA HUFFINGTON, LARRY KING, SHIMON PERES, SHMULEY BOTEACH, JUDITH REGAN, MANIS FRIEDMAN** AND MANY OTHERS, AND GOT MORE THAN WE BARGAINED FOR.

THANKSGIVING: THE AMERICAN SABBATH

I used to think that love meant knowing how to give.

I've learned that, more than anything, true love means knowing how to take.

When we listen to someone, we're taking. When we ask advice, when we show interest, when we open ourselves to otherness, we're giving by taking.

The philosopher Abraham Joshua Heschel once said that the greatest human need is to *become* a need. In the garden of Eden, Adam had a million angels to talk to, yet he was supremely lonely. Why? Because the angels didn't need him. They were perfect.

By the act of taking, we give the greatest gift: we make others feel needed. You don't truly love someone until you can take what they need to give you.

The irony is that it is often harder to take than to give. When we give, we're strong and in control, we don't owe a thing. But when we take, we're dependent, naked, face to face with the knowledge that we're incomplete.

If taking is the dance, saying thank you is the contract. It notarizes our fragility. It's the exclamation point that confesses: I need you.

Thanksgiving Day is our collective contract to say thank you, I need you. Whether it's to our family, our friends, our religion or our country, it is our nation's moment when we all collect our blessings.

In a similar vein, humility and gratitude are the kissing cousins of the Jewish Sabbath. Once a week, we thank our Creator and admit that we are incomplete. Far from being painful, this is a reaffirmation of our humanity.

Our sages say that the essence of Shabbat should be present every day of the week. Humility and gratitude on a Tuesday afternoon? Could it be that the whole purpose of Shabbat and Thanksgiving is to remind us that it is *always* Shabbat and Thanksgiving? Can you imagine if there was a special day of the year *not* to be thankful?

Try this experiment: this Thanksgiving or Shabbat, or any day for that matter, when you see your grandparent, mother, father, spouse, child, best friend or whomever, stop giving and try taking. Take their advice, their recipes, their pain, their wisdom, their stories, their help – take whatever they want to give you. Then see the joy on their faces and you'll understand true love.

This, then, is what Shabbat means to me: the realization that needing others is not a sign of weakness, but a cause for immense gratitude.

What does Shabbat mean to others? For this special issue of OLAM, we asked an eclectic mix of people to comment on this ancient ritual which has suddenly hit our radar screen. Their responses range from the ethereal to the personal, the comical to the mystical, the historical to the fictional. As you'll see, nobody held back.

Now go ahead and take from us. We need it.

EDITORIAL BY DAVID SUISSA

OLAM Magazine: Reflecting on the modern relevance of timeless Judaic values.

OLAM

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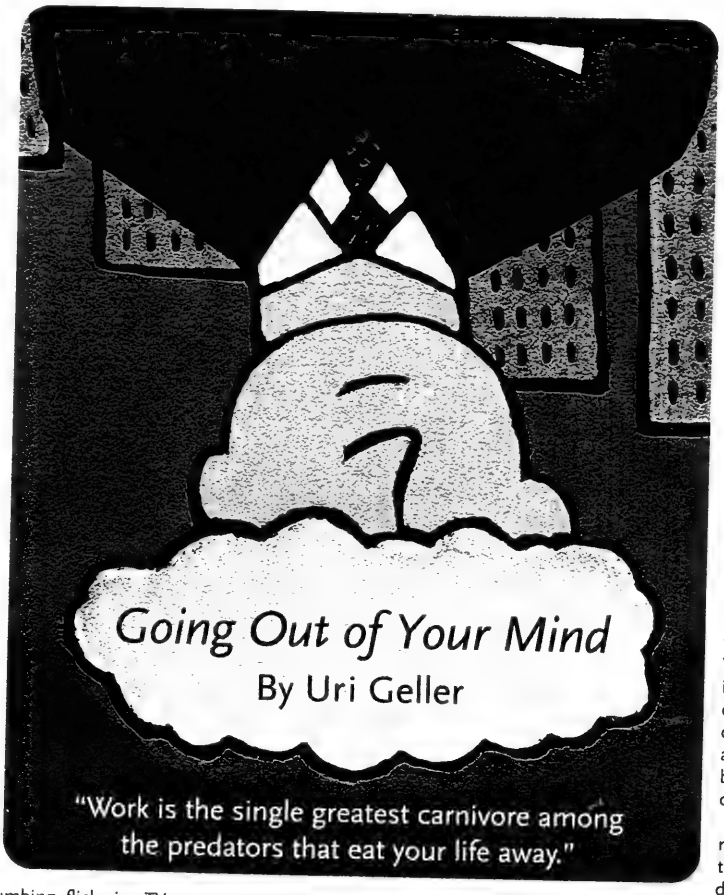
You work too hard. Your mind needs a rest. I don't have to meet you to know this. I simply have to look at the statistics. They are brutal.

Going Out of Your Mind

By Uri Geller



"Work is the single greatest carnivore among the predators that eat your life away."

For an "average American" who leaves college at 22 and lives to be 70, the 48-year adult lifespan can be broken down into a few key activities. Work will consume a total of 16 years – that's 16 years nonstop, without any breaks for eating, sleeping or vacationing.

Work is the single greatest carnivore among the predators that eat your life away. Whether it's a life labored away in meetings and sales presentations, or consumed by study at a desk, talked out on the telephone or spent in the sheer physical exertion of caring for other people, you spend more time working than doing anything else.

Sleep is the next greatest factor – sleep, and time spent lying awake in bed, wishing you could either get to sleep or summon the energy to get up. The average is 15 years – a shade under eight hours a day.

For many people whose work is particularly demanding (and that almost certainly includes the majority of OLAM readers) those 15 years will be whittled down by early starts and thousands of hours lost burning the midnight oil.

The next biggest drain on your time is a shocker – it's television. You could spend up to eight years watching soaps and talkshows, movies and news bulletins. TV occupies more than twice as much time as eating – if you don't eat while staring at a mind-numbing, flickering TV or computer screen.

Commuting is another heavy burden: The average American spends two entire years travelling between home and work. Chances are that more work is done during that time, if public transport is used...and more mindless entertainment is consumed, in the form of banal radio chat and mass-produced music, when the commuting is done by car.

What about the other stuff? The good stuff? Games with children and grandchildren, outings and theater trips, an afternoon ball game with good friends, love-making?

The stark fact is that less than four years are devoted to these essential luxuries. That's one-twelfth of your adult life, a maximum of five minutes in every hour. Tragically, most of that time will be postponed to the period called retirement, when many people no longer enjoy the health needed to live life to the fullest.

My purpose in spelling this out is not to depress you. I want to inspire you. I want to wake you up. I want you to reclaim your life. Remember, don't take immediate action. Quite the opposite – I am ordering you to take an immediate rest.

Give your mind a few moments of blissful relaxation. Block the constant barrage of over-stimulation and stem the rivers of useless information, by simply pointing your mind in another direction.

Look at the sky and study the clouds. Let your mind float up among them. If you can't see the sky right now, even better...imagine the clouds. Relax.

This cannot be done with the television blaring. Ask yourself if you would like to reclaim some of those eight wasted years, before they're gone forever. Then press the 'off' switch.

Is that so hard? Are you really missing anything? Will your life be less rich or varied if you stop subjecting yourself to the countless hours of television and media propaganda supported by intervals of poorly written, badly-acted shows?

Reverse the question – do you expect that on your deathbed, you'll say, "I wish I'd spent more time watching TV?"

Treat these reclaimed hours as mind time. Enjoy the sensation of freedom from artificial stimulation. You'll taste the difference instantly. As though a can of hyped-up, sugared-up, caffeine-spiked, additive-addled cola suddenly becomes a glass of water, chilled and cleansing.

Rest your mind. Do nothing with it. When thoughts drift in, let them drift out again. Think of things you do without thinking – the rhythm of your breathing, the scent of air. Listen to your heartbeat.

I am not telling you to pick up the Torah and meditate on a verse, or start praying. The desire for these wonderful mental pleasures will develop naturally, as your mind learns to rest. For now, think of nothing in particular. Or, nothing at all.

The rush of outside stimulation will start up soon enough. Don't worry about how many moments of mind time you can cram in before the rest of the world intrudes. Let it come when it will. Until then, rest.

The vagrant poet WH Davies, whose life's work was to gaze into the sky and watch the clouds, once asked, "What is this life if, full of care, we have no time to stand and stare?"

Uri Geller is an internationally acclaimed paranormalist and the author of several books, including Mind Medicine *and* Uri Geller's Mind Power Kit. *Visit him at* www.urigeller.com *and e-mail him at* urigeller@compuserve.com

A Time for the Timeless

by Deepak Chopra

"By observing Shabbat, the faithful are going inward to meet that silence which is the womb of creation."

As a day of rest, the Sabbath is not a mystery, yet it leads the way to mystery, and that is its fascination. On the seventh day the Lord rested from the labor of creation. This duty was passed on to His human children, and Shabbat became a devoted way to live according to God's plan. Yet behind this simple reason something deeper is at work. Shabbat belongs to a profound strain of wisdom that reveres the feminine face of God, whose silent, nurturing, receptive aspects are not easily available in our active, outward-turned lives. By observing Shabbat, the faithful are going inward to meet that silence which is the womb of creation.

Shabbat is about the source. On the seventh day God did not merely rest – He returned to his uncreated nature, that place which is before time and outside space. This domain is inconceivable, for how can anything be before time? Where is the place outside space when 'where' has no meaning? All wisdom traditions, including the Judaic, have pondered this mystery, and they came up with an amazing answer: The transcendent God, if He is beyond anything we can measure, must be everywhere at all times while being nowhere at any time. Is this just a paradox? No, for on Shabbat, the devout are asked to join God in this silent, transcendent place. This is the time to greet the timeless.

How do they accomplish this? Prayers and rituals can point the way, but it is up to the devotee to make the journey. Of course it cannot be done. To get from this finite, bounded world to God's infinite unbounded domain requires a step that the mind is helpless to achieve. God must offer a way. Therefore patience is required to find it, along with waiting, calmness, observation. Beyond resting, Shabbat is a time to be alert to whatever clue God wants to send your way. For some, the clue is a sense of peace, safety or being loved, or of being in direct connection to the Divine. What these all have in common is traditionally called God's presence – a mysterious indicator that God is here, even though on the surface He leaves not the slightest footprint in the visible world. Shabbat is a time, then, to stop believing your senses and to see with the eyes of the soul.

In Sanskrit, the word for this presence is Shakti, in Hebrew it is Shekinah. Being devoid of human images for God, Judaic belief does not turn Shakti into a wife for the male god, a dancing seductress with an irresistible smile. Rather, Shekinah is pure light, a divine energy that can penetrate this solid, sleeping world to wake up those souls who are willing to feel its presence. But what the ancient texts tell us of Shakti tempts me to say that she is Shekinah as well. Shakti is that impulse of God that wants to touch the heart of the devout, to cause transformation, to render the human more than human. This happens in five ways, and to me they are the five aspects of Shabbat that are truly a part of the 'one light':

1. Silence. This is not an empty silence but a sounding chamber for whatever God will fill in. Silence is expectant, and with prayer and attention, the expectation bears fruit as a sense of being with God.

2. Bliss. This is happiness for no reason, happiness that cannot be taken away. By the name of ecstasy it pertains to a sense of being beyond hope or despair, standing beyond your mortal coil. Bliss grows from silence, naturally.

3. The fulfillment of prayer. In the deepest silence the deepest prayers are answered. We discover that God's presence is not static but gives organizing power to our desires, hopes and aspirations.

4. Knowingness or intuition. God's presence gives us a direct way of knowing that that is the source of wisdom. This knowing is not a matter of rationality; answers come to us from beyond our limited personalities, as if from the source.

5. Inspired action, the holy life. When all these gifts of the Shekinah are received, then it is possible to live the holy life in full measure, because our actions are spontaneously right and good and in accord with divine intention.

I have not been giving a mystical picture of Shabbat but rather a path. Every year the calendar shows the same holy days, but in life they deepen with the passage of time. God's light or presence becomes fuller and fuller. The eyes of the soul become our natural way of seeing. In the ripening of each season, we discover that a spark of light that once glimmered very faintly inside the heart has now spread everywhere, as it must if it is divine. Shabbat is fulfilled when the devout can walk down any street at any hour and see holiness in the face of a stranger or in the hard glint of stone. God will have dropped His mask, revealing the secret of being at once everywhere and nowhere.

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"More than Israel kept the Sabbath, the Sabbath kept them."

These words, written nearly a century ago by the great Zionist thinker Ahad Ha'am, an erudite scholar well versed in the history and heritage of his people, speak volumes to a man whose first encounter with this magical day came as a Refusenik. To be sure, Shabbat for me did not have the same significance as it might for one schooled in its laws and familiar with its beauty. Those who struggled to free Soviet Jewry were largely ignorant of the demands of a faith they were forbidden to practice. But Saturday was still a special day for us – the day we flocked towards central Moscow to congregate on Archipov Street, opposite the "Official Soviet Synagogue" the regime kept as a reminder of a bygone era.

But rather than joining one another in prayer or contemplating the contemporary meaning of the weekly Torah portion, we used this precious time together to share information with our fellow activists and coordinate our plans for the days ahead – all under the watchful eyes of the KGB. But while such a Shabbat may seem a far cry from the one observed by our brothers on the other side of the Iron Curtain, the perspective of someone who has now experienced both has convinced me that the day I celebrated back then was not entirely different from the one my people consecrated elsewhere.

"SATURDAY WAS THE DAY WE FLOCKED TOWARDS CENTRAL MOSCOW TO CONGREGATE ON ARCHIPOV STREET, OPPOSITE THE 'OFFICIAL SOVIET SYNAGOGUE' THE REGIME KEPT AS A REMINDER OF A BYGONE ERA."

Indeed, Shabbat is a time for man to acknowledge his Creator. But it is also a time for the individual Jew to reconnect to his family and to his nation. On those Saturdays in Moscow, not only did I strengthen my relationship with fellow activists devoted to a common cause, I deepened my connection to my people. Those Shabbatot were a porthole that transported me from the emptiness of a rootless communist state to a world rich in identity and tradition. It was there that we met our fellow Jews from abroad, that we spoke of our faith and where we exchanged the illegal books that taught us of a past that the State had tried to confiscate long ago.

As for family, it was outside that very synagogue, on the Saturday after the Yom Kippur War broke out, where I met a beautiful young woman searching for answers as to why her brother Michael, a new activist I had recruited the week before, had been sentenced by the authorities to fifteen days in prison. I do not recall whether my explanations satisfied her, but I knew right away that I had found my soulmate.

Thirteen years later, I spent my first Shabbat in Israel. That same brother-in-law, now a captain in the Israeli army, came to our rented apartment in Jerusalem to take me for a drive around my new country. While I was still entirely ignorant of Jewish ritual, Avital, now my wife, had become observant during our long separation, and I could see how important she considered the sanctity of Shabbat. Having not parted company with her since my arrival, I decided not to leave on a day that meant so much to her. It is a decision I have never regretted, and one that restored to my family a Shabbat observance that decades of communist rule had sought to destroy.

Today, a Shabbat I never knew has become an emotional and spiritual oasis. From reciting the Kiddush on Friday night to reading the weekly sidra, each Shabbat is an opportunity to reconnect to my family, faith and people. Blessing my children as my grandfather once blessed me, fuses past, present and future. The time I have set out during its afternoons to study the works of Maimonides, Rav Solovetchik and Rav Kook has made the wisdom of our sages a part of my living heritage, enriching my life beyond measure.

In the years since I arrived in Israel, I have broken the Sabbath only once. But to consider breaking the sanctity of a day that had always brought me closer to my people, I would have to be brought even closer. Joining Operation Solomon, I flew to Addis Ababa and helped an ancient Jewish community return to its homeland. In watching men, women and children who had trekked for countless days and nights across hot desert sands calmly board a plane that would take them to a promised land they had never seen, history came alive and the Sabbath was truly sanctified.

Having experienced the warm and beautiful embrace of Shabbat, I can only offer my sympathies to those who do not realize how wonderful life can be when it is liberated from the sound and fury of our everyday world. With the volume on the outside world turned down, Shabbat allows us to once again hear our inner voice. The Shabbat our people have kept for thousands of years, continues to watch over me. No doubt Israel's watchman will guard every Jew that seeks her protection.

Natan Sharansky was a prisoner of Zion in the former Soviet Union. He is currently the head of Israel B'Aliyah, a political party of new immigrants. He is the former Minister of Industry and Trade, as well as Minister of the Interior, and is currently a member of the Knesset *(Israeli Parliament).*

THE CURE FOR DESPAIR

BY HAROLD KUSHNER

I have always been fond of the Jewish teaching that, when God created the world, He left it a little bit unfinished, so that we could become God's partners in the creative process by finishing it. The Sages tell us that "God could have made a world in which bread grew out of the ground. Instead He made wheat grow, so that people might turn it into bread." God could have filled the world with houses, as He provides homes for animals. Instead He filled the earth with trees and stones, with which we can build homes.

That insight helps me understand the residue of chaos in the world – diseases, crime, hunger and the like. God doesn't want those things to happen. God is waiting for us to figure out how to eliminate them, to carry out His plan for the world.

There is just one problem with being God's partner in finishing what was left undone. It is an exhausting, never-ending process. Habitat for Humanity will build one hundred homes to ease the plight of the homeless, but in the time it takes them to do that, another fifty families will have become homeless. A church or synagogue will set up a soup kitchen to feed the hungry, but even as they do so, additional workers will lose their jobs and need a free meal. It is hard not to despair when we contemplate how much of God's world still needs to be fixed.

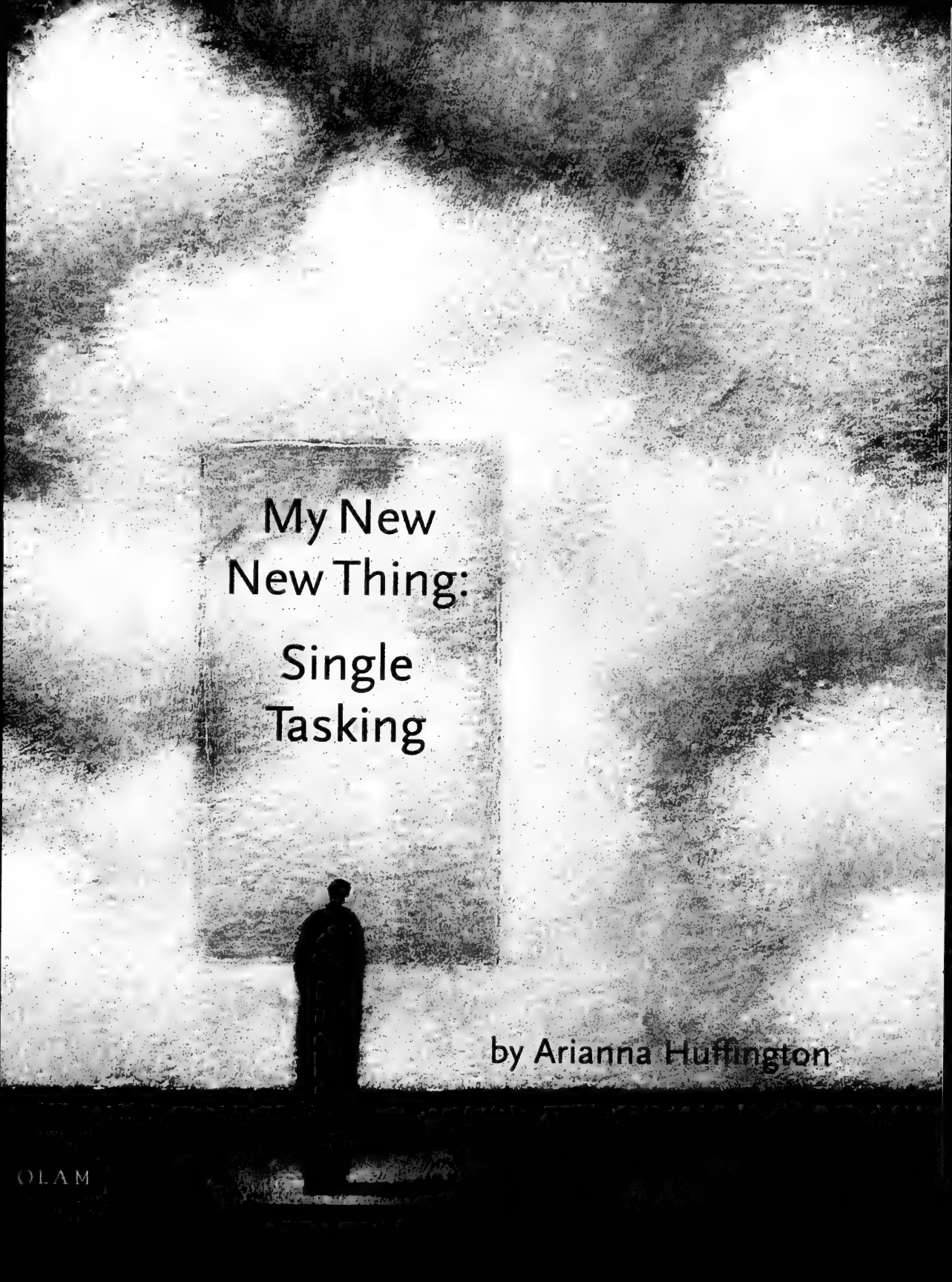
The cure for that sense of despair is the Sabbath. Six days a week, we wrestle with the world, acutely aware of everything that is wrong with it, laboring to fix it all, to heal the sick, to find work for the idled, to punish criminals, to build better computers, to write better books and symphonies. On the seventh day, we rest, even as God rested on that first Sabbath. It is a day for leaving well enough alone, declaring a truce in our battle with all of the world's imperfections. It is a day on which we look at the world and see it not as it is but as it might be, as it should be, as it one day will be. Even as a builder needs a set of blueprints to tell him what the final product will look like, we need to hold aloft a vision of what the world could and should be, both to give us a sense of what must be done and to inspire us with a vision of what our reward will be when we have completed the work.

> "He made wheat grow, so that people might turn it into bread."

The 92nd Psalm in the Book of Psalms is one of the Bible's classic answers to the riddle of why the righteous suffer and the wicked prosper. The psalmist's answer is that both the suffering of good people and the prosperity of bad people is temporary. In time, God's justice will catch up with all of them. The psalm is titled "a Song for the Sabbath day." What is the connection between the Sabbath and God's ultimate justice? During the week, we let the unfairness of the world upset us, to motivate us to do something about it. But on the Sabbath, we overlook the world's unfairness, not to deny it but to remind ourselves of what the world will look like when wickedness and unfairness are finally banished. We need that reminder on the Sabbath to empower us to go back to the sacred work of mending what is broken in God's world on Sunday morning.

When people would ask their teachers, "What will life be like in the World to Come?" their teachers would answer, "Keep the Sabbath as a day free from labor, free from struggle, free from care and anxiety. Live it as a day in which the world has achieved perfection and you will have a foretaste of the World to Come, the day when God's world will be made complete."

Harold Kushner is Rabbi Laureate of Temple Israel Natick in Massachusetts. He is the author of several bestselling books on religion and spirituality, including When Bad Things Happen to Good People.


My New New Thing:
Single Tasking
by Arianna Huffington
OLAM

My mother, the central force in my life, died last month. The last time she was upset with me was when she saw me talking with my children and opening my mail at the same time. She despised multi-tasking. She believed it was a way to miss life, to miss the gifts that come only when you give 100% of yourself to a task, a relationship, a moment.

In the weeks since her death, I've realized that she and I had an unspoken deal: hers would be the rhythm of a timeless world, a child's rhythm; mine was the rhythm of the modern world. While I had the sense every time I looked at my watch that it was later than I thought, she lived in a world where there were no impersonal encounters, where a trip to the farmer's market happily filled half a day, where there was always

> "The last time my mother was upset with me was when she saw me talking with my children and opening my mail at the same time."

enough time for wonder at how lovely the rosemary looked next to the lavender. In fact, going through the market with her was like walking through the Louvre with an art connoisseur – except that you could touch and smell these still lifes.

She left no will and no prized possessions – which is not surprising, considering her habit of giving such things away. For instance, there was the time we tried to give her a second watch, and within 48 hours she had given it to someone else. So what she's left us with is the treasure house of her spirit. It's as though certain gifts can only be bequeathed at one's death: that while she was alive she so embodied the qualities of nurturing, simplicity, unconditional loving and a connection with the sacred that it felt as if those dimensions of life were taken care of for all those blessed to be in her orbit. Why learn how to cook when you live with The Iron Chef?

And now that she's gone, I know that however difficult, inconvenient, even unnatural it may be for a while, there is only one way to honor her by living differently, living more like she lived, bridging the world of the urgent with the world of miracles and wonder. The first world, the world we inhabit most of the time, is governed by our appetites: the next promotion, the next conquest, the next hot meal. The other is the universe where fishes and loaves can multiply and we can love our neighbor as ourselves.

Yet we have been sacrificing the important on the altar of the urgent for so long that our lives have lost their balance and we have lost our center. And, of course, we have massively redefined the urgent. It's no longer just dealing with a blazing fire, it's rather worrying about the probability of a fire starting and especially about the possibility of missing some fireworks. Some of my most beloved friends feel alive only when they are living life on the brink, dealing with half a dozen crises, wallowing in the drama of it all, and having to drug themselves before they can go back to sleep when they wake up in the middle of the night.

> "Going through the market with her was like walking through the Louvre with an art connoisseur, except that you could touch and smell these still lifes."

To move the important to the center of our existence and tend to our souls – which for me is the meaning of Shabbat – we need to bring timelessness into our lives. It also means, as my mother would urge, putting an end to multi-tasking – the weapon that helps us gain the heights, but is the enemy of the depths. And it is only when we tap into the depths that we redeem from them the spirit, the imagination and the intuitive abilities that have been crushed under the pressures of modern life, where clock and compass are used to calculate the span of our every action, desire and thought.

What modern man calls intuition, the ancients often understood as spiritual guidance from another realm – divine tidings, prophetic warnings. But our modern lives are, more often than not, case studies not of the whispered voice followed but of the whispered voice ignored or denied – often at our peril.

When the practice of Shabbat becomes not simply a day off but a new way of life, we are freed from the tyranny of the urgent. And then we can allow gratitude to enter our lives. Gratitude has always been for me one of the most powerful emotions. But it is very hard to manifest in a life that is a race with time.

My mother used to say that the goal of life is not to see what we can make of it, but what it can make of us. And for that we don't have to go east or west, to India or Walden Pond, but we do have to – and not just now and then – pull out of the fast lane.

> "When the practice of Shabbat becomes not simply a day off but a new way of life, we are freed from the tyranny of the urgent."

Arianna Huffington is a nationally syndicated columnist and author of eight books, including her most recent book, How To Overthrow The Government, *on the corruption of our political system and the need for reform. To learn more about Arianna and her views, please visit* www.ariannaonline.com

MOST WANTED MAN on Earth

Soul Fiction by Mike Indgin

THE SUNGLASSES ON THE MAN IN THE BLACK SUIT matched the dark tinting of the van he had just exited. He looked to the sky and was reassured at the presence of the helicopter hovering above him. He tapped his sunglasses twice and ducked into a doorway.

Agent Kinney was surprised to find the young man waiting right where he said he would be: at the counter of the rundown deli, spooning kreplach from a large bowl.

Apprehending one of the FBI's Most Wanted had never been this easy. It made Agent Kinney nervous.

"Don't worry," said Melmann. "I've got nothing up my sleeve or under my yarmulke."

The agent slipped onto the stool next to Melmann and sized up his captive the way they had taught him in Quantico. He couldn't help chuckling to himself as he removed his sunglasses. So this was the mastermind responsible for bringing the entire world to a screeching halt. Woody Allen could beat this guy in a wrestling match.

"I recommend everything but the matzo brie," said Melmann as he called the waitress over.

"Just coffee, black please." Agent Kinney didn't know what matzo brie was, and he wasn't about to show any sign of weakness.

Melmann sighed. So his last day of freedom would end here, in a Newark deli with an over-caffeinated Joe Friday.

Agent Kinney got right down to business. "Ira Melmann, I'm Federal Agent Kinney. You're under arrest for a number of charges too lengthy to mention."

Melmann knew he was going away for a long time. He also knew prison was a very dangerous place for a guy with less than 6% body fat. He postponed the inevitable by changing the subject. "So would you like to know why I did it?"

"There are a few folks back at the ranch who are a bit interested, yes." Kinney leaned into his subject so the miniature camera in his lapel could better capture the confession. "What was the plan? Bank heist? Blackmail? Insider trading?"

Melmann stirred his soup and smiled.

"Actually, I just wanted to give us all a rest. And I thought 25 hours without internet access would be a great start. So I hacked my way in and unplugged the World Wide Web for a day. And then to my delight, it caused a domino effect that shut down everything else."

This was new information to Agent Kinney. "So you didn't know you'd be causing a worldwide blackout...?"

"Not at all. Who knew computers had become that powerful?"

Agent Kinney shrugged, hoping the mainframe that was taping them via satellite wouldn't pick up the fact that he was blushing.

"But why did you do it again the following Saturday?"

"One day of rest deserved another. Didn't you notice the calming effect it had all around you?"

Agent Kinney frowned. "Actually there was mass panic and looting all over the globe."

Melmann coughed. "Right. But the next Friday night, things settled down. By the third week, we all got into a groove: No work to do. No phones to answer. No planes to catch. No place any of us had to be, except at home with our families."

Agent Kinney nodded. This was in fact what had happened at his house. With no phone or pager to reach him, he had actually spent the preceding Saturday watching his son learn to crawl.

"HE ALSO KNEW PRISON WAS A VERY DANGEROUS PLACE FOR A GUY WITH LESS THAN 6% BODY FAT."

Melmann turned to his captor. "You have to admit it's been kind of nice. A little less rat race – who knows, maybe a time-out once a week is all it would take to save the planet."

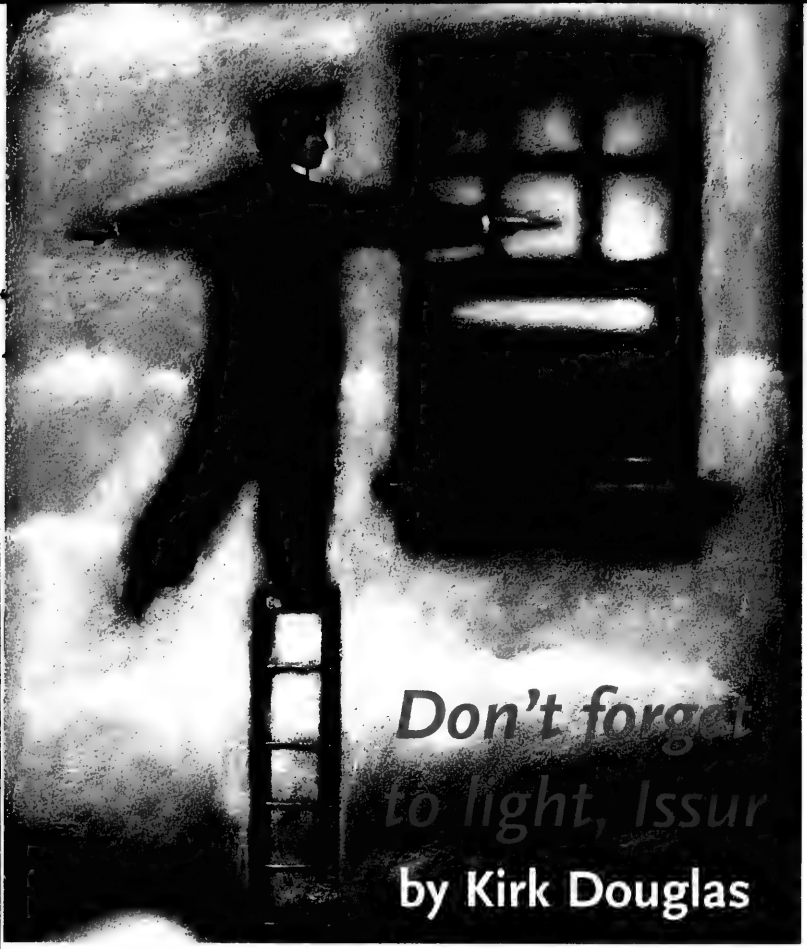
"Maybe," replied Agent Kinney. He knew he was being monitored and didn't want to sound like he was consorting with the enemy. He stood up and produced a pair of handcuffs. Before he could place them on Melmann's outstretched wrists, his earplug rang.

"Kinney here." He stood at attention as he listened at length to the voice on the other end. "Yes, Mr. President. Right away, sir. No, thank you, sir."

Agent Kinney put the handcuffs back in his jacket pocket. "Seems your little scheme is actually having a positive effect. Something about lowered fuel costs and improved economy. You're no longer under arrest and you're invited to the White House for dinner. Are you free this Friday night?"

Melmann smiled and shook his head. "Sorry. I've got a previous commitment."

Mike Indgin is an award-winning copywriter at Suissa Miller Advertising in Los Angeles. His latest hobby is writing soul fiction, which does not pay nearly as well.



Don't forget to light, Issur

by Kirk Douglas

My mother was a wonderful woman who gave me my best qualities. It took me a long time to become conscious of that. But my heart knew it always. The knowledge was expressed in little subconscious ways. For example, when I formed my independent production company back in the early 1950's, I named it for my mother Bryna.

My mother never learned English. But I remember fondly how on the Sabbath she would make our whirlwind of a family stand still for a moment as she sat on the porch reading aloud from her Hebrew prayer book. When the Bryna production company became well known following several critical hits, I took my mother to Times Square in a big limo and pointed out a sign that covered the whole building. "You see, Ma, in lights, BRYNA PRESENTS". My mother simply shook her head and sighed, "America, such a wonderful land."

I agreed with my mother.

It is no coincidence that when I formed the Bryna Company, I also started a charitable foundation. I should have named that after my mother as well, because it was clearly her influence that was playing out in me. I remember that in our home we had a little tin box, a pushke, nailed to the wall.

Pushke in Yiddish means tin can, but this one was more like a piggy bank. It was where we placed coins to be given to charity. Of course, we barely had enough to eat ourselves, so our pushke was never bulging. But my mother made sure that there was always something in it. The Torah commands us to give to the poor. Charity is called tzedaka, because there is always someone who has less. A lot of people in the neighborhood thought my mother was a *tzaddikes*, a saint. They would bring her a handkerchief to bless and then place it on the head of some sick person, convinced that her blessing would make the sick well. Maybe it did.

During my freshman year in college, I became ill with the flu, and was lying in my dormitory room with a high fever. There was a knock on the door. "Your mother's on the phone." I was startled – we didn't have a telephone at home. She never called. I threw on a robe and walked down the hall.

My mother was calling me from a neighbor's home. "I had a feeling you were sick," she said. I went back to my bed perplexed. How could she have known?

I never gave her credit for so many things she did and was responsible for. Only now I realize the profound influence she had on me.

Most of all, I remember vividly how she died. She had been in the hospital for some time, unable to fight off pneumonia because of her weak heart and complications from her diabetes. My sisters and I

"The nurses came in screaming. With the oxygen in the room, we could have blown up the hospital."

stayed at her side as she got weaker and weaker, drifting in and out of consciousness. At dusk one day she roused herself. "What day is it?"

"Friday, Mama."

"Don't forget to light the candles on the Sabbath."

We quickly brought four candles to the room and started to light them. The nurses came in screaming. With the oxygen in the room, we could have blown up the hospital. So we went to my sister Betty's house to light them there.

Afterward, I came back alone. I was overwhelmed by my mother's composure and dignity. My father had died some years before, and the look in his dying eyes was unmistakable – sheer terror.

Watching my mother in that hospital bed, I must have seemed pretty scared myself, because she looked up at me and smiled a clear, serene smile. It was the kind of smile she used to have on her face every Sabbath when she sat on the porch with her prayer book. "Don't be afraid, Issur. It happens to all of us," she said.

I choked. Holding my own breath, I watched my mother breathe in, then out, so slowly, each breath causing her pain, until a long, deflating exhale followed by...nothing.

That is how the tzaddikim die, I have been told. It is called "dying by the kiss of G–d." The same G–d who created man by breathing life into him now kisses him and takes that breath away. It is a sign from G–d that someone is very special. Moses died that way, the Bible says.

I think a lot about how my mother died. I have not been a tzaddik; I cannot expect to die in this special way. But I do not want to go terrified into the darkness.

Kirk Douglas' recent books include an autobiography, Climbing the Mountain: My Search for Meaning, *from which the above was excerpted, and two books for children,* The Broken Mirror: A Novella *and* Young Heroes of the Bible: A Book for Family Sharing.

SHABBOS GEMS FROM SHLOMO CARLEBACH
compiled by Michael Ozair
"You can keep every Shabbos to the letter of the law, but unless Shabbos reaches the deepest place in your heart, you haven't kept Shabbos."
"'G-d created the world in six days and on Shabbos He rested.' What a sad translation! On Shabbos, G-d gave the world a soul."
"Shabbos is the strongest vitamin because its nutrients are those which can heal the soul."
"Happy are those who walk the streets of the world with the fragrance of Shabbos."
"A Shabbos test. If you want to know how much you like a person, see if you can sit with them ...without doing anything."
"When G-d drove Adam from Paradise, he retained part of his soul to remain there. On Shabbos, G-d releases that part and gives it back to man."
"Shabbos invites all those who are tired of walking slowly, who only cover a spiritual inch per lifetime on their journeys."
"Friday night, when my heart is overflowing like the Kiddush wine, jealousy is wiped out from my heart and, hopefully, from the hearts of mankind."
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OLAM

The Wizard of Oy

by Daniel Bouskila

WHAT HAPPENS WHEN A rabbi sits down to watch *The Wizard of Oz* with his three-year-old daughter? Well, in addition to a trip down memory lane (or is it down the yellow brick road!), and the joy of watching my daughter singing and dancing, I had, of all things, a spiritual revelation. It dawned on me that the various characters and motifs in this story share a remarkable similarity to the spiritual and mystical world of Jewish prayer, and our holy day of Shabbat.

Jewish prayer? Shabbat? The Wizard of Oz? I know it sounds a bit odd, but join me on a unique journey down the "Yellow Brick Road of Jewish Prayer," and you will discover that the Scarecrow, the Tin Man, the Lion and Dorothy will help you open up a whole new world of spirituality within you.

Our journey begins with the Talmudic teaching that in order to pray properly, one must have full "kavannah," translated as "concentration." Only with kavannah, a deep meditative concentration, can a meaningful and spiritually uplifting prayer experience be attained.

We journey from the Talmud to the Kabbalah, where the Jewish mystics seek a more specified definition and understanding of kavannah. The kabbalists speak of two types of kavannah: concentration of our thoughts, and concentration of our hearts. When a person approaches G-d through the medium of prayer, both the intellect and the emotions must be synchronized and focused upon the Divine. In other words, in order to experience G-d, you need brains and a heart, and you have to use them properly.

So far, our journey resembles that of the Scarecrow and the Tin Man, who traveled down the yellow brick road in search of brains and a heart.

But our journey continues. There is an additional challenge that lies ahead. As we seek to synchronize our brains and hearts to create a meaningful encounter with the divine, we are faced with the prospect of the fears and insecurities we all have in coming before G-d. If we stop to think about what it means to actually be in G-d's presence, it is a frightening experience. In other words, in order to approach G-d's throne, we need to find the courage to do so. It takes courage for a human being to ask G-d to forgive his sins and answer his prayers.

So our journey now adds an additional character: the Lion, who traveled down the yellow brick road in pursuit of courage.

The quests for intellectual and emotional kavannah, together with our inner search for courage to stand before G-d, are not easily attained. To help us achieve these goals, the majority of the formal Jewish prayer service is recited in unison, as a community. Every Shabbat in synagogue, we all chant a series of biblical Psalms, Rabbinic prayer compositions and the "Shema Yisrael", all communal prayers designed to build our kavannah and inner strength. In other words, we travel the "yellow brick road of the prayer service" together, much like our friends the Scarecrow, the Tin Man and the Lion.

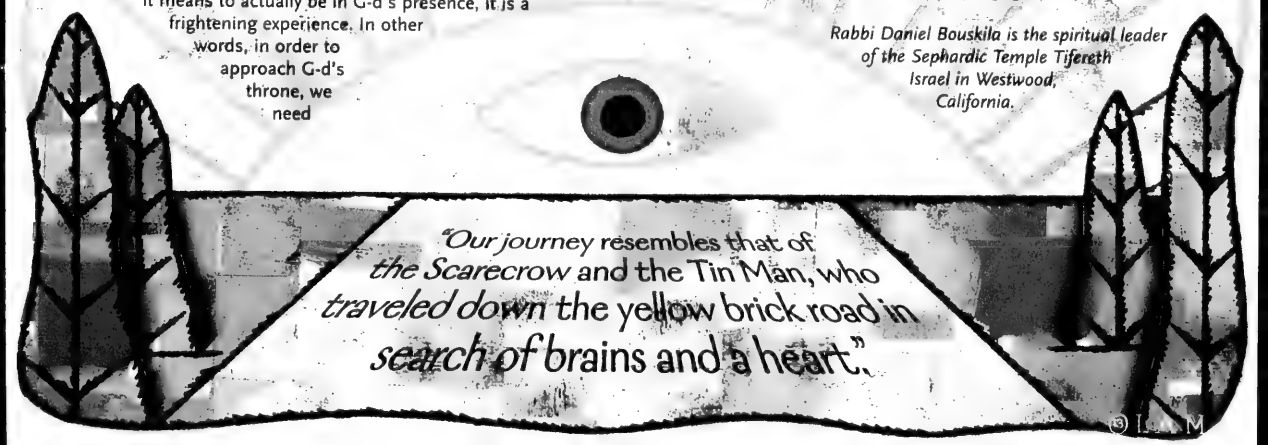
Our journey through the prayer service brings us to the "Amidah" prayer. The word "Amidah" means "standing," because we recite the Amidah while standing at attention, with both feet together. The Amidah moves us away from communal prayer, as we now enter the domain of private meditation.

In the movie, the characters entered the wizard's chambers together, but they each approached him individually. If you have ever read the book *The Wizard of Oz*, each character has its own private audience with the wizard.

What about Dorothy and her desire to "go home"? The climax of the week in Jewish life is Shabbat. Throughout the week, as we race through our lives from one place to another, our spirit yearns for Shabbat, our weekly opportunity to be home with family and friends. When the sun sets on Friday night and the candles shine brightly on our lavishly adorned Shabbat tables, we breathe a sigh of relief with a "there's no place like home" kind of feeling racing through our bodies and embracing our souls. In Jewish prayer, one of the most prominent themes is the "homelessness" of the Jewish nation. Throughout our communal and individual prayers, we express a strong desire to return to the physical and spiritual home of the Jewish nation, the Land of Israel. The multitude of references to Zion and Jerusalem in our prayers evokes our message to G-d that when we think of Israel, we realize that "there is no place like home."

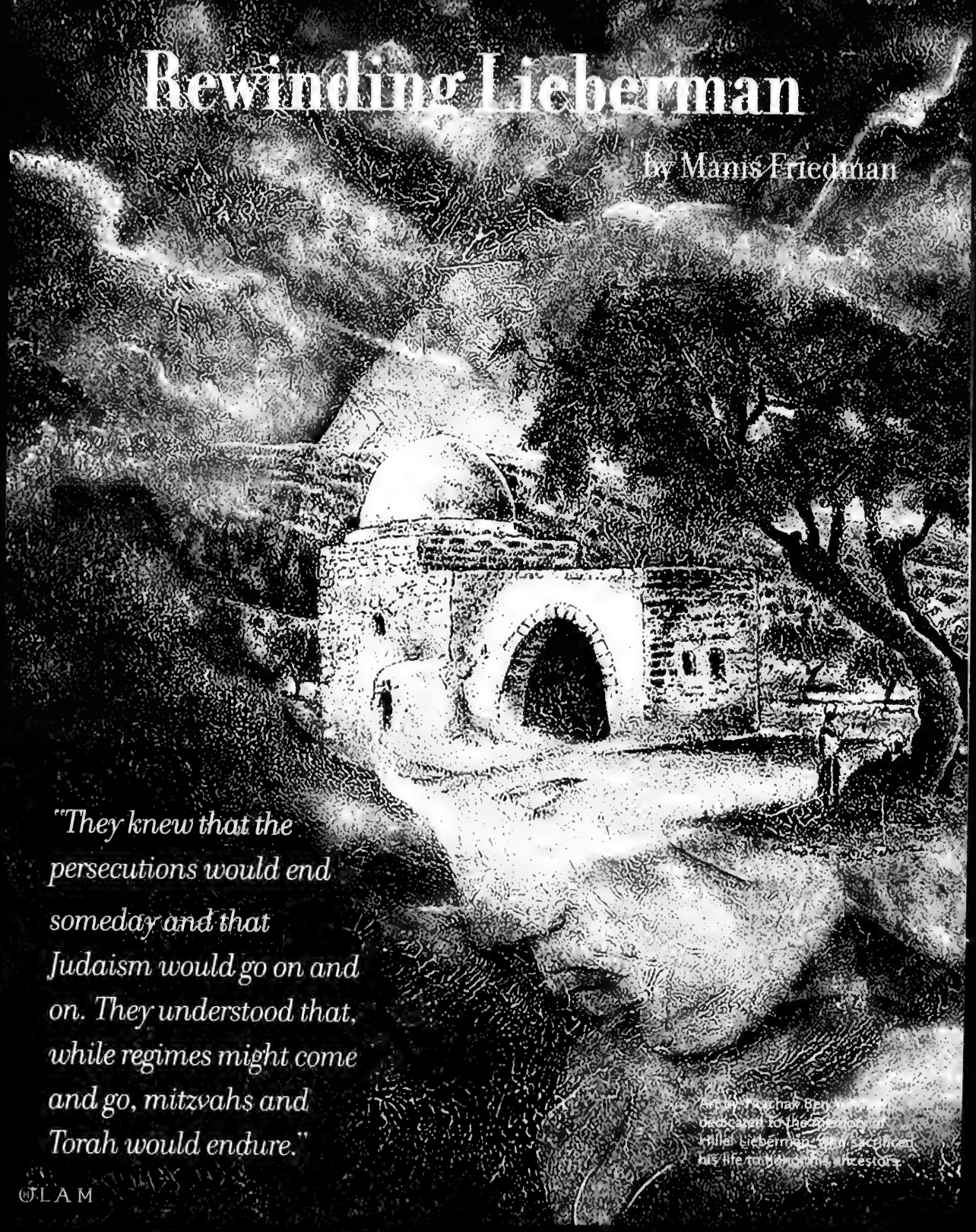
Hard to believe that sitting with my daughter, watching *The Wizard of Oz*, I had these spiritual revelations, but it is true. And all of a sudden, just as my thoughts, emotions and inner strengths were prepared to face G-d, I felt my daughter shaking me and saying, "Daddy, wake-up, it's time to go to the synagogue." Oy.

Rabbi Daniel Bouskila is the spiritual leader of the Sephardic Temple Tifereth Israel in Westwood, California.


"Our journey resembles that of the Scarecrow and the Tin Man, who traveled down the yellow brick road in search of brains and a heart."

Rewinding Lieberman

by Manis Friedman



"They knew that the persecutions would end someday and that Judaism would go on and on. They understood that, while regimes might come and go, mitzvahs and Torah would endure."

Did you ever think that the front page news in America would focus on issues such as "When does Shabbos begin?" "When does it end?" "Is using the telephone permissible?" "What can be done in an emergency?"

The ancient rulings of Talmudic scholars are newly relevant. It has become a clear and immediate concern for America and the world. The way a Jew serves and believes is newly inspiring.

But while the media is marveling over the character of one Jew, Joseph Lieberman, perhaps we should also reflect on the circumstances that make it possible to be an observant Jew in the 21st Century.

How many times in our long and troubled history have we been forbidden to observe Shabbos? And under the Babylonians, the Greeks, the Persians, the communists, how often were we persecuted for observing the mitzvahs of the Torah? In our three thousand years of Jewish existence, how tempting it must have been to relax some of these observances; how rational and reasonable it must have seemed in the face of the relentless persecution.

But there were always a few unique individuals who stood out, who would not bow to their oppressors and, in spite of everything, maintained their Jewish identity without compromise.

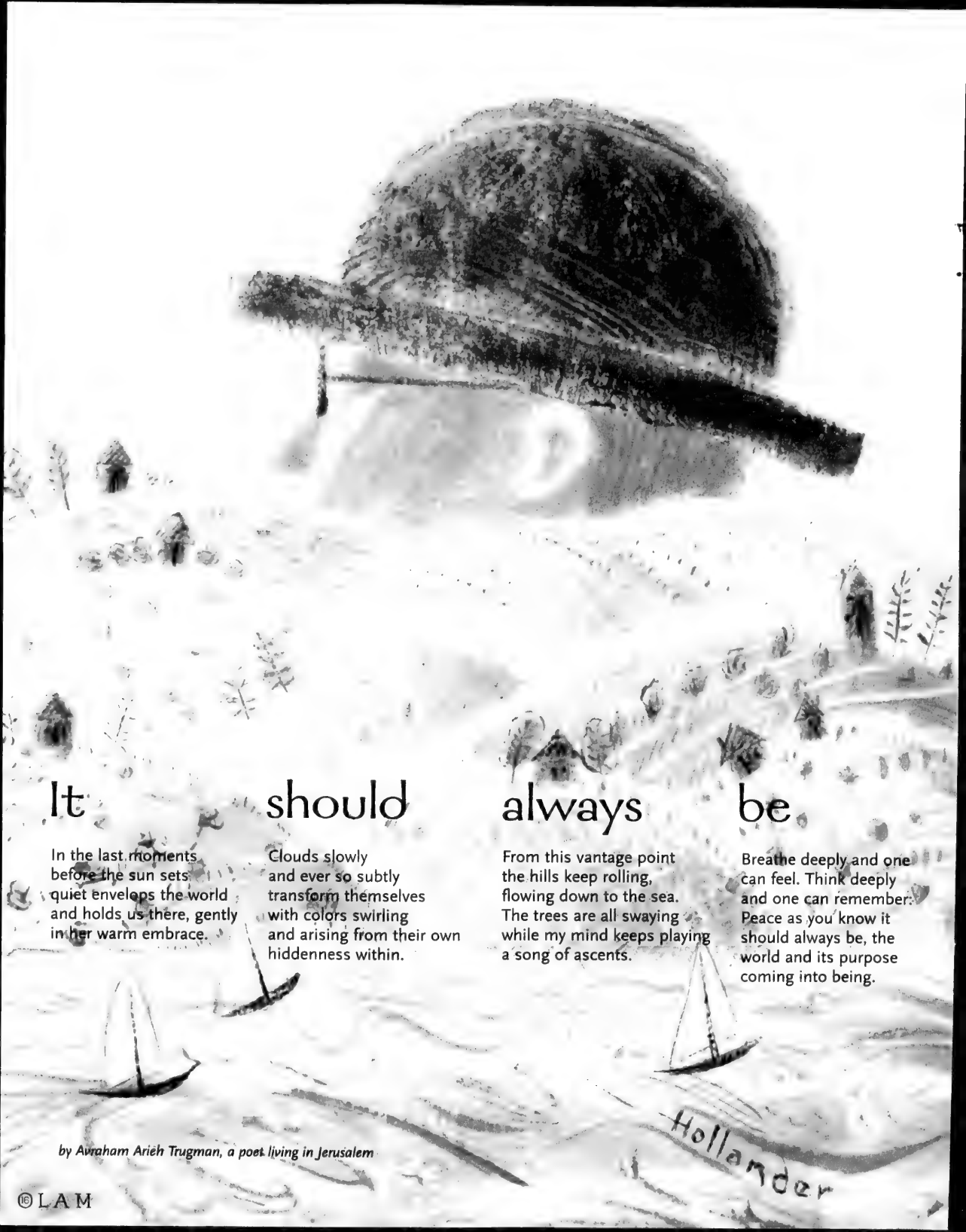
They knew that the persecutions would end someday and that Judaism would go on and on. They understood that, while regimes might come and go, mitzvahs and Torah would endure.

These individuals displayed unquestioning faith, and we are the beneficiaries of their perseverance. Today, a Jew may be elected to the highest office in the land, without so much as changing his name to "Jones," let alone changing the way he eats or observes the Shabbos.

Hail to our parents who taught us that we are Jews and showed us how to live as Jews.

Hail to our ancestors who believed in the eternity of the Jewish people.

Rabbi Manis Friedman is author of the bestseller Doesn't Anyone Blush Anymore? *and is currently Rabbi and Dean of Beis Chana Institute in St. Paul, Minnesota. He is also a popular speaker and counselor, and host of his critically acclaimed television series* Torah Forum with Manis Friedman.



It

In the last moments
before the sun sets
quiet envelops the world
and holds us there, gently
in her warm embrace.

should

Clouds slowly
and ever so subtly
transform themselves
with colors swirling
and arising from their own
hiddenness within.

always

From this vantage point
the hills keep rolling,
flowing down to the sea.
The trees are all swaying
while my mind keeps playing
a song of ascents.

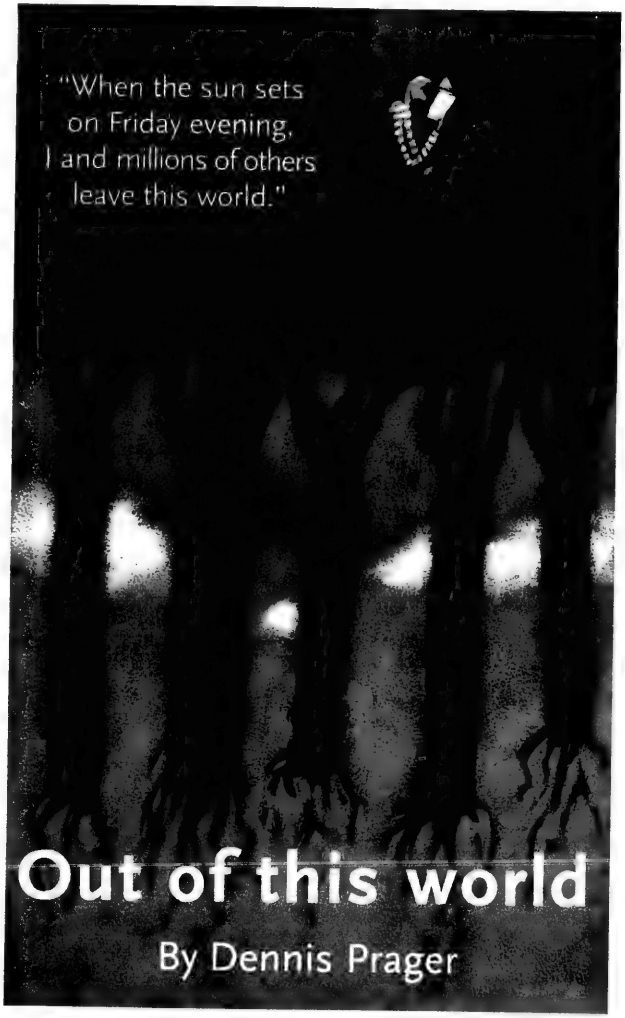
be

Breathe deeply and one
can feel. Think deeply
and one can remember:
Peace as you know it
should always be, the
world and its purpose
coming into being.

by Avraham Arieh Trugman, a poet living in Jerusalem

Out of this world

By Dennis Prager



Is your family important to you? This is, of course, a rhetorical question. Yet, imagine being asked to write an essay explaining why family is so important. Most of us would find it a daunting task.

That is how I feel about Shabbat. I know how important, indeed indispensable, Shabbat is to me and to millions of others, but it is not easy to explain why to those who have not lived it (or lived it in homes that practiced it joylessly). The attempt must be made, however, for I am convinced that adopting Shabbat in one's life is the greatest addition one can make to improve one's family life and one's ability to cope with life's difficulties.

Why?

Perhaps the best explanation for Shabbat's importance is this: Do you ever feel that you wish the world would stop so that you could, as it were, catch your breath? Do you ever feel, in the words of the Broadway musical: "Stop the world I want to get off"? The chances are that you do since life is very intense and it moves at a faster pace than ever.

When the sun sets on Friday evening, I and millions of others leave this world. The worries of the week, of work, and of the world disappear for an entire day. I do not work, do not think about work, do not think about bills, and do not even know what is happening in the world. Because my work as a radio talk show host involves daily reading of many magazines and newspapers, I refuse to read them on Shabbat. And since I also do not listen to radio or watch television on Shabbat, I truly am oblivious to the outside world. It is impossible to overstate the value of such a retreat. On Shabbat, my world contracts to family, friends, and God.

If you entered my or most any home while celebrating Shabbat, you would be struck by the carefree and peaceful atmosphere, by the sense that none of us had anything troubling on our minds, and that there seemed to be unlimited time for everyone in the home to devote to everyone else in the home. My wife marvels that on Shabbat I am oblivious to time. Whereas on any other day she can read on my face "I have so much work to do," my anxiety is gone all of Shabbat. That is why, for example, the Friday night Shabbat dinner takes so long – there is simply nothing else to do. This is also why Shabbat is known for providing an auspicious opportunity for couples to engage in sexual intimacy – again, there is little else to do.

Judaism has always recognized the singular importance of Shabbat. It is the only ritual in the Ten Commandments and, with the exception of Yom Kippur, is the holiest day of the year, even though it occurs 52 times a year. It is so central to a Jew's life and so looked forward to, that the other days of the week have no Hebrew names; they are merely numbered by their proximity to Shabbat. Sunday is *Yom Rishon B'Shabbat*, "the first day toward Shabbat," Monday is *Yom Sheni*, "the second day...," etc. I learned these names of the days as a child, but I did not understand why they were enumerated until adulthood. For the truth is that I do enumerate the days counting up to Shabbat, so much so that Thursday after work, I actually begin to get excited. And Friday is downright exhilarating.

Then, Friday as the sun sets, it arrives. No one in the family is going to work, no one is going out, no one is going to the computer, no one has to catch a TV show. All of us are there only to be with each other and make Shabbat.

How is this idyllic state achieved? By separating one's home and personal conduct from weekday concerns, from the secular, from the worldly, from the financial, as much as possible. And this is best done by following some fairly simple guidelines.

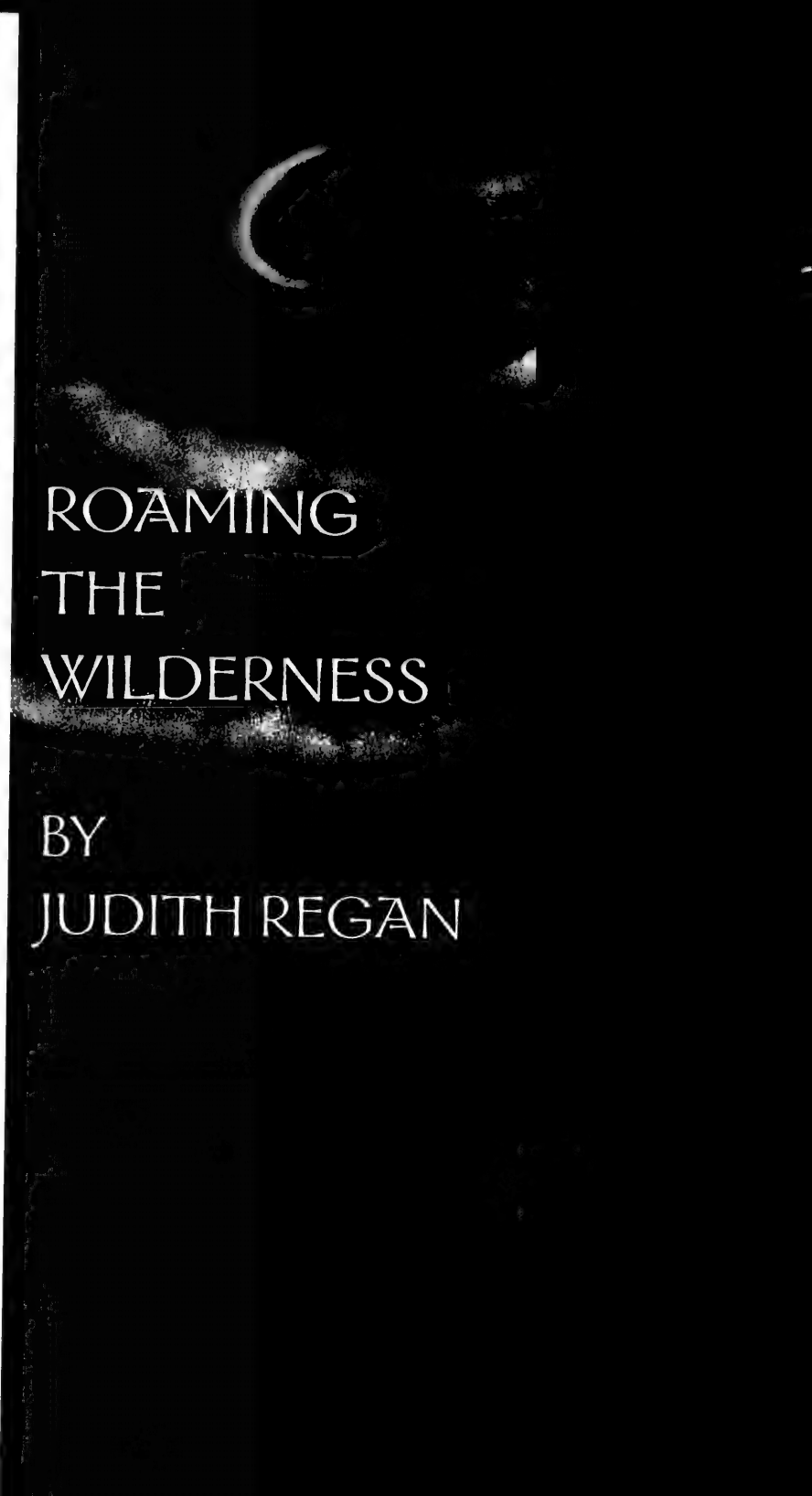
First, and most obvious, try to avoid secular work. Shabbat and going to the office cannot coexist. As a young boy in yeshiva in Brooklyn, I had a friend whose father operated a candy store. Such businesses had to be open on Saturdays or they could not make a profit. But while the father worked, his wife and son always went to synagogue, and Shabbat was observed in the home.

Second, and just as important, turn off the TV and radio. The moment the radio or TV is turned on, Shabbat is turned off. Television and radio cannot coexist with Shabbat. This is easily demonstrated. As difficult as it may seem, try four Shabbatot without radio or TV. You will find that this has a transforming effect on everyone in your home. It will increase peace (Shabbat Shalom, after all, is the goal of Shabbat) and dramatically increase conversation among all those present in the house.

Third, engage in rituals such as lighting Shabbat candles, blessing the children, making kiddush over the wine, and reciting Hamotzi over the challah. Our secular age has foolishly denied the indispensable power of rituals in our lives.

Finally, remember that you do not have to be Orthodox to observe Shabbat. You only have to have a yearning for greater depth, greater meaning, and greater human intimacy in your life. And who among us does not yearn for this?

Dennis Prager, author, theologian and radio talk show host, lectures to Jewish communities around the world. His latest book is Happiness Is a Serious Problem. *He may be contacted at* www.dennisprager.com



ROAMING THE WILDERNESS

BY JUDITH REGAN

IT HAS BEEN YEARS SINCE I TOOK TIME OFF WITH MY CHILDREN.

They are busy with school and afterschool sports and piano lessons and SAT prep and the alternate weekends and Wednesdays that my daughter must spend with her father. I am busy building a business, adjusting to my changing hormones and running back and forth to court, where I have been in litigation for almost the entire decade of the '90s, engaged in a spiritually deadening war with a man who left after I'd given birth and who now wants to destroy me. My schedule is killing me. Up at 5. Work. Litigation. Children's homework. Get ready for the show. The nails. The eyebrows. My daughter's uniform needs to be ironed. I have to testify that I am a good and dutiful mother. My mother needs a doctor. I have three books that are crashing on a tight schedule and the art director, a single man with no responsibilities, wants to take a sabbatical to meditate in India. The life is getting to be too much for him.

Right now, there is no rest. There is no time for joy or love or restoration.

And now, pivotal moment frozen in time, out of the mouths of babes, my babe, my 6'2" tall babe, comes this:

"It's too late..."

"For years, Mom, I waited for you to get home from work. I wouldn't go to sleep till you got home. For years I waited for you to stop working late and working weekends. And I don't begrudge you any of your hard work because you gave me a great education and provided me with opportunities I never would have had, and I thank you so much for making those sacrifices so I could have all these wonderful things. But it's too late."

I look at him in the afternoon sun, my son, tanned and fit, strong and movie star handsome, a great student at MIT, a gentleman to women, with the best the world has to offer at his fingertips and yet, it is true. I have failed him. And I know it.

MOMMY, READ TO ME. I CAN'T. I HAVE TO FINISH THIS. GIVE ME A FEW MINUTES. MOMMY, TELL ME A STORY. MAYBE TOMORROW. MOMMY, CAN WE GO OUTSIDE? I NEED TO DIG. WE LIVE IN THE CITY NOW. NO PLACE TO DIG.

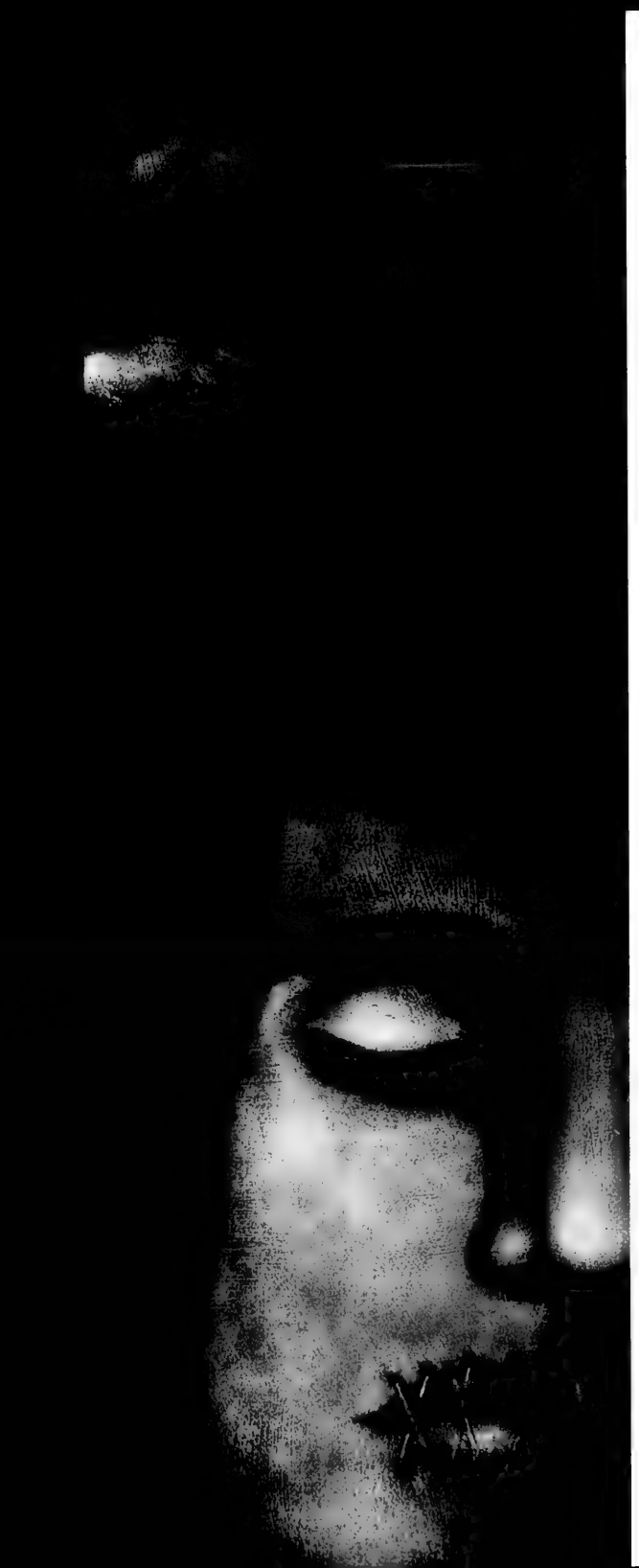
Mommy, will you sleep with me until the sun comes up? I can't. Not now. Go to bed. Maybe later. Maybe tomorrow. Maybe next weekend. After the big meeting next week. After my divorce. Maybe when I feel better and have more energy.

I remember a time when I had time. Every Sunday my large Italian family would gather, after church, and we would feast. Long tables of food, fresh baked bread, tomatoes from the garden, homemade wine from my grandmother's purple grapes, huge bowls of salad, and cousins everywhere. We would feast and laugh, three generations, joined together. Mangia! Every weekend, despite the week's struggles, we reminded ourselves, life is beautiful. What happened to those Sundays? What happened to that family?

The relatives are gone. Many have moved away. Some have died. Very few are still married. Many of the fathers have drifted away. Some haven't seen or called their children in years. Sometimes, at funerals, we bump into each other and we are amazed. Who are these people who have grown so old? Are those my cousins with whom we squeezed into a single bed while our parents stayed up all night talking in the kitchen?

We are the children who have more money than our parents or grandparents. We live in grander homes, have medical, law or business degrees. We have stock. We have options. We can have children at any age. We refuse to age. We have frequent flier miles and Palm Pilots and dazzling lives. We have become so efficient, we don't even have to talk anymore. We live in a world never imagined by our immigrant grandparents who fled poverty and oppression.

Our children know little of their great-great-grandparents' world. They are immersed in their own stunning and constantly stimulating lives – a world of unimaginable high-speed learning and technology. They are world travelers, surfing though a mélange of erotic images, negotiating their way through



700 channels and four billion websites, all with endless possibilities. And yet...

"Mommy, I'm bored," my daughter announces after a day of video arcades, roller blading, eating out, pumpkin carving and instant messaging her friends. She is nine, and burned out. Been there, done that. It is a modern condition, what the ancient monks called acedia. She is bored to death while at the same time bombarded by stimulation.

What can I say?

"Honey, if you are bored it means that you have too much."

"Sweetie, I love you, but I am spoiling you rotten."

"My child, do you not know what value your life has?"

I say nothing. I say nothing because I fear that I have failed her. I have failed to teach her the meaning of life, to show her what my grandparents showed me. They are not here when she gets home from school. No one is. I am at work. I have no time. I have no time for my family. No time to breathe. No time to think.

"No time" is my generation's bragging right.

I DREAM ABOUT FRIDAY AFTERNOONS, KNEADING BIG VATS OF DOUGH WITH MY GRANDMOTHER. I MISS PLAYING CARDS WITH UNCLE PHILLIE. I MISS PICKING BLUEBERRIES WITH PA AND MAKING FORTS WITH MY BROTHERS. I MISS THE SNOWBALL FIGHTS.

And when things get rough in court, I think about those Sundays, lounging on a bed of plush, velvet green moss, staring at the blue sky, rested.

"Remember the Sabbath day and keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the Lord, your G-d: you shall not do any work...For in six days the Lord made heaven and earth and sea, and all that is in them, and he rested on the seventh day: therefore the Lord blessed the Sabbath and sanctified it." (Exodus 20:8-11)

It is Friday and I am enjoying a Shabbat dinner at the home of a rabbi friend. I am invited to celebrate their joy. The food is beautiful, their six children are enchanting. They remind me of growing up in my own family of five children. I watch as each child is blessed by his or her father. I see how they are loved and cherished. My spirit aches for a weekly ritual that honors tradition, a Sabbath night that is an invitation to joy. Here candles are lit, songs are sung and we are reminded of the meaning of life.

"These are the words which the Lord has commanded that ye should do them. Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of solemn rest to the Lord..." (Exodus 25:1-3)

My family has no seventh day. My daughter is bored. My son says it's too late. And I am exhausted. We live in a 24-hour-you-can-have-whatever-you-want-delivered-right-now-culture, but we have no pleasure. Our death is the spiritual wilderness in which we roam, searching for a moment of human connection in a morass of materialism.

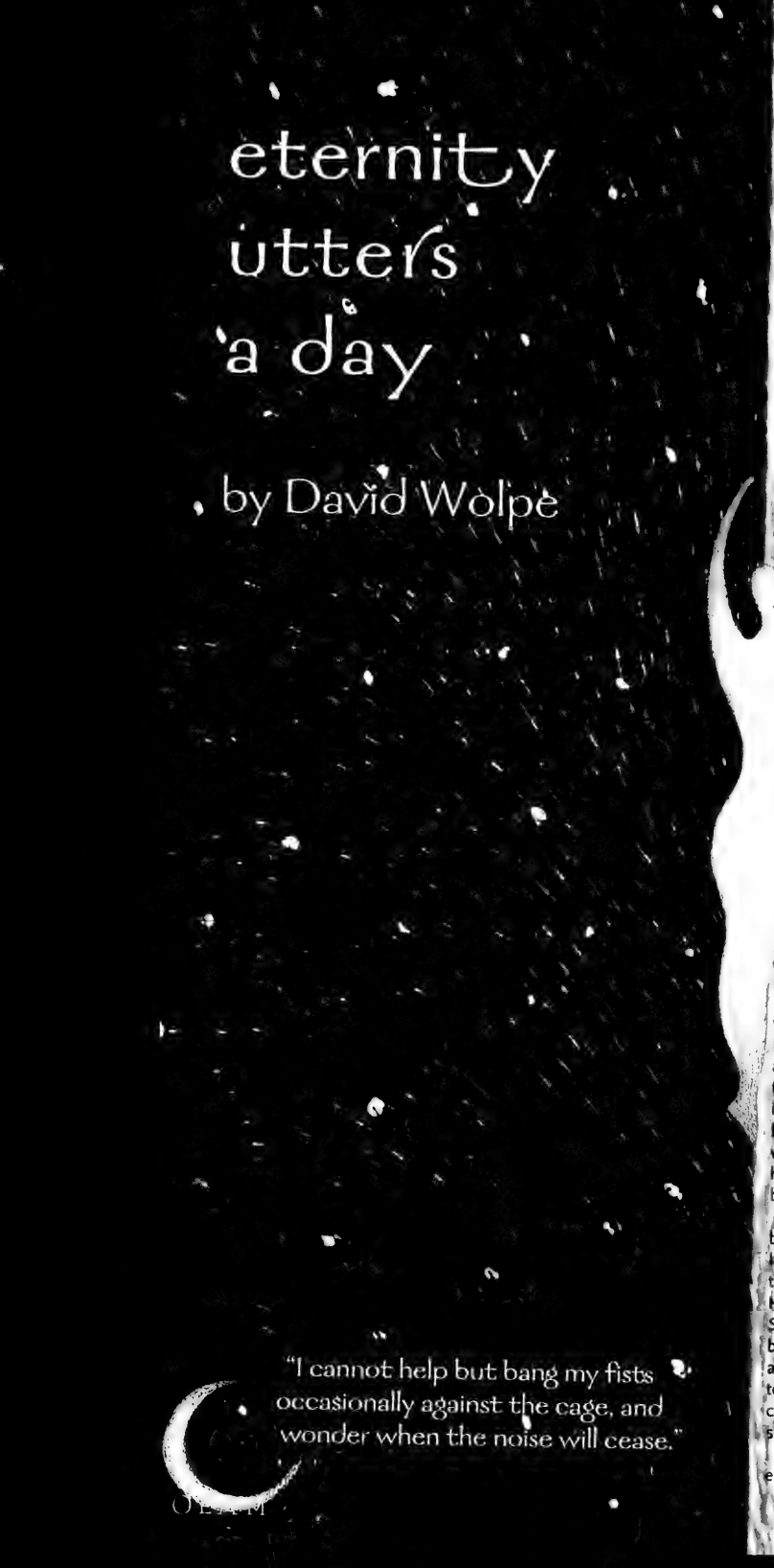
I observe the Sabbath with the Rabbi and his family. His children remind me of what is possible. And it is on this Sabbath evening that I see a ray of light in the kindness of husband and wife, parent and child, friend and friend. And I know that despite the spiritual wilderness in which I roam, that despite the work, the court battles, the velocity of our modern lives, I know where I must go. Where we must go. We should follow the light I see in the faces of those children as their father blesses them. That is the Sabbath light. The light that

INFUSES OUR LIVES WITH MEANING.

Judith Regan hosts Fox News Channel's Judith Regan Tonight. *She is the President and Publisher of the Regan Company, and previously served as Vice President and Senior Editor at Simon & Schuster. She also worked as a Producer for* Geraldo *and* Entertainment Tonight.

eternity utters a day

by David Wolpe



"I cannot help but bang my fists occasionally against the cage, and wonder when the noise will cease."

The modern world never whispers. As I drive in my car, the shrill voice of the announcer, punctuated by the even more urgent voice of the commercial, demands attention. On each street corner, billboards and signs and promises swirl around me as though I have stepped into an arcade of clanging bells and video games. But the arcade is the city, and there is no exit. I recognize that I am part of this pageant, that I choose to be here, and that the mania is the price of the vibrance and variety.

At home, I can turn on the television and the computer. Each catapults me into another life, another part of the world. I am "linked" – a word all too close to being chained. Still I turn them on, because I do not wish to turn away from my own time. I have taught history, and learned too well that the past is no panacea; neon signs and phone calls at dinner are hardly enough to make me forget the blessings of vaccinations, sanitation and reliable shelter. I live in this world, and yet I cannot help but bang my fists occasionally against the cage, and wonder when the noise will cease, and the bliss, promised in every advertisement for every product from automobiles to hand soap, will at last be mine.

Friday Night arrives. I know what my task is at this moment: I am to stop affecting the world and live in harmony with it. Even though I am a tangle of yearnings, on this day everything is to be perfect. I am to be satisfied with the many blessings that I have in my life. For once, I am to be at peace with the universe.

Yet again I remember a little book. It is less than a 100 pages long, but carries the wisdom of the ages. It was written by A. J. Heschel and is called *The Sabbath*. Heschel teaches me the blessing of technology – it obliterates distance. I can turn on my television and be part of life in a country across the globe. The lesson of space is the beginning.

The world changed, wrote the essayist E. B. White, on the day a man walked on the moon. It changed because for the first time millions of people chose to stay inside and watch the moon on a screen in their living rooms rather than step outside and see the thing directly. In other words, we preferred the obliteration of distance, even if it meant seeing the world through a lens. Back in 1950, when he wrote *The Sabbath*, Heschel knew the meaning of that change. For he teaches me that although technology conquers space, we do not live our lives in space alone. We live in time. "This is the task of men: to conquer space and sanctify time."

My friends have no time. Their lives are crowded. They do not see their friends, play with their overscheduled children, put their feet up and stare out the window. They cannot; they must drive somewhere, check their email, return phone calls – in other words, conquer space.

But even if we correspond at the touch of a button with others around the world, technology does not sanctify time. We do. God's greatest gift is to endow human beings with the capacity to perceive – and to create – holiness.

Jews have not, through their wanderings, had the leisure or the need to build grand cathedrals. Yet we have celebrated the Sabbath, a cathedral in time. It can be celebrated in a ramshackle hut, in a cave, in a barren field. The sanctity of time requires not technology but devotion of soul.

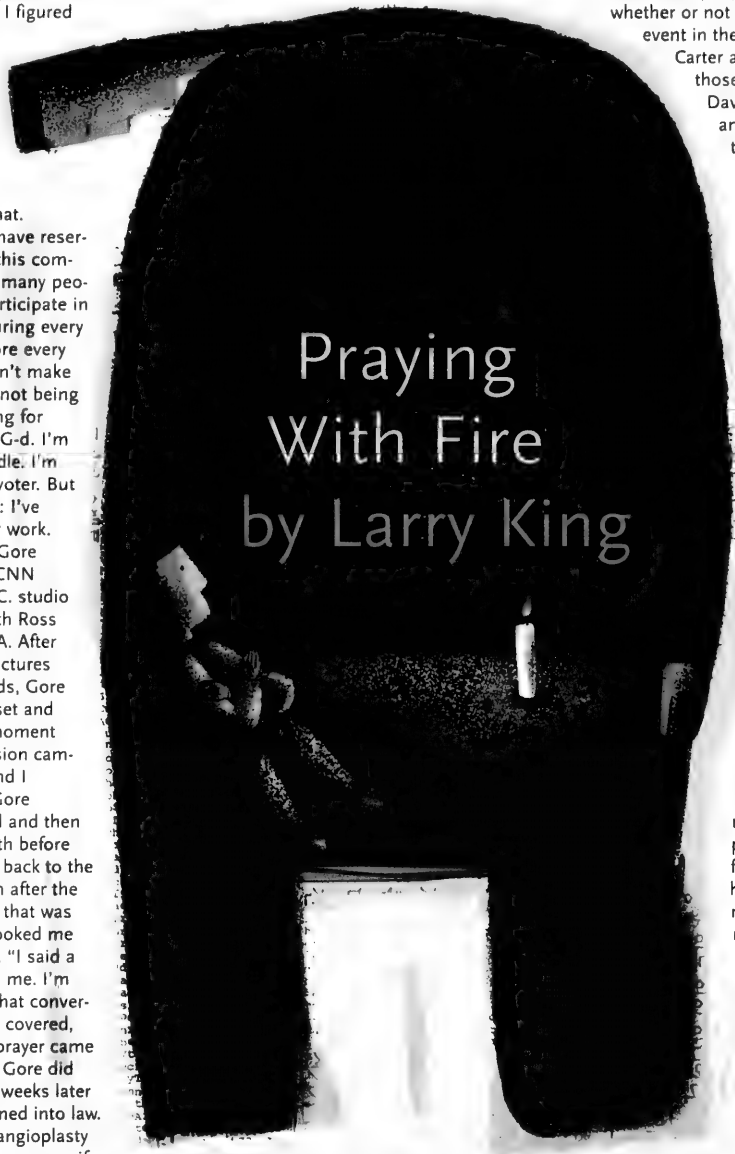
So on Friday night I stop. Before the candles and the wine we sing, and my wife and I bless our beautiful little girl. She is not yet four years old. She has not yet heard of Heschel, but she understands him.

It takes only three things, wrote this sage, to create a sense of significant being: God, a soul and a moment. And the three, he said, are always present.

David Wolpe is the Rabbi of Sinai Temple in Los Angeles. He is the author, most recently, of the bestseller Making Loss Matter: Creating Meaning in Difficult Times.

Praying With Fire

by Larry King



The first time I prayed was Autumn 1949. The Brooklyn Dodgers were playing the New York Yankees in the World Series and I was a 15-year-old sitting in the cheapest Ebbett's Field seats. The Dodgers, as usual, were losing. I said a prayer that afternoon that G-d might see fit to give my team a break. G-d didn't and the Dodgers lost not only that game but the Series (the Yankees took it four games to one). I figured G-d was a Yankees fan and the two of us didn't have many conversations, much less prayers, after that.

Today, I still have reservations about this communication so many people say they participate in every day or during every conflict or before every game. I just can't make that leap from not being sure, to knowing for sure there is a G-d. I'm still in the middle. I'm the undecided voter. But I'll tell you this: I've watched prayer work.

I watched Al Gore come into the CNN Washington D.C. studio for a debate with Ross Perot on NAFTA. After we posed for pictures and shook hands, Gore walked off the set and spent a quiet moment next to a television camera. As Perot and I watched him, Gore bowed his head and then took a big breath before turning to walk back to the set. I asked him after the debate what all that was about and he looked me right in the eye. "I said a prayer", he told me. I'm not sure what that conversation with G-d covered, but I think his prayer came true that night. Gore did well, and a few weeks later NAFTA was signed into law.

Before I had angioplasty performed in 1997, my wife Shawn brought a few close friends into the hospital room. I thought it was a nice gesture to show support for what I was about to go through. But Shawn was a devout Mormon and as soon as everyone was gathered around the bed, they all said a prayer that the doctors, and Larry, would do well. I stayed quiet, but I'll tell you this: I was thinking the same thing. Looking back, that might have been a prayer.

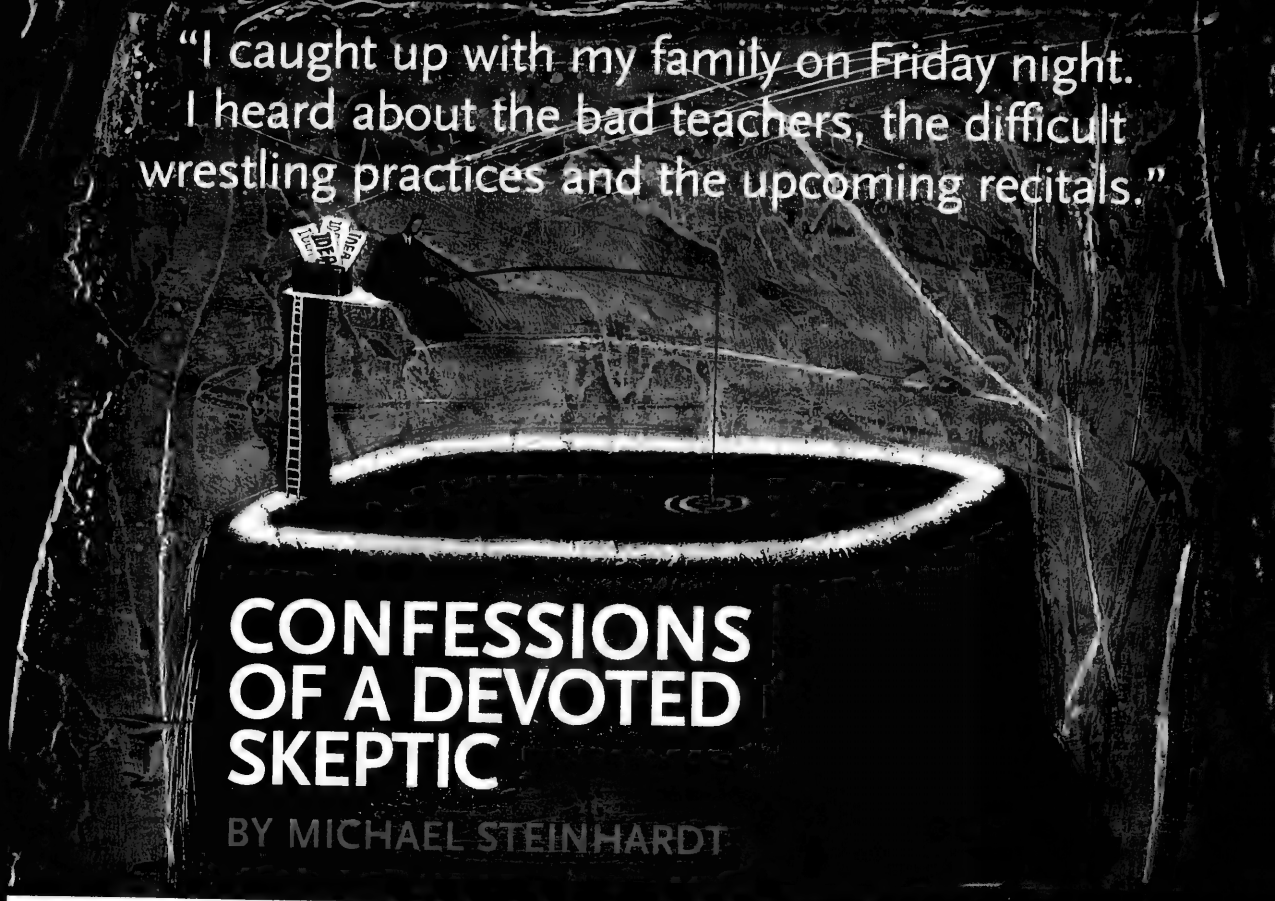
A year later I wrote a book about this conversation so many people have with a supreme something. I have made a living having conversations with people, but never asked them about whether or not they say a prayer before a major event in their lives. I spoke with Jimmy Carter about the prayers he said during those tough negotiations at Camp David between Egypt's Anwar Sadat and Israel's Menachem Begin. I talked to David Crosby about his prayers while he was trying to stay away from drugs and alcohol. I spoke with Muhammad Ali about his prayers before he stepped into the boxing ring to fight Sonny Liston. In each case and in each story, these powerful and wellknown people asked for help. And this is where I started to learn about prayer. It's more than a conversation. It's more than a request for something to happen. Prayer is saying that you aren't running the show. It's saying you want to do the right thing. Prayer is more about who we are than what we want to do.

Rabbi Irwin Katsof once told me a story about three farmers standing in a field during a horrible draught. They gathered in the same place every day to pray together that the skies would open up with much needed rain. They didn't, and the farmers were discouraged, but they continued to show up every morning to say their prayers. One morning a fourth farmer walks by and, after saying hello, asks what is going on. They respond, "We're praying for the rain. Our crops are almost dead and we are almost broke." The farmer looks at each of them and starts shaking his head. He tells the other three that their efforts, while well intentioned, will never work. The farmers ask why he is saying such a terrible thing. He tells them that it is because no one is standing in the field with an umbrella.

Prayer isn't just the words. It's also the heart with its passionate fire. And if you're a Yankees fan, it's usually a mortal lock.

"PRAYER IS SAYING THAT YOU AREN'T RUNNING THE SHOW."

Larry King is host of Larry King Live *on* CNN.


"I caught up with my family on Friday night. I heard about the bad teachers, the difficult wrestling practices and the upcoming recitals."

CONFESSIONS OF A DEVOTED SKEPTIC

BY MICHAEL STEINHARDT

People have often asked why an avowed atheist like myself celebrates Shabbat.

While I rarely attend weekly services and can hardly be considered religiously observant, celebrating Shabbat has become an important fixture in my life. Each Friday my family, often joined by close friends, has dinner together. There are some religious aspects: We sing Shalom Aleichem and H'nay Matov, we light candles, say kiddush and bless the bread, but these beautiful rituals are really the background music.

For me, Friday night dinners mark the moment when the week changes from being intensely competitive and materialistic to a time when I begin to feel attuned to my family and the spiritual side of life.

Having dedicated the majority of my professional career to the investment world, my energy during the work week was focused on making money. Did I know more about a certain stock than the next guy did? Were my positions too small or big? Which way was the stock market going to move? What about the dollar vs. the yen?

For most of my 30-plus years on Wall Street, I worked long days, often long nights, and was intensely engaged in the process. When the sun began to set on Fridays, I could feel the tension begin to melt. I rarely looked forward to any special event or dinner as much as I did to the dependable dinners on Friday nights.

When my children were younger, my wife and I insisted upon the sanctity of Shabbat dinners together. There were, as my kids liked to say, "no excuses" for missing them. In retrospect, these dinners formed the core of my children's Jewish identity.

I caught up with my family on Friday night. I heard about the bad teachers, the difficult wrestling practices and the upcoming recitals. I had the opportunity to look at each of my children and my wife as if for the very first time. As much as I was intensely focused on the traditional sense of wealth during the week, when I blessed my children, I was infinitely more grateful for life's real riches.

In my business, it was easy to be consumed by the ups and downs of the market. And when I look back on my career, perhaps part of its success can be attributed to my own intensity. But if that intensity hadn't been punctuated by a period of rest and reflection, and if I hadn't been stopped in my tracks each week and in that way forced to prioritize, I don't think I would have been able to keep working with the same dedication.

I can't say that I observe Shabbat in the traditional way, although I often am envious of those who are able to do so. But if the aim of Shabbat is to pause, to focus on your family, to gain a clearer perspective, to feel a separation in time and space from the work week, then for me, Shabbat accomplishes its mission.

Michael Steinhardt, presently a noted philanthropist focusing on Jewish causes, was a prominent money manager for over 30 years. Since 1995, he has devoted his efforts to preserving the future of Jewish identity. He is the founding Co-Chairman of Birthright Israel and one of the new ownership group of Israel's leading bank, Bank Hapoalim.

the gift of perspective

By Michael Medved

For me, the greatest gift of the Sabbath is the sense of perspective it provides – perspective on my work, on the world, and on myself.

When it comes to placing weekday activities in their proper context, the benefits of Sabbath observance seem fairly obvious. In today's two-earner households, we are too often consumed by career responsibilities. It's easy to attach undue importance to your workplace assignments – reports and deadlines and meetings and productivity goals. Once a week, the Sabbath tells you that these fleeting demands aren't nearly as significant as they seem. That incoming e-mail can wait until Saturday night, that crucial phone call can be postponed for 25 hours.

> "No one ever asked for an epitaph saying 'I wish I'd spent more time at the office.'"

Shabbat reminds us that small moments with family and friends count for more, ultimately, than big challenges in business. The old line that declares "No one ever asked for an epitaph saying 'I wish I'd spent more time at the office'" still holds true; every week Shabbat serves to remind us of that truth. The workweek, with its triumphs and frustrations and desperately hectic pace, will still be there for you when the Sabbath concludes. Once a week, however, it helps to remind yourself that serving The Boss is more important than working for the boss... and no, this has nothing to do with Bruce Springsteen.

One of the most liberating moments of my life occurred 16 years ago, when I was still a relative newcomer to Sabbath and holiday observance. In promoting one of my books, I'd been chasing the (you should pardon the expression) Holy Grail of publicity: a national TV appearance on *The Tonight Show*. When it finally came through, it turns out that they wanted me on the night of a Jewish holiday. Being able to say no taught me a great deal–particularly how silly, how inconsequential many of our passionate pursuits may seem in retrospect, even big deal developments like a guest appearance on Johnny Carson's show. As it turned out, I had my Yom Tov peace and got re-invited to do the show at another time.

Shabbat frees you from the tyranny of the daily demands that own the rest of your life. What could more significantly represent personal freedom than learning to let the phone ring without feeling compelled to pick it up? No wonder that the "Kiddush" on Friday night describes Shabbat as a reminder of the Exodus from Egypt. It separates us from our normal bondage each week.

The second area in which Shabbat delivers a precious perspective comes from its ability to refocus our attention on the world in which we live.

With car travel eliminated, you're suddenly forced to walk where you want to go. And walking in your own neighborhood, week after week, demands that you see that piece of the world with entirely fresh eyes. You notice things on Shabbat that you never notice as you whizz past during the week – the new flowers that your neighbor planted, or the different family that moved in down the block, or the tree whose leaves are just beginning to change. Thanks to mass media, we all try to imitate the Almighty to some extent and cast our omniscient gaze over the entire world, learning at a glance the latest developments from Tel Aviv to Timbuktu. With media intake suspended, Shabbat narrows your focus – letting you and your family become more intimately familiar with that teeming, vibrant little world in the place you call home.

Part of the idea is learning to accept that world as you receive it on Friday at sundown. We spend so much of our human effort trying to alter reality, trying to adjust our reality. It's this ability to exert creative (or destructive) effort that makes us uniquely human – and Godlike, created in his image. And like the Holy One, blessed be He, we pull back on the seventh day from our restless labors and rejoice in the work of creation – seeing this world as complete (if imperfect) in its own terms. We don't need to worry about remodeling the house or replanting the garden [illegible] than God needs to [illegible] replant His garden.

The third way in which the Sabbath encourages a better sense of perspective involves our connection to our Jewish brothers and sisters. At the same time Shabbat takes us temporarily out of the larger world, it forces us to reconnect with our fellow Jews. This is particularly true when you're away from home, but invariably thrown together with others who honor the Sabbath day. In the same way, Shabbat connects us with our past.

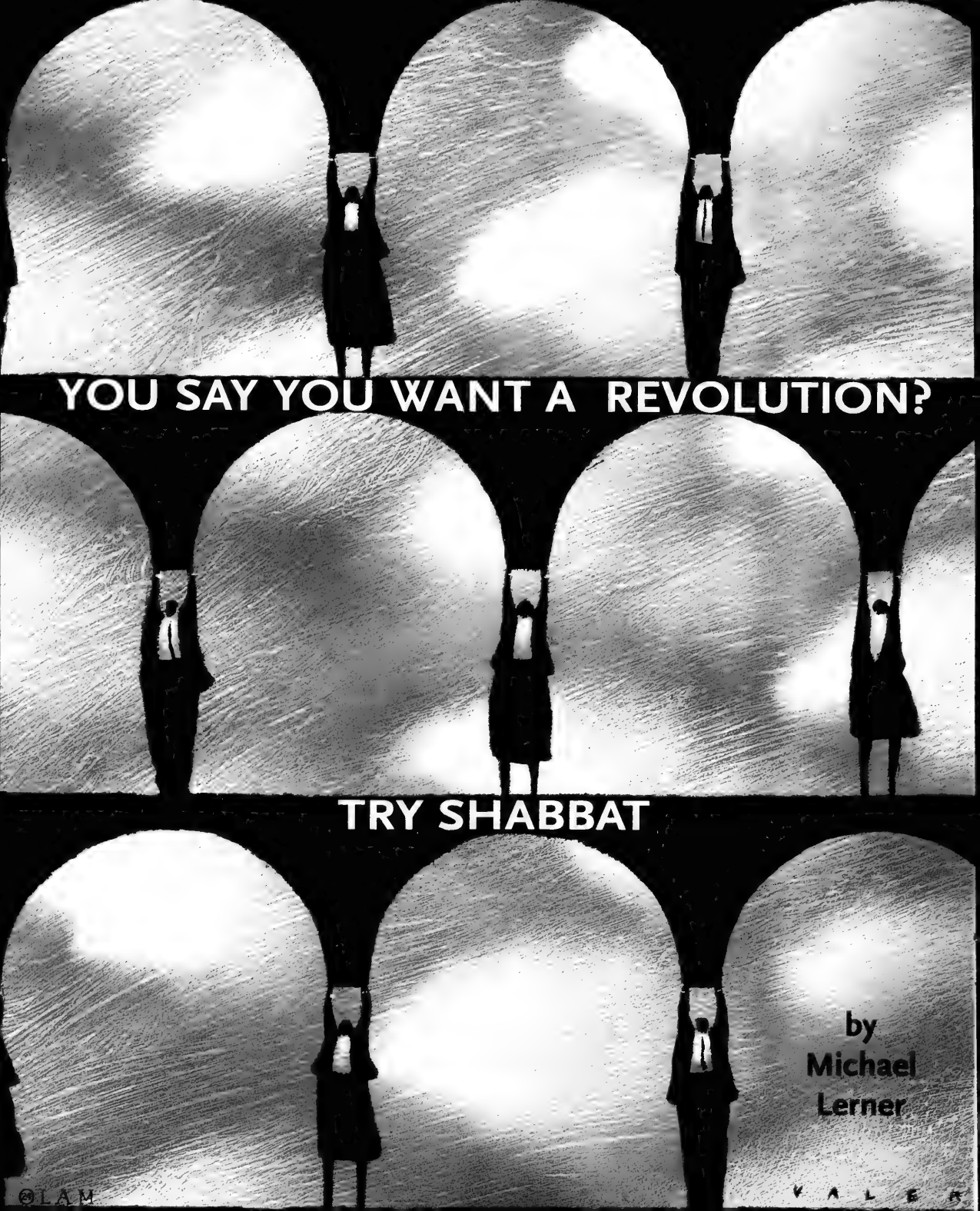
Sentimentality over your Bubbe "benching licht" (lighting the Sabbath candles) runs deep among most Jews – this household gesture speaks of connection and continuity, as do the many rituals (kiddush, motzi, zemiros) of the Shabbat table. When we bless our children, we establish the link with future generations.

The point of all this is a reminder that we are not alone. Jewish observance may seem weird, willful, alien – but it connects us with countless other people, alive and dead, in every corner of the earth. The Havdalah ceremony that marks the conclusion of the Sabbath praises the God who makes distinctions, "who separates between holy and secular, between light and darkness, between Israel and the nations, between the seventh day and the six days of labor." Creating in His image, following His model of creativity, we also emphasize distinctions. Perhaps not the separations with which God created the world – drawing distinctions between light and darkness, waters above from waters beneath, sea from dry land, and so forth. But in our own smaller separations, and for our own crucially separate identity as Jews, marking Shabbat as irreducibly different from the rest of the week would represent an ideal place to begin.

Michael Medved hosts a daily radio talk show. He is a member of the USA Today *board of contributors, and an author of several books, including the bestsellers* Hollywood vs. America *and* What Really Happened to the Class of '65.

"With media intake suspended, Shabbat narrows your focus–letting you and your family become more intimately familiar with that teeming, vibrant little world in the place *you* call home."

Best copy available


YOU SAY YOU WANT A REVOLUTION?
TRY SHABBAT
by
Michael
Lerner
©LAM
VALER

The United States has 5% of the world's population but it consumes 40% of the world's resources. Meanwhile, there are 30 million children who die each year of diseases connected to malnutrition and tens of millions of adults. We live in a society whose bottom line is money and power, and it worships those who have accumulated the most.

If you want to change any of this, you need Shabbat. Shabbat is the first step toward the revolution – and it was born out of the revolution of the Jews against the Pharoah in Egypt.

You don't have to think of yourself as religious or a believer in God to get the benefits of Shabbat – the Bible's most brilliant spiritual practice – nor to recognize that Shabbat may be the most important strategy for anyone interested in building a social movement capable of challenging the globalization of capital. In fact, Shabbat is an active embodiment of one of Judaism's most powerful claims: that spiritual healing and social transformation are and should be intrinsically linked, and that the same force that created the world (Elohim) is the identical same force that makes for the possibility of transformation (YHVH).

I know this will seem strange to many, but I grew up in a community where Shabbat simply meant going to a Friday night service. And when I got involved in the religious community in Israel, I found Shabbat to often be a day to say lots of prayers and have lots of good meals. It was only later in my rabbinical training that I fully got the revolutionary significance of Shabbat.

The central idea of Shabbat is to take twenty-five hours (from before sunset on Friday night to after dark Saturday evening) and dedicate that time to the celebration of all that is, and to explore what ought to be. The basic principles of this practice are the following: 1. Dedicate this day to joy, celebration, humor and pleasure, and 2. Let Go of Worry. It is forbidden to worry about work, money, power, control or anything else. All week long we focus on what is not yet happening and what needs to be different. Our energy goes into "getting things together" and "making things happen." On Shabbat the energy goes in a different direction: It is focused on what is already there in your life.

Shabbat requires that we focus on joy and awe and wonder at creation. Open yourself to the miracle and mystery of the universe. Disconnect from your computer, your phone, everything that connects you to a world of demands and anxiety. Don't do anything connected to work. Don't touch money, go shopping or in any other way connect to the world of getting and spending.

It's only when you start doing this as a regular practice that you'll see how many internal voices pop up that tell you are wasting your time by just having pleasure – that "really," you should be "doing something" like spending money or earning money.

Shabbat is the classic case of getting free from the tyranny of the marketplace. The more you practice Shabbat, the more you realize that money and power, fame and ego gratification, are not the ultimate good. Shabbat doesn't really fully "kick in" its most creative energies until about mid-afternoon for most people. It often takes at least that long, and sometimes several months of doing this practice, before the full transformative impact kicks in. But when it does, you will begin to find a quieting of the voices in your head that have been telling you all your life that you must achieve something and have a certain amount of money or power before your life can be judged worthwhile or successful.

With that quieting, you can begin to sink into a different state of consciousness in which you can more fully connect to another central insight of Judaism: that each of us is part of the unity of all being, a manifestation of God and created in God's image. The messages of Torah start to be accessible: that we should not only love our neighbor but also love the stranger.

"ONCE WE TAKE SERIOUSLY THAT THE WORLD COULD BE BASED ON GOD'S LOGIC AND NOT THE LOGIC OF DOMINATION AND CONTROL, THEN WE QUICKLY REALIZE THAT THERE IS NOTHING INEVITABLE ABOUT THE DESTRUCTIVE WAY ECONOMIC GLOBALIZATION HAS PROCEEDED."

In fact, as we read Torah from this changed consciousness that is made possible on Shabbat, the idea that human beings do not live by bread alone, as the biblical book of Devarim (Deuteronomy) puts it, seems less like a utopian fantasy and more like an accurate description of our deepest truth. It then becomes possible to imagine a very different kind of world – a world based on the notion of God as King of the earth (the king of the king of kings, as the Aleynu prayer puts it), a kingship that challenges the ultimacy of money or power of one human group over another. In fact, we can even begin to imagine a world based on love and caring, ethical/spiritual/ecological sensitivity, and awe and wonder.

Shabbat becomes an embodiment of what I describe in my new book *Spirit Matters: Global Healing and the Wisdom of the Soul* as "the new bottom line." In Shabbat terms, what is productive, efficient or rational is not what produces the most money or power but what produces the most love and caring, the most awe and wonder at the grandeur of creation.

So, once one starts thinking within the logic of Shabbat, there is a slippery slope right down to a profound disillusionment with the principles upon which the rest of the world is based. Shabbat is a taste of eternity, but a taste that is meant to inspire us to do tikkun (healing and transformation) of this world.

Once we take seriously that the world could be based on God's logic and not the logic of domination and control, then we quickly realize that there is nothing inevitable about the destructive way economic globalization has proceeded. We can challenge the globalization of capital on the most important grounds: It does not facilitate an expansion of Shabbat consciousness but rather tries to remake the world in the image of capital. Yet the message of Shabbat is this: The world is not a resource to be endlessly consumed for the sake of somebody's profits, it is a sacred trust to which the appropriate response is radical amazement and celebration.

Imagining a world in which money and domination of nature are not the ultimate values has become difficult today, the more the pace of thinking has been sped up by computers and television. Shabbat is the ultimate subversion of the dominant logic and so becomes one of the most revolutionary challenges to marketplace consciousness. And if you have been part of a community that celebrated Shabbat and didn't feel that alternative consciousness, you haven't yet experienced Shabbat.

The final brilliance of Shabbat is that it's a communal experience as well as a time for privacy and inwardness. Spiritual practices that are totally individual and inward sometimes make it difficult for people involved to stand up to the challenges of living in a world that has such an anti-spiritual bias. The support of a community of people who are giving each other permission to live by a different logic gives Shabbat a special revolutionary depth and sustainability.

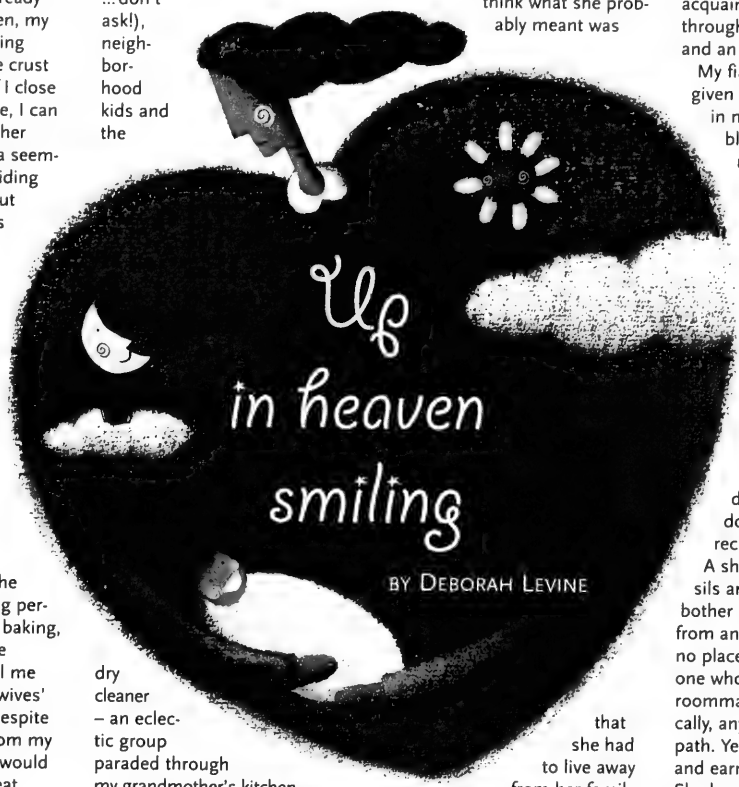
In fact, Shabbat came into the world as a symbol of the first revolutionary victory against the slave system of Egypt. We declared to the world that we would not work one day a week, and that the oppressors could kill us but we would not work. That was how the first revolutionary struggle was won – and Jews created the idea of the weekend! And it is in keeping with that same consciousness that we as Jews need to challenge the dominance of money and power in our society, and the way that those values have slipped into our own minds.

Shabbat is the way to take the decisive step toward a revolutionary consciousness that will not accept the world as fixed and shaped by pain and cruelty. Shabbat is our constant reminder that "what is" all week long is not the ultimate, but only a momentary blip that can and will be changed.

Rabbi Michael Lerner is the author of several bestsellers, including Spirit Matters: Global Healing and the Wisdom of the Soul. *He is also the editor of* TIKKUN: *A Bimonthly Jewish Critique of Politics, Culture and Society published in San Francisco.*

Up in heaven smiling

BY DEBORAH LEVINE



If I slept at my grandma's house on any given Thursday night, I'd wake up Friday morning to find huge ceramic bowls, filled with challah dough and covered with checkered dishcloths, sitting on the radiator; cinnamon buns dotted with raisins and laced with sugar, rising on the counter; garlic sticks slathered with olive oil and salt, lined up on trays next to the stove; and loaf pans filled with molasses cake batter already baking in the oven. Often, my grandma would be peeling apples or rolling out the crust for pie that even now, if I close my eyes and concentrate, I can still taste. All the while, her hands were dancing in a seemingly effortless ballet, gliding from task to task, without recipes, food processors or microwave ovens.

My Grandma Bessie was exotic, with haunting dark eyes and shiny jet black hair set against creamy white skin. At seventeen, she married Eli Newell who brought her, somewhat unwillingly, from Philadelphia to Cohoes, New York, a tiny and isolated mill town upstate.

To my childish eyes, she was the most astounding person. In the midst of her baking, she would give me some dough to "work" and tell me some *bubbamissas* (old wives' tales) that I could not, despite my best efforts, erase from my mind. For example, she would say, "Debby, don't ever eat chocolate ice cream, only vanilla, because chocolate ice cream is brown and they hide things in it." Or, "Pinch your nose one hundred times a day and train it to be skinny."

Strangely, I never wondered why Grandma would go to such great lengths to prepare these delicacies for essentially no one. She had a small family: my uncle, my parents, my sister and me. But on Friday you would have thought she had scores of relatives. Grandma considered baking her "work", and I, her naive but ever-willing accomplice, thought it was immensely important.

As morning turned into afternoon, one masterpiece after another would be completed, and an intoxicating aroma filled her house. Slowly, one after the other, a steady stream of visitors would appear at her door. The insurance man, the milkman, the grocer across the street, the landlady (who shot her husband ...don't ask!), neighborhood kids and the dry cleaner – an eclectic group paraded through my grandmother's kitchen every Friday afternoon. She made conversation with each and never allowed anyone to leave "without a little something."

Did Grandma Bessie welcome guests to her house because it was a Jewish value? Did inviting people make her home more Jewish? I'm not sure. But I do know that baking was reserved for Friday, for Erev Shabbat. I vividly recall her tearing off a piece of challah dough before she began baking, reciting a *b'racha* (a blessing) and then discarding it. She put her own theological spin on this custom by teaching me that the ripping of the challah was to remind us of less fortunate people who didn't have enough to eat. Then, finally when the kitchen was clean, she would tenderly throw a white tablecloth on the kitchen table and *bench licht* (light Sabbath candles).

Grandpa Eli had brought her to, as she called it, a "Godforsaken place." But I think what she probably meant was that she had to live away from her family and her old Jewish neighborhood. I can only guess that, in some way, Grandma's baking and feeding strangers was her way of bringing Judaism along with her.

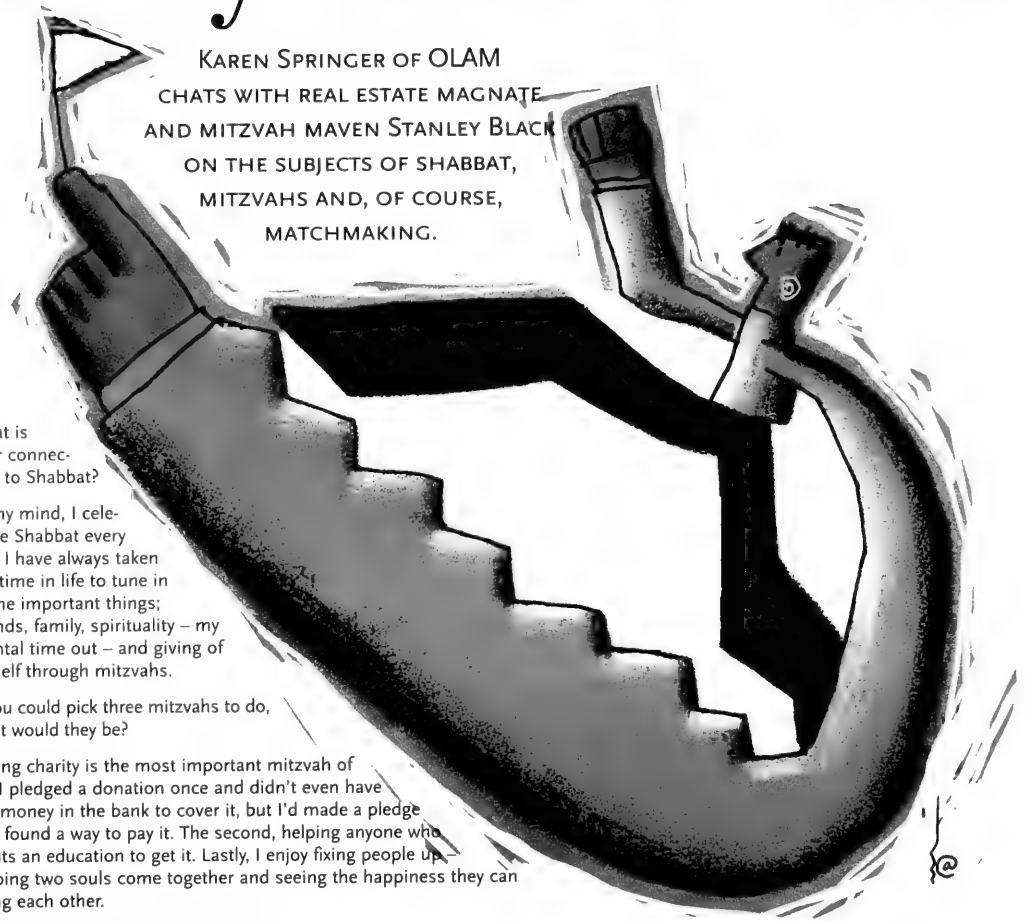
She died when I was thirteen, so I really didn't have her for very long. When I cook during the week, I seldom think of her. But when I'm preparing for Shabbat or Yom Tov (festivals), there are moments when I feel as though she is peering approvingly over my shoulder. I always make that "little extra" in case someone drops by. Somehow, I manage to whip up many dishes at the same time, something I never do Monday through Thursday. I prepare foods specifically so they have the aroma of Shabbat. I want my children to anticipate its approaching from the lovely smells that only homemade goodies can engender. My home is open to friends and family, as well as the guy who bought my used Toyota, the acquaintance who is going through a divorce, kids galore and an autistic neighbor.

My firstborn Rachel was given the middle name "Bess" in memory of my incorrigible grandma. Rachel made her entrance into the world kicking and screaming, and, from heaven, stole Grandma's coal black eyes, jet black hair and contrary nature. Rachel Bess grew from a baby into a college girl in what seemed like moments. And now, she calls me on the phone to say, "Mommy ...I'm making Shabbat dinner for fifteen people, do you have a good recipe for chicken cutlets?" A shortage of space, utensils and appliances doesn't bother her. She invites the kid from another college who has no place to go for Shabbat, the one who is a bit antisocial, roommates, friends and, basically, anyone who crosses her path. Yes, she made Dean's list and earned an "A" in anatomy. She has a life outside of the kitchen, of which I am tremendously proud. But what does she brag about? "I made such a delicious Shabbat dinner. I invited six people, but then at the last minute, three more showed up. We had such a great time." Grandma Bessie must be up in heaven, *kvelling.*

Deborah Biskin Levine is a freelance writer living in Albany, New York. The above was excerpted from her upcoming book, Acts of Loving-Kindness, *due out in April of 2001.*

Stanley: Black on White

KAREN SPRINGER OF OLAM CHATS WITH REAL ESTATE MAGNATE AND MITZVAH MAVEN STANLEY BLACK ON THE SUBJECTS OF SHABBAT, MITZVAHS AND, OF COURSE, MATCHMAKING.



Q: What is your connection to Shabbat?

A: In my mind, I celebrate Shabbat every day. I have always taken the time in life to tune in to the important things; friends, family, spirituality – my mental time out – and giving of myself through mitzvahs.

Q: If you could pick three mitzvahs to do, what would they be?

A: Giving charity is the most important mitzvah of all. I pledged a donation once and didn't even have the money in the bank to cover it, but I'd made a pledge so I found a way to pay it. The second, helping anyone who wants an education to get it. Lastly, I enjoy fixing people up – helping two souls come together and seeing the happiness they can bring each other.

Q: Can you tell us about your success rate?

A: No comment!

Q: What is your earliest memory of a "spiritual experience"?

A: My parents were not religious, yet I wanted a Bar Mitzvah. I went to a synagogue and was not taken too seriously by the rabbi, but I didn't give up. I found another synagogue and the Cantor took me under his wing. He was warm and inviting. Instead of criticizing me for not knowing, he taught me, and his lessons remain with me to this day.

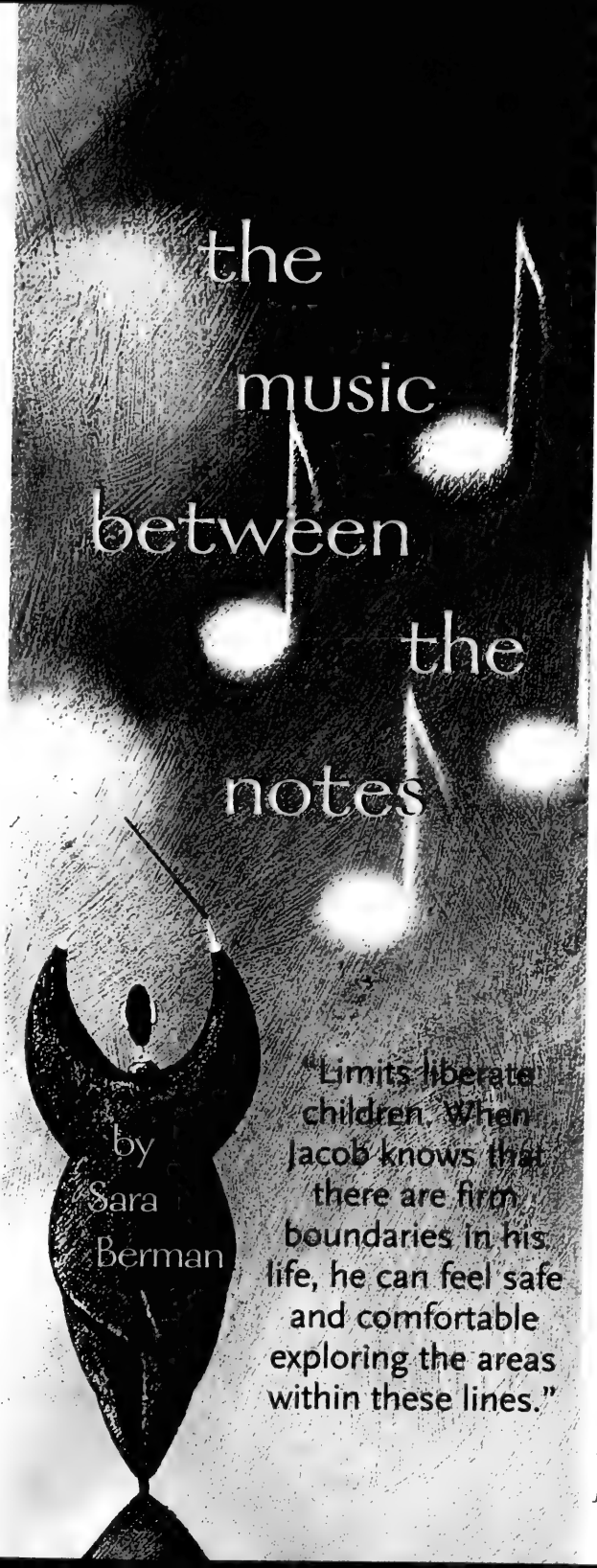
Q: Earlier you said that as a child growing up in America during WWII, you felt helpless – wanting to save the Jews in Europe, but unable to do so. Do you think that feeling of helplessness is what prompts you to be so giving and make a difference in people's lives now that you can?

A: I never thought of it that way before, but I suppose you are right. I was taught by my parents and grandparents that as a value system, Judaism is rich. It teaches you to be giving and kind, to be honest and respectful, to be a good citizen and a good friend. Really, what else is there?

Q: What role should business leaders play in the community?

A: They should donate money and build homes/shelters, feed, clothe and educate the underprivileged in their communities. And they should not be afraid to do interviews like this one, to encourage other leaders of the community to chip in for the common good. By the way, can I show you a picture of my son?

the music between the notes



by Sara Berman

A famous pianist was once asked by an admirer how he handled the notes as well as he did. The pianist answered that he handled the notes no better than many artists, but that the pauses between the notes – that was where the art resided.

I often think about the importance of the pauses. Since I was a child, while not observant, my family's one overriding tradition was a Shabbat dinner together every Friday night. And now, with two children of my own, my husband and I have continued the same tradition.

There are religious aspects to these dinners, such as candle lighting and kiddush, but what makes these dinners so special is that we are all together. During my childhood and still today, it is difficult to find the time for us all to sit and share a meal.

These weekly dinners are my pause; they create a dependable rhythm in my life that not only reinvigorates my body and mind, but more importantly, allows me to live more freely during the other six days of the week. It wasn't until this past year that I fully appreciated this last point.

My oldest son, Jacob, is about to be two, and I have spent the past year struggling to set limits in his life, a process that does not come naturally to me. I often have to remind myself why Jacob can't stay up until 10 o'clock, come into my bed in the middle of the night or have the truck that he covets at the toy store.

Many people think setting limits for children is important because it prevents them from becoming spoiled. Some parents believe it is the only way that children will understand that they aren't the center of the universe. And maybe both these reasons are true.

But neither of these is the compelling reason that sticks in my mind when I decide to set a limit in Jacob's life. Limits liberate children. When Jacob knows that there are firm boundaries in his life, he can feel safe and comfortable exploring the areas within these lines. When Jacob knows what is acceptable and unacceptable, what is his and not his, what is safe and not safe, he is, in fact, free. And when he tests the limits and appears to be unhappy with the boundaries in his life, he is, on some level, making sure that the limits are still there.

"Limits liberate children. When Jacob knows that there are firm boundaries in his life, he can feel safe and comfortable exploring the areas within these lines."

And so it is with Shabbat. The pause at the end of the week is far more than just a day of rest. The effects of a day of reflection and attunement to the spiritual nature can be felt long after the day is over. It is, in fact, during the other six days of the week that the result of pausing on Shabbat can be felt most powerfully.

I can expend energy knowing that there will be a time to refuel. I am able to go a day or two without reflection because I know there is an appointed time when I will be able to take it all in. I am able to push harder and longer during the week because of what is waiting for me on the seventh day.

Often God's relationship with man is compared to a parent's relationship with his child, particularly when we are unable to fully understand God's actions. Parents, we reason, sometimes make their children do things that feel confining or even like a form of punishment. But in some cases, parents know best. And even if at the time these demands feel unjustified and punitive, eventually we realize that our parents only have our best interests at heart.

And, so too, with God's commandment to observe the Shabbat. What appears to be restrictive forces us to become expansive. The pauses between the notes make the music far sweeter and richer than it would ever be if it carried on uninterrupted.

Sara Berman is the former News Editor of the Forward. *She studied Jewish history at Columbia University and is currently a journalist living in New York.*

Adam & Adam

BY SHMULEY BOTEACH

Happiness is an enigma in these modern times. [illegible] report being unhappy more than [illegible] has been [illegible]

[illegible] lections and he dedicates himself to [illegible]

But while there is wonder and glory connected to work Adam's [illegible] he is missing something of great value – his identity. His name isn't even Adam. It is "The Human," as in "And G-d created the human". He is the man who defines himself by what he does, rather than by what he is. He is the Armani-suited businessman who goes to pieces on vacations and sinks into depression after retirement. He is the disciplinarian parent who forces opinions and education onto his child and who attempts to mold his offspring through private schools, piano lessons, lacrosse, and SAT classes. He applies his principles of incessant labor to parenting, just as he does to his career. Identity is earned only through work, worth only through accomplishment.

In the second chapter of Genesis, we discover Adam II, or, Rest Adam. Rest Adam is a reflective and contemplative creature. His posture is radically different from his corporate counterpart. Rather than achieve dominion over the earth as Work Adam aims to do, Rest Adam is instructed to "cultivate the Garden of Eden and to [illegible] it." He is created from the dust of the earth. He does not seek to [illegible] elements, but to be one with them. His task is not one of building [illegible] ying, not one of dominating but of nurturing.

[illegible] finds his identity in doing, Rest Adam in being. Work Adam is [illegible] with the external world, Rest Adam with the internal. All of the [illegible] energy that Work Adam uses to master the elements, Rest Adam uses [illegible] his own inner spirit. Work Adam is always lunging forward, while [illegible] Adam knows there is dignity in retreat.

[illegible] of our quest for contentment? "Happiness" is achieved only when [illegible] a careful balance between productivity and purposefulness, activity and contemplation. And herein lies the problem. We are unhappy today because Work Adam has almost completely smothered Rest Adam. Squandering our [illegible] human gifts, we have made ourselves into beasts of burden, born for the [illegible] rather than for spiritual yearning.

The Sabbath, once a panacea, is today a pain in the neck. Whereas the Sabbath was once the center of existence, today shops are open all week as people place themselves at the center of an ever-expanding circle of possessions, incarcerating the [illegible] self and suffocating the spirit. Even our moments of rest have lost their transcendence, as we escape into the fantasy world of television and film.

But we can liberate Rest Adam from the dark dungeon in which he is currently confined and reinvest him with his lost dignity. Society can once again champion those who work a full day but then leave work at a [illegible] reasonable hour to go home to their children.

[illegible] Adam can only be rescued by divorcing ourselves, at least one day a week, from all things electrical, technological and mechanical. Insulate yourself from all items that beep, ring, hum, flash and swirl. And perhaps then you will meet life's greatest blessing – a divine fusion of Work and Rest, with peace at your center.

Rabbi Shmuley Boteach is the Founder and Dean of the Shalom Society. He is the author of eleven books, including the international bestsellers Kosher Sex *and* Dating Secrets of the Ten Commandments.

"All of the creative energy that Work Adam uses to master the elements, Rest Adam uses to master his own inner spirit. Work Adam is always lunging forward, while Rest Adam knows there is dignity in retreat."

The miracle of paper plates

"May the Schwartz be with you", my father always says. Rabbi Shlomo Schwartz, known to all as "Schwartzee," is not your typical Rabbi. And my mother Olivia, a health food guru, is not your typical Rebbetzin. Together they run the Chai Center, an outreach organization that is decidedly, deliciously and divinely disorganized. They teach classes, offer free (yes, free) High Holiday services, and prepare Shabbat dinners in their home for "thirty strangers". And, in their spare time, they raise their twelve children.

As their child, I was most affected by our free Friday night Shabbat dinners.

Coming from a family of twelve with this as a weekly routine, you may imagine that budgeting became more than a small consideration.

That's why I have always marveled at my parents good will and trust in G-d. My father likes to say, "We're with the Chai Center, a VERY non-profit organization". Financially, we always lived on a tight budget, but no matter what, Friday night was "Dinner for 30 Strangers", and somehow, G-d would provide. Our Shabbat dinner settings were a true reflection of my parents non-materialistic mentality. We had no china, crystal, or matching flatware. So, out came the plastic cups and paper plates...tripling the plates so as not to have any salad dressing-leakage. Even plastic-laden, our table was fit for a king or, as in the case of Shabbat, a queen.

At 7:30 an eclectic mix of men and women would arrive. My sisters and I would greet the women and light the traditional Shabbat candle, while my brothers brought the men upstairs to our porch, overlooking L.A., where my father was entertaining. Then the women would join the men upstairs and we kids used to giggle as we watched the guests schmooze and flirt with one another. Meanwhile, mom would be in the kitchen finishing last minute preparations with her garlicky hummus, tofu stir fry, or her trademark homemade whole-wheat challah.

We drank the Kiddush, washed for the Challah, and my father would humorously share a few words on the weekly Torah portion. Then came the singing. My family would sing "Nigunim"– wordless melodies so powerfully uplifting, they transcend you to another spiritual realm. Our guests would begin to chime in, and our voices became so harmonious even the three tenors would be proud. Then, as if by the blink of your eye, you could suddenly see clearer. You were able to see Shabbat as not just something that religious people observed but rather as how G-d had intended the world to be, with warmth and joy. And as much as you managed to ignore it during the week, it was there for the taking on our seventh day of rest.

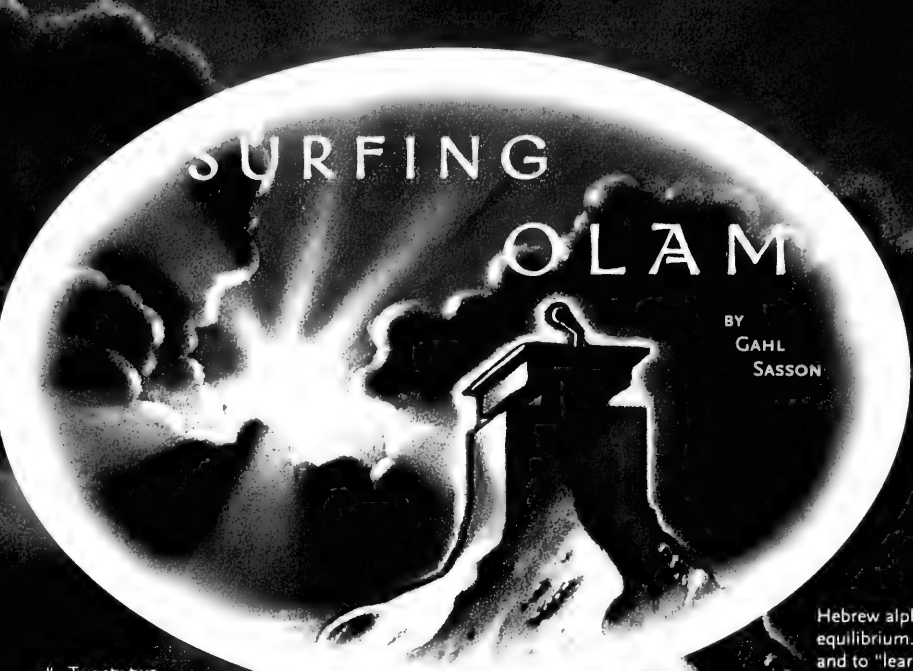
Now that I'm grown up, I live in Israel with my husband and child. Since I am a Schwartz at heart, every week 15–20 guests arrive, regardless of the week we've had or the fact that my husband has not sold his dot.com company...yet. Amazingly, somehow we're always prepared, with a little help from above, for our own little paper plate miracle.

Hindel Swerdlov lives in Jerusalem and writes for hotels4cheap.com, *a travel internet company.*

by Hindel Swerdlov

SURFING OLAM

BY GAHL SASSON



A mystic journey into fou Hebrew letters

"...Twenty-two Foundation letters: He engraved them, He carved them...And with them, He depicted all that was formed...And all that would be formed...."
–Sefer Yetzirah, The Book of Formation

"Ot" in Hebrew means a "letter", but it also means a "sigh", a "wonder" and an "omen". Kabbalistic literature stresses the importance of the Hebrew letters, which are considered to be the building blocks of the cosmos, the DNA with which God created the Universe. The Hebrew letters are symbolic representations of 22 distinct archetypal energies whose combinations create all that is, was and will be. These letters are like the energetic primal colors that God uses on the cosmic canvas of life.

Let us take a closer look at the Hebrew word "Olam", which means "world", and see how the letters teach us the message of unity.

ע ו ל ם

The first letter is Ayin "ע" which means an "eye" in Hebrew. The great teacher (Tanna) Shmuel HaKattan tells us that the eye is a replica of the world: The cornea (the white area) corresponds to the ocean; the iris represents the land; the pupil is Jerusalem; and the image of the observer that is reflected in the pupil is the temple. So whenever you are looking into the eye of a fellow human being, your image, reflected in their eyes (Ayin), is the holiest part of their inner being. They say the eyes are the mirrors of the soul. As you look into someone's eyes, you see their soul,

lar and divine. According to Sefer Yetzirah, Ayin rules the unicorn, an ancient sign. Of course the word (Olam) is related to Earth.

The value of Ayin in Gematria is 70. Seventy is a holy number. Important discussion is that seventy nations came out of Noah, seventy languages out of the Tower of Babylon, and the Torah was translated into seventy languages. The Maharal in "Gevuros" says that, in the world (Olam) to come, the seventy nations to whom sacrifices were offered in the old Temple will recognize Hashem as the One God of the Olam, the World.

The second letter is Vav "ו". Vav means a nail, that which unites two separate objects and teaches us the lesson of unity. Vav is also used as a prefix of conjunction. We say Ish V'Isha – Man and Woman. Vav is also to unite time! This is called a Converse Vav. Whenever Vav is used as a prefix in the Scriptures, it changes the tense of the verb from past to future and vice versa. For example, the English version of Genesis 1:6 is "And God said...," but in Hebrew it is "VaYomer Elohim". Without the prefix Va, it translates as "He will say" (future), but adding the Vav transforms the meaning into "He said" (past). Vav shows us the timelessness of unity in the world. There are no opposites, no polarities if all is One. Vav is ruled by Taurus, the sign that is said to represent Mother Nature and Earth.

The next letter is Lamed "ל", which is located precisely in the middle of the

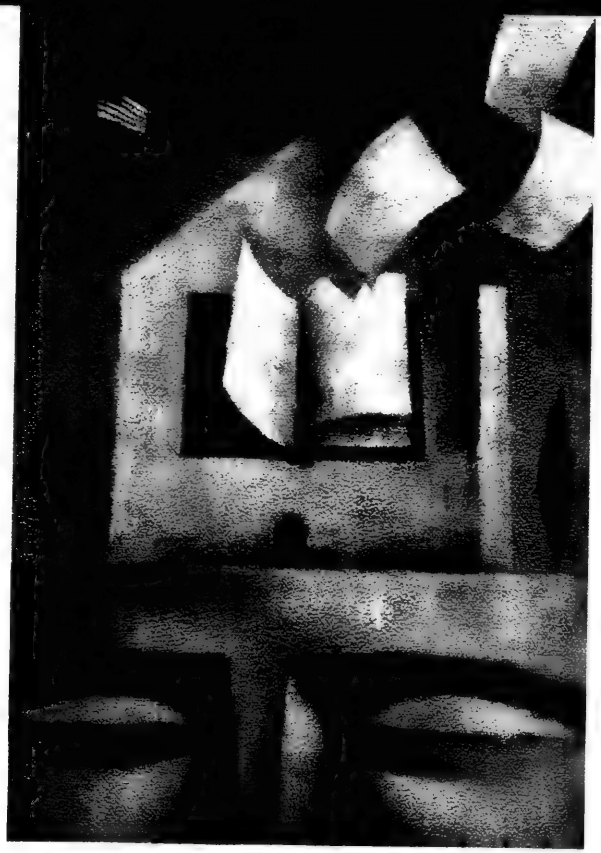
Hebrew alphabet, teaching us balan equilibrium. Lamed means both to and to "learn". This is the true balanc when you learn and learn when you te The sign Libra (balance) is ruled by La

This i perfect reflection leads last letter the word Olam Mem which translates as watch all wa reflects images in a perfect unbiase It is when the waters are turbulent, turbed by selfish thoughts, that the are distorted. Mem is a maternal le feminine and nurturing, and seals t Olam with a wet kiss. Water, after al ers two thirds of this world, this Ola is a symbol of feeling and compassi

The numeric value of Mem is 40, w denoted in the Scriptures as the perio time needed to bring a process to cor tion. Forty years in the desert, a gener lasts forty years, the flood lasted forty Moses meditated forty days on Moun and so on. Mem teaches us we need in our spiritual ascent to unity. But it possible in time if we give Olam chances others in our inner tem letter Ayin), work to unite oppositions and without (the letter Vav), learn to t and teach to learn (the letter Lamed). immerse it all in the purifying essence waters of compassion (the letter Mem

All for the One and the One for A

Gahl Sasson is a certified astrologer sional musician and writer. He teache in Astrology, Kabbala and Mythology, holds private consultations using Heb names and Astrology. He can be reac gahl@mindspring.com



People of the Booker

BY CORY A. BOOKER

AS AN AFRICAN AMERICAN BAPTIST, WHO ALSO HAPPENS TO BE A COUNCILMAN FOR THE CITY OF NEWARK, NEW JERSEY,

I believe the best way to serve a community, especially one in struggle, is to be available and accessible to the people. So this summer, my team and I have been working to meet the challenges of this city head on, from our mobile home/office frequently found parked on the worst drug corners of our city. We have been holding health clinics, doing AIDS outreach, signing kids up for health insurance, conducting job fairs, registering voters, and pursuing a host of other grassroots initiatives.

Our work has been sobering and difficult. Our hours are long and our small victories often go unrecognized. More than ever, we need our day of rest.

We began our summer journey on May 11, on a notorious drug corner in the north of my district. The street was crowded with residents and activists, almost all of whom were Black and Latino. The one notable exception was a Chasidic Rabbi. W. E. B. Dubois wrote in his 1903 book, *Souls of Black Folk*, "In a world where it means so much to take a man by the hand and sit beside him, to look frankly in his eyes and feel his heart beating with red blood; in a world where a social cigar or cup of tea together, means more than legislative halls and magazine articles, and speeches, one can imagine the consequences of the almost utter absence of such social amenities between estranged races, whose separation extends even to parks and street cars." This segregation still exists and sadly is an accepted fact of life. But in my inner city reality, the Rabbi is fast becoming an exception to the rule, and his presence in my life has shown me the profound advantages of moving across lines of color, culture and religion. I have a certain Shabbat dinner to thank for that.

In 1992, while studying in Oxford, England, I was invited to share dinner with a friend. Less than a day before the dinner she sent word that I was to meet her at something called the "L'Chaim Society". I went – reluctantly. It was a Friday evening, and I ended up sitting next to a Chassidic rabbi. At first I was stiff and uncomfortable and yearned to leave. But before I knew it, I was engaged in vibrant conversation with the Rabbi. We discussed issues of great meaning to me, issues of judgment, justice, suffering, tolerance, and perseverance in the face of enduring oppression. I was so moved by our discussions and the joy of the evening that I decided to come back to the Rabbi's table the next Friday evening. Soon I became a regular attendee at Shabbat dinners, and the Rabbi and I became the best of friends, freely exchanging the ideas, histories, and intellectual thought of our respective communities.

Two crucial observations struck me most about my new friend. First was his deep abiding desire to bring about what he calls a Messianic Era, what I might call a just universe. He arrived at this imperative through his faith. The second observation gives strength and substance to the first. The Rabbi made space in his incredibly frenetic life, to decelerate and ground himself in the essence of his existence. This was done through Shabbat, where he immersed himself in the slow substance of being and made room to nurture his essential relationships. It was in this religious commandment that the Rabbi was able to reconnect with his foundation and his understanding of his true power and thus become more able to fulfill the profound mission of improving himself and the larger world community.

This has been Rabbi Shmuley Boteach's greatest gift to me: the gift of Shabbat. In my world of screaming imperatives and endless demands, I have learned that an investment in my internal being yields great abundance in my external doing. I believe grasping this understanding is the true challenge before our nation. Can we live up to the potential of that which we have within ourselves? Our nation is yearning for people with the moral strength to act in accordance with their inner convictions, and to live their lives courageously loyal to their core beliefs and values. To be such a person is no easy task, but it is one that we must assume in earnest. Because without a continuous link to one's source, the ability to make the depth of changes our society so desperately needs is seriously undermined. And so, these past six months, in the midst of an exceptionally challenging endeavor and persistent pulls upon my time and person, this Black Christian man has insisted on making time for the observance of Shabbat.

Councilman Cory A. Booker is a graduate of Stanford University and Yale Law School. He represents the Central Ward of Newark, New Jersey. At age 29, he was the youngest person ever elected to Newark's Municipal Council. His work on behalf of Newark has been recognized in Time *magazine,* The New York Times, *and* CBS News.

On Freedom

by Shimon Peres

FROM THE DAWN OF OUR LIVES, there are things that exemplify in our minds the shape of the world. The globe, for example, could not be visualized without its five continents. Each of the continents is different in shape, substance and image. And like the continents, so is time, which is divided into seven days. And like the continents, each day has its own character. The first day of the Israeli week, Sunday, signals the beginning of our activities, followed by the next four days of work. Friday is the gateway to the Sabbath, the time for rest and repose.

In a way, the Sabbath is as significant as the discovery of America. The discovery of America, and even more so its Constitution, revealed for the first time a continent devoid of the rule of the church and unfettered by the European traditional establishments. Hence, the amazing thing about America resided in what it prevented, no less than in what it offered. From it emanated a new sense of freedom.

The Sabbath is distinguished by a similar trait. The Sabbath is different from all the other days of the week. It has no routine activities, no work commitments, no interference on the part of the authorities, no evil temptations.

For one day a week, man is totally free. And the meaning of freedom does not fall short of the way it is expressed. Man is on his own – or with whomever he chooses to be with, be it with his G-d or with his family, or his community or himself, alone.

A person is burdened with daily constraints, and occasionally overextends himself. Without the sanction of the Sabbath, it is unlikely that he could have one unfettered day a week, without accountability, without succumbing to the turmoil of everyday living, legitimately indulging in the enjoyment of his own menu – spiritual and culinary.

Indeed, the Sabbath eve prayers "welcome the Queen" – the Queen of rest (the Rambam alludes to the cofrelation between the Hebrew spelling of the word rest [nofesh] and the word soul [nefesh]). Work is forbidden. Labour is forbidden. The taste of another world pervades the life of a person. He is free, and is called upon to accord freedom to everything he possesses, to everyone around him – workers and even slaves.

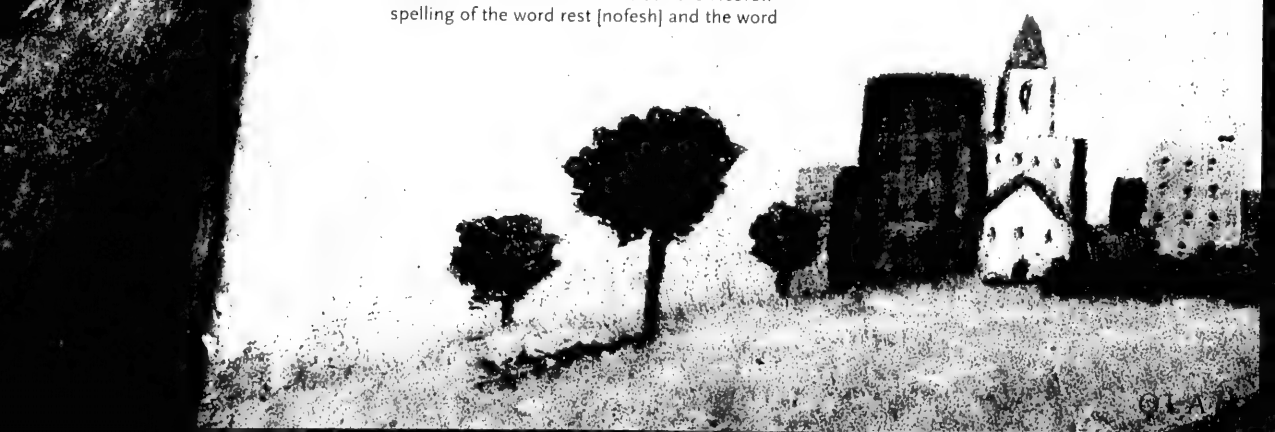
Nowadays electricity is at our fingertips, and we do not have to toil to make light. And cars are available, and we do not need to harness horses to the cart. Yet the issue is not the effort, even if only partially, but the complete freedom of it. Uncompromising freedom.

The Ten Commandments, comprising less than three hundred and sixty words, serve as the foundation of Western civilization. But the greatness of the Ten Commandments, whether in regard to the "Do's" or "Do Not's," would not have been as salient were it not for the commandment related to the Sabbath.

The Sabbath commandment was the first call to humanity at large for real equality. And the first summons for freeing man from the bondage of man, for freeing man from himself, from the routine of work. This was the first significant taste of freedom and equality. And this taste has never faded since.

> "the Sabbath is as significant as the discovery of America."

Shimon Peres, a lifelong politician, is former Prime Minister of Israel (1977, 1984-86, 1995-6). He co-founded the Israeli Labour Party in 1968. In 1994, he received the Nobel Prize for his work towards peace.



YOU HAD ME AT SHALOM

BY DAWNA SHUMAN

The name intrigued me, "OLAM Mystical Wednesdays". I have been looking for "mystical" my whole life.

September 20th, I walk into B'Nai David Judea synagogue on Pico Boulevard – nervous, a bit judgemental, barraged by my "mental committee" in full verbal attack – and enter a room where I am immediately immersed in a soft ambient glow. Lit candles, of all sizes and shapes, everywhere, inviting Moroccan carpets strewn about, exotically lush, pillowy cushions to recline on, tables covered in pastel, silk tapestries.

A Chinese gong sounds; the evening begins.

Rabbi Michael Ozair from OLAM, the cool, charismatic, ex-Dead Head and self-acknowledged Seeker of Truth, leads us into the first exercise....I am captivated. Familiar words connect me to my comfort zone, "Heart Chakra", "feeling the peace within", "letting go of the mental clutter"..."Breathe in".... "breathe out"...On a board, four letters...the "Tetra Grammaton" – the four-letter name of G-d...."breathe in", he encourages...the cosmic seed of creation/the source of light...this special exercise was discovered in a 15th Century Kabbalah manuscript in Italy..."breathe in the essence of G-d...and breathe out"... so much precious information.

In the darkness of my mind, I see whirling, dancing circles of long-bearded, black-cloaked Rebbes, clusters of Mogen Davids and dreidles floating in mid-air, clusters of tiny purple dots of light twinkling in and out...oh, memories of my Jewish background, familiar figures, icons of my youth. I identify the angelic, melodic sounds of a live harpsichord playing as Rabbi Michael gently intones...."breathe in"... I feel so relaxed and dreamy in this new surrounding....

He talks about Rosh Hashannah...a time to recreate anew...an opportunity to redirect our path on Earth while we still have the time. Yom Kippur, a time for at-one-ment...to make amends...cleanse....I soak it all in...for the first time in this Jewish heart, it all makes sense...it resonates so beautifully...and I vibrate deeply in this discovery....I feel like a Jew...

Before Rabbi Michael discusses the Afterlife and spirit guides, we end this meditative session on a "Shalom" chant...slowly. Rabbi Michael, explains that "Shalom" represents the essence of heart and soul. A state of perfect harmony. Always being in Shabbat consciousness. It is also the Name of G-d according to the Zohar, the classical book of Kabbalah. I was expecting the requisite "Om", the primordial sound of the Universe. Then, I realize that "Om" is inherent in "Shalom". I rejoice in my epiphany...links...connections...this is so powerful.....I'm home, I think.....

You had me at Shalom. Shabbat Shalom.

Dawna Shuman, a transplanted Canadian, now a "native" Los Angelean, is a writer and Talent/Promotion Director working in the entertainment industry.

OLAM Mystical Wednesdays *happen every Wednesday night at 7:30 PM at B'nai David Judea Congregation, 8906 Pico Blvd. in L.A. For more information on Rabbi Michael Ozair's classes, visit* www.hiddensplendor.com

The little Rabbi that could...

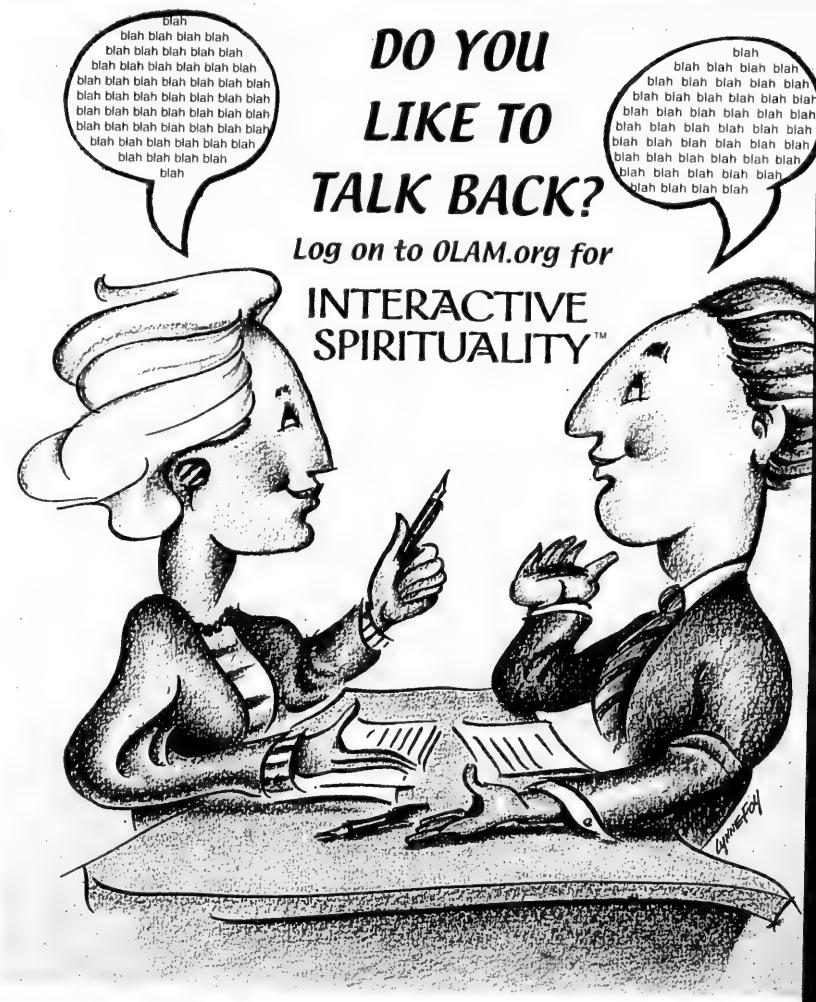
Two Hasidim were boasting of the miracles of their respective rabbis. Said one: "My rabbi is a wonder. He can perform miracles like no other. Take this miracle, for instance. It happened once that my rabbi was travelling in a distant town. While he was on the highway a storm suddenly gathered. Lightning flashed, thunder rent the heavens, and the rain came down in torrents. My rabbi stood in danger, G-d forbid, of drowning. Whereupon he performed a miracle. He put forth his hands and, lo! the rain fell to the right of him, and the rain fell to the left of him, but in the middle, where the rabbi was riding, it was perfectly dry."

"Oh, that's nothing," said the other Hasid. "Let me tell you of a miracle that my rabbi performed. It happened once that my rabbi was traveling to a distant town. It was on a Friday, and the rabbi had expected to reach town long before sundown. But the driver had miscalculated the distance, and suddenly the rabbi realized that dusk had fallen and night was quickly coming on. He saw that he was in danger, G-d forbid, of violating the holy Sabbath. Whereupon the rabbi performed a great miracle. He put forth his hands, and, lo! it was Sabbath to the left and to the right, but in the center, where the rabbi was driving, it was the middle of the week."

DID JEW KNOW?

This is an excerpt from the speech of Nicolaus, pleading before the Emperor Agrippa on behalf of the Jews of Ionia, during the Roman Era.

"...And none of our customs are inhuman, but all tend to piety, and are devoted to the preservation of justice; nor do we conceal those injunctions of ours by which we govern our lives, since they are memorials of piety, and are of a friendly conversation among men. And the seventh day we set apart from labor; it is dedicated to the learning of our customs and laws because we think it proper to reflect on them, as well as on any other good thing, in order that we may avoid all sin. If anyone therefore examine into our observances, he will find that they are good in themselves, and that they are also ancient." (Flavius Josephus, *Antiquities of the Jews, XVI*, 2.3)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Last year OLAM.org gave you the only site on the web that can inspire you in under 10 seconds.

This year, by popular demand, we're adding **Interactive Spirituality™**. Here's how it works:

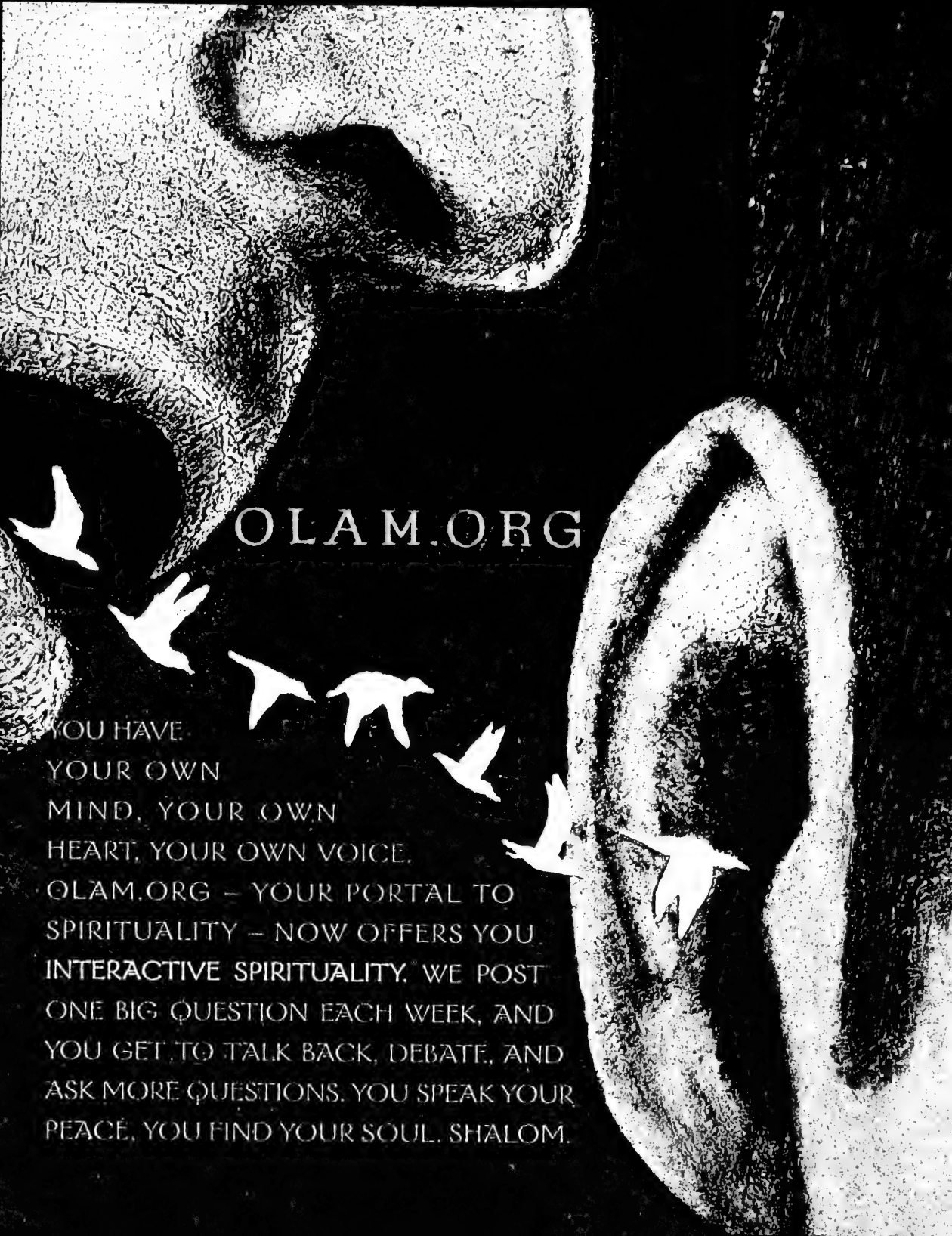
Every Monday we post the Question of the Week, a spiritual question that seeks to challenge your mind and move your soul.

Here's what you do: You give us your best response or comments in 100 words or less, and each Friday, we'll post the most interesting and knowledgeable responses.

In the meantime, during the week you get to debate with fellow seekers, compare your responses with others', and spread the Question to all your web buddies. And most important, you get to challenge us with your own Questions. Any questions?

SPEAKING OF THANKSGIVING...

Please send your well-appreciated, tax-deductible donations to OLAM, p.o. box 49901, LA, CA 90049, or call 1-877-ONE-OLAM (Visa, M/C accepted). Remember, we take no ads and depend on all of our readers to help us continue publishing your beloved "portal to spirituality."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This Week

National

Few surprises as Liberals romp to victory. *Page 3*

JACS chapter opens for alcoholics and drug addicts. *Page 5*

On Campus

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Arts

Holy Blossom exhibits work of new artists. *Page 46*

***Kadosh* is** amongst newly released videos of Jewish interest. *Page 47*

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These various expressions of Israel's Prime Minister Ehud Barak capture some of the emotions he undoubtedly experienced last week as he surprised observers by agreeing to the dissolution of the Knesset and to early elections.
[photos by Israel and RNS/Reuters]

Barak's tumultuous week

Anti-Israel vote fails at Concordia U.

By JANICE ARNOLD
Staff Reporter

MONTREAL — For Jewish students at Concordia University, the good news is that a general assembly to vote on an anti-Israel resolution failed to attract a quorum.

The bad news is that the resolution may be put to all of the university's 25,000 students in a referendum.

Last week's assembly, called by the Concordia Student Union (CSU), drew about 450 students – short of the required 526 – to vote on a resolution urging Canada to pressure Israel to implement the 1967 United Nations resolution 242, by cutting diplomatic and economic ties.

The motion, initiated by CSU councillor Stéphane Desautels, is supported by Solidarity for Palestinian Human Rights (SPHR) and the Arab and Muslim students associations.

The CSU represents the 21,000 undergraduates. Although officially neutral in the campaign, it strongly urged students to vote, and free food was offered at the assembly.

But Resolution might still be brought forward

Hillel, which represents Concordia's more than 1,000 Jewish students, boycotted both the assembly and the aggressive campaign by the 'yes' forces leading up to the assembly. "Being invited to a general assembly to defend yourself does not constitute open debate," it said in a statement.

About 150 Hillel members, as well as Jewish students from other universities and CEGEPs, held a demonstration in the university lobby outside the hall where the assembly was taking place. Singing peace songs from the '60s and '70s to the beat of a tam-tam, they held signs reading "Keep foreign policy out of our university. You could be the next victim" and "An attack on the Jewish state is an at[illegible]

Occasionally, they loudly chanted "boycott" and "peace on campus."

The goal, said Concordia Hillel president Joshua Margo, was to discourage students from attending the assembly.

At one point, someone yelled back, "If you want peace, don't kill children."

There were a few impromptu arguments on the Middle East and expressions of feeling insulted by each other's rhetoric, but emotions were restrained and the sides generally stayed apart.

The Jewish students refused a request from the dean of students, Donald Boisvert, to hold their demonstration outside, on Mackay

Continued on page 27

Greater Toronto Area

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Canada votes against Israel at UN, again — please see page 37

The News in Brief

CANADA

Mosque Bombing

VANCOUVER — Canadian Jewish Congress has issued a statement of sympathy regarding the recent firebombing of a mosque in Surrey, British Columbia. "It is with sadness," stated CJC Pacific region chair Zena Simces, "that we learned of the damage by fire to the Masjid mosque. This incident is especially painful since it deprived congregants of their place of worship on the eve of the Muslim holy month of Ramadan." CJC national president Moshe Ronen added, "If it is established that the fire was deliberately set, we unequivocally condemn such a grotesque act as an assault on all Canadians. We hope that the authorities will be successful in their efforts to apprehend the perpetrators and proceed against them to the full extent of the law."

Meantime, Muslim leaders are charging that purportedly pro-Israel media coverage of the Mideast crisis may have played a role in the mosque fire.

Zundel Case Resumes

TORONTO — A human rights case involving Nazi apologist and Holocaust denier Ernst Zundel resumed last week – with Zundel not present. Instead, Paul Fromm, a former teacher dismissed for racist associations, addressed the tribunal. Fromm has received intervener status and is supporting Zundel at the hearing. The tribunal is adjudicating a complaint from Holocaust survivor Sabina Citron, who claims Zundel operates a Web site that violates the Canadian Human Rights Act by promoting hatred or contempt for Jews. The case has been before the tribunal on and off for five years but it is expected to wind up sometime this week.

ISRAEL

'Only' Sons Barred?

JERUSALEM — The Israel Defence Force is reportedly barring soldiers who are the only sons in their families, or are from bereaved families, from serving in combat roles in the West Bank and Gaza Strip. The Israeli daily *Yediot Achronot* reported that the order replaces the previous practice of allowing such soldiers to serve in the territories if they volunteer and their parents sign a consent form.

Promoting Coexistence

JERUSALEM — The Israel Association of Community Centres (IACC) has announced that 2.5 million shekels have been allocated to expand programs on coexistence between Jews and Arabs in Israel. The new funds will subsidize courses in Arabic language and culture at 180 community centres in Israel, 30 of which are in Arab neighbourhoods. The Kahanoff Foundation is contributing half the amount, with the balance coming from the ministry of education and the IACC.

Kahane Convicted

JERUSALEM — Israel's Supreme Court has overturned a previous ruling and convicted Binyamin Ze'ev Kahane of incitement to rebellion. Kahane, son of the late, militantly anti-Arab Rabbi Meir Kahane, had been accused of distributing leaflets calling on the army to bomb the Israeli-Arab town of Umm el-Fahm.

WORLD

Dormant Accounts

BERN — Swiss banks plan to publish the names on some 26,000 dormant accounts that are believed to belong to Holocaust victims, the Swiss Bankers Association said last week. The list, to be published early next year, would be the third released by the banks, which have agreed to pay out the funds to the original account holders or their heirs. The banks have already published the names on some 60,000 dormant accounts.

Truth on Wallenberg?

MOSCOW — A Russian commission is convinced that Raoul Wallenberg was shot in a Soviet prison after World War II, and it plans to ask prosecutors to rehabilitate him as a victim of Stalinist repression, according to Russia's Interfax news agency. It has long been suspected that the Soviets killed Wallenberg, a Swedish diplomat credited with saving the lives of some 100,000 Jews in wartime Hungary. The Soviets had long claimed he died of a heart attack in 1947.

ANC's Position

JOHANNESBURG — More South African Jews may leave the country if the governing African National Congress continues to side with the Palestinians in the ongoing Middle East crisis, a Jewish leader warned. "We note that the ANC condemns only Jewish aggression and never PLO aggression. When Israelis are killed the government is silent," Russell Gaddin, national chair of the South African Jewish Board of Deputies, said at a recent meeting with an ANC official. Several prominent ANC officials recently made anti-Israel comments.

Cantor Arrested

CHICAGO — Members of Chicago's Jewish community are expressing shock at the arrest of a former cantor and his wife in connection with a prostitution ring. Joel Gordon, 51, who has served at several Chicago-area synagogues, was charged with keeping a house of ill repute.

Anti-Semitic Acts Surge Down Under

SYDNEY — Jewish leaders in Australia are attributing a recent upsurge in anti-Semitic acts to the ongoing crisis in the Middle East.

They say they have received more than 100 reports of anti-Semitic incidents since Oct. 1, shortly after the latest round of Israeli-Palestinian violence began.

More than 50 incidents have occurred in New South Wales, Australia's most populous state. Some of the worst incidents have taken place in Sydney.

The attacks prompted the premier of New South Wales to discuss the issue in Parliament. In his address, Bob Carr described a series of firebombings on Sydney synagogues as "sickening."

He spoke of one synagogue attack in which intruders tied ten prayer shawls together into a wick and lit them with kerosene. As well, there have been three firebomb attacks on the home of Rabbi Pinchus Feldman, the Lubavitch movement's senior rabbi in Sydney.

A special investigative unit has been established to deal with attacks on Jews and Jewish institutions in Sydney's eastern suburbs.

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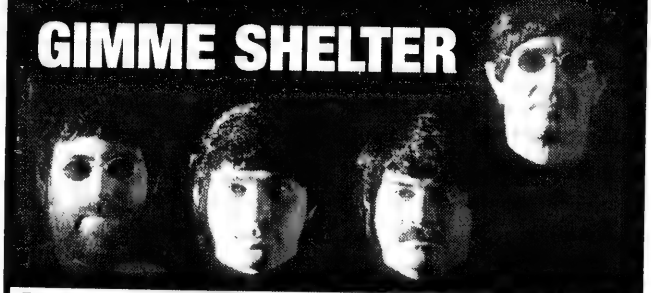

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Few surprises as Liberals romp to victory

Neville joins fellow Jewish MPs in Ottawa

By RON CSILLAG
Staff Reporter

TORONTO — Despite what Canadian Jewish Congress calls "unprecedented" attempts to draw it into partisan politics, and to use the Jewish community as a political football, there were very few surprises in last week's federal election.

There will be one new Jewish member of Parliament as Jean Chrétien prepares for his third majority: Anita Neville (née Schwartz) won the riding of Winnipeg South Centre, the seat formerly held by Lloyd Axworthy, who retired from politics just before the election.

Neville was the only Jewish candidate for any party in Manitoba. She was a longtime school trustee in Winnipeg and was an unsuccessful Liberal candidate in a previous provincial election.

There will now be six Jewish MPs, all Liberals: In addition to Neville, Irwin Cotler in Mont-Royal, Raymonde Folco and Jacques Saada in Montreal-area ridings, Elinor Caplan in Thornhill, and the veteran Herb Gray in Windsor West. Gray has represented the riding since 1963.

Anita Neville

All of them won convincing victories, as did other other candidates in traditional Liberal strongholds with large numbers of Jewish residents, showing, perhaps, that Jewish voters were not as angry at the government's support for UN Resolution 1322 as had been believed.

According to Canadian Jewish Congress national executive director Jack Silverstone, Canada's support of the UN measure that slammed Israel for employing "excessive" force against Palestinians probably cost the Liberals some Jewish votes.

"But we're also aware that the Canadian representatives have taken important positive initiatives in support of Israel at the UN that have been welcomed by the Israeli government," Silverstone said.

It was perhaps disenchantment with the Liberals arising from the UN vote that sparked the heated, often ugly campaign rhetoric in pursuit of Jewish votes, Silverstone said.

"A great deal of effort was made to draw our community in partisan ways to a degree unprecedented in our experience," he said.

Congress had to "repeatedly" remind candidates that it is non-partisan and does not endorse anyone, Silverstone noted.

"We resisted their aggressive attempts to make a political football out of our community. We have good relations with all the parties and we were not going to be dragged into a partisan debate, despite their most intense efforts."

There were five known Jewish candidates running for the Canadian Alliance, and all made political hay of the UN measure.

At several rallies, the government and Liberal candidates were booed, and Alliance hopefuls cheered as they noted their leader Stockwell Day's support for Israel and condemnation of Canada's vote.

Jewish incumbents, especially Caplan, became lightning rods for Jewish anger at the government. That prompted Chrétien to establish a direct pipeline between Jewish leaders and his office in an effort to prevent future problems. The prime minister also issued an unprecedented statement in which

Continued on page 27

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December means poetry

From the editor's desk

My first thought was to use this space to comment on the results of the recent Canadian elections. However, with one set of elections – our own – completed, another – in the United States – as of this writing thankfully nearing its completion, and a third looming on the spring horizon in Israel, most readers, I suspect, like me, are suffering from election overdose and fatigue.

Moreover, what could I insightfully add to the myriad pages and countless words that have already been written or will be written? Thus, I set politics aside for poetry.

In December, especially, poetry is an appropriate salve and substitute for politics. December means Chanukah. In many homes and schools, since the creation of the State of Israel, Chanukah has been the occasion to recall the heroism and the poetry of Hannah Senesh, the youngster from Kibbutz Sdot Yam who lost her life behind German lines in World War II, trying to rescue fellow Jews. Her exceptionally poignant poem Blessed is the Match *(Ashrei Hagafrur)* has become something of national anthem-like aesthetic associated with Chanukah.

But it is not Senesh's poetry I bring to the attention of *CJN* readers. Rather, it is some of the new offerings from Canadian writers and publishers that I highlight at the outset of "poetic December."

***

Peretz Miransky: selected poems & fables, edited by Anna Miransky, (Mosaic Press Publishers) is an important work. It deserves to be in household and school libraries. The legendary Miransky, who died in 1993, was known throughout the Yiddish-speaking world as one of this century's most incisive, most expressive poets. This elegant collection offers some 40 poems both in the original Yiddish and on facing pages, their English translations. Thus, in addition to providing the beauty of the poems themselves, the book is also a language-lab for aspiring young Yiddish readers.

Poets
by Peretz Miransky

To whom do the poets sing/ in a world of anger and fear?/ they sing from parapets unbowed,/ bathed in their own salty tears.

Where do they find the perfect word/ when their language fades and dies?/ In memories of yesterday,/ in their mothers' lullabies.

And who will inherit their poetry/ in yellowing autumn's dying glow?/ Perhaps the wind, which threshes the chaff,/ the golden kernels to resow.

***

Light Industry, (Mosaic Press Publishers), is the latest collection by renowned poet Seymour Mayne. The veteran award-winning Ottawa writer has written, edited or translated more than 40 works. As the title suggests, *Light Industry,* is an anthology of some 50 humourous, satirical, "non-serious" offerings.

Velcro by Seymour Mayne

The pleasing velcro/ of my cat's tongue/ grazes my hand/ in interspecies/ covenant.

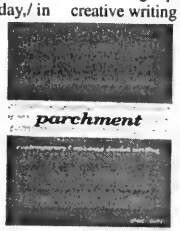
She nudges the palm/ that will feed her/ and unhumanlike/ harbours/ no ingratitude.

She is all/ expressive/of simple need/ and since I am not mouse-size

I don't have to be furtive/ in my ways./ Shrink me, however,/ and I'm/ a sure goner.

***

Parchment is an independent journal of contemporary Canadian writing. Located at the Centre for Jewish Studies at York University, it appears annually. Its editor, Adam Fuerstenberg, pours great love into his selections of prose, poetry, drama, essay and interview. The resulting work is a pleasing and provocative collection of fine writing. Because it provides a high quality vehicle for Jewish creative writing in Canada by young and old, it should be supported by all readers for whom creative writing is important. Many of its contributors have also appeared in *The CJN,*



Vidui
by Robyn Sarah

Poetry is my firepan. In it/ I offer up my smoking heart/ In words that burn and give off/ a sweet savour.

If this my only service/ be unacceptable unto the One/ Who heareth prayer, alas!/ What will become of me?

***

December is a time for poetry. Enjoy.

—MBD

SEE JN

VE'AHAVTA GIFT BASKETS: Recent bat mitzvah, Joanna Gryfe, displays two of the 25 Ve'ahavta tikun olam centrepieces that she and her family helped create. The decorated gift baskets will be donated to homeless persons through Ve'ahavta's Mobile Jewish Response to The Homeless program. Each basket contains socks, scarf, toque, bottled water, toothpaste, toothbrush and sunscreen.

JACS chapter opens for alcoholics, drug addicts

By FRANCES KRAFT
Staff Reporter

TORONTO — "I want everyone to have a good look at me, a real good look at me," insisted the speaker.

At times the composure of the poised woman in the stylish black suit threatened to crumple, but she told her story straight through, with a quiet dignity punctuated only by her occasional wiping away of tears.

"My name's Marla, and I'm an alcoholic and an addict," she said.

Marla Goldman was speaking at the inaugural educational meeting of the Toronto chapter of JACS (Jewish Alcoholics, Chemically Dependent Persons and Significant Others), held on a recent evening at Associated Hebrew Schools' Thornhill branch. (Audio tapes of the meeting are available for purchase.)

"Our mission is to educate and enlighten the Jewish community that we have a silent sickness that no one is willing to acknowledge," said Jack Wachtel, co-chair of JACS with Neville Smith, the driving force behind the local branch, which is a program of Jewish Family and Child Service (JF&CS). There are two other Canadian chapters of which Smith is aware, in Ottawa and Montreal.

"Recovery is possible," Wachtel stressed. Too many people use words like "morally weak," he said. "Addiction is a disease." It affects more people in Canada than cancer, arthritis and diabetes combined, he noted.

Goldman – who, like the other JACS volunteers quoted, chose to have her surname used in this article – will celebrate eight years of sobriety next May, she said.

Her announcement was applauded by an audience of over 150 men and women ranging from young adults to seniors, including her fiancé and family members.

"I have buried many friends," Goldman said, "and I often ask myself, 'Why is God giving me this chance to stand in front of you?'" She believes the answer lies in helping others as she has been helped.

"Call the phone lines and ask for Marla," she said, referring to JACS' 24-hour hotline (416-410-JACS).

The establishment of a resource centre, JACS' Place, on Sheppard Ave. W., was also announced at the meeting. Other JACS' services include community outreach and a network for teens with addicted family members.

Charles Asch, 32, heads up JACS' speaker board, and has already told his own story to groups of adolescents. Now in recovery for five years, he began using drugs before he was in high school. "I wanted to belong, and be the same as everybody else – and feel that way," he said.

Now, he says, he accepts responsibility for his choices and strongly credits 12-step programs in his recovery.

> *Numbers are 'staggering'*

A third speaker, who requested anonymity, was a family member of an addict.

JACS is "not a treatment program, but it assists and encourages people to find the help they need," said Smith. JACS is geared to Jews of any, or no, denominational background.

The only daughter in a loving, traditional Jewish home, Goldman said she "shut totally down" at age 13. Her voice quavered as she recalled being sexually abused from the age of 10. Her abuser had told her her father would die if she spoke of the abuse.

Drinking numbed her pain and made her feel "like everybody else, and that's all I wanted in my life."

Her disease escalated, encompassing drugs as well as alcohol. She married, had three children, and left her husband before turning to JF&CS when she feared she had come too close to hurting her children.

Eventually she entered a rehabilitation program. "You have shown great courage in entering this program," her brother wrote at the time, on behalf of himself and Goldman's other brother.

With subsequent therapy and 12-step programs, Goldman learned to deal with the normal ups and downs of life.

"Today I'm a changed person," she said. "I have a fabulous relationship with my children… they have their mother back."

Through her involvement with JACS, she hopes to regain some of the Jewishness she rejected.

In a question-and-answer session, Goldman noted that nobody can really help an addict until they are ready. "The best thing we can do is to help the family, so the family knows how to deal with this person. Sometimes we… let the person know that if they take our hand we'll take them to the meeting."

There could be as many as 20,000 Jewish addicts and alcoholics in Toronto, based on a New York study indicating the incidence of addiction in the Jewish population at 12 percent, the same as in the general population, said Smith.

When you include family, friends and business associates of addicts, he noted, the numbers are "staggering."

CORRECTION

In the article "Empowered women can accomplish much: Eisen" *(CJN,* Nov. 30), Wendy Eisen was misquoted. The sentence should have read: "We helped pave the way for the largest aliyah movement in history: one million people from the former Soviet Union have come to Israel." In addition, the correct title of her book is *Count Us In. The CJN* regrets the errors.

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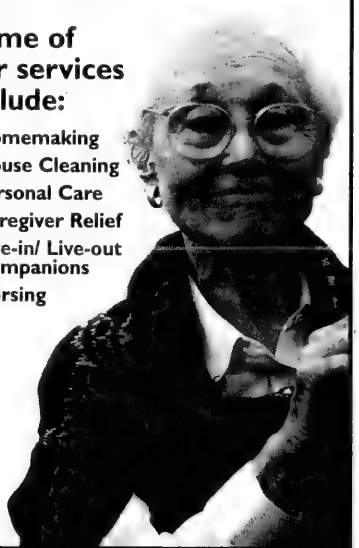

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STUDENTS HELP FOOD BANKS: From left, CHAT students Ira Goldstein, Karin Sachar, Shira Stein, USDS student Bailey Spagat, and CHAT student Amanda Libenson pack boxes of food at Beth Sholom Synagogue last week. Dominion Stores donated 150 boxes of food for the Kosher Food Bank and the Daily Bread Food Bank. [Frances Kraft photo]

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JF & CS needs kids' winter clothes

By FRANCES KRAFT
Staff Reporter

TORONTO — "We need children's winter clothes – desperately. For some reason there seems to be more of a shortage now than there ever has been," says Andrea Pines of Jewish Family and Child Service.

As JF&CS's co-ordinator of volunteer services, Pines oversees Just A Second, the Bathurst Street shop selling used clothing and household items. Among Just A Second's customers are approximately 2,500 JF&CS clients on financial assistance, who shop for free at the store. JIAS clients have a similar arrangement.

But last week, the selection of children's clothing at Just A Second was meagre.

"We have some sweatshirts, a few coats – which are not in excellent condition, three or four snowsuits for babies, and maybe two or three coats in sizes 7 and 8. We are very short on boys' stuff," says Klara Ifrah, the store's manager.

Recent donations have included almost no children's winter coats or snowsuits in wearable condition, she notes. Sweaters, sweatshirts, hats, gloves, boots and boys' pants for infants to teens are also needed.

Over 150 people a day shop at the store, about one third of whom are JF&CS and JIAS clients, says Ifrah.

After seven years at the store, Ifrah notes that the quality and quantity of donated clothes are not what they used to be.

Torn, dirty or smelly clothing is recycled instead of being sold, she says. Out-of-season clothes are stored until the appropriate time of year.

Sometimes people see bags full of donations and assume the store has enough, Ifrah says. "Unfortunately we don't get exactly what we need."

Donations are accepted at the yellow JF&CS clothing boxes any time, or at the store, 4117 Bathurst St. at York Downs Avenue, after 10 a.m., Sunday through Thursday. No appointment is necessary. Store hours are 11 a.m. to 6 p.m., Monday to Thursday; 11 a.m. to 3 p.m. on Sunday.

Clothing boxes are located at Bialik Hebrew Day School, Bathurst Street and Hillmount Avenue, the Thornhill branch of Associated Hebrew Schools, 300 Atkinson Ave., the Bathurst Jewish Centre at 4588 Bathurst St. and outside the Just A Second shop.

It's horah night in Canada as nuptials draw 2,000

New bride Chanie Hildeshaim celebrates following ceremony. [Ron Csillag photos]

By RON CSILLAG
Staff Reporter

TORONTO — The klezmer band was on the home team bench. Bars serving schnapps were on the goal lines. The mechitzah cut right down centre ice.

The cavernous Air Canada Centre, with hockey banners hanging from the ceiling and Toronto Maple Leafs and Raptors logos everywhere, may have been an unlikely venue for a Jewish wedding.

But these were no ordinary nuptials. Guests surveyed the scene from the choice platinum seats, and children vied over who would sit in the penalty box.

Last week's marriage between Chanie Zaltzman and Chaim Leib Hildeshaim may well have been the best-attended Jewish wedding in recent memory. Some 2,000 invited guests were on hand at the ACC for the affair that wed Rabbi Yoseph Zaltzman's daughter with the scion of a well-known rabbinic family in Brooklyn's Crown Heights neighbourhood.

The bride, 20, is the eldest of Rabbi Zaltzman's 13 children. He has been spiritual leader of Toronto's large and growing Russian and ex-Soviet Jewish community for going on 20 years.

The crowd could have been even bigger: Rabbi Zaltzman, executive director of the Jewish Russian Community Centre, said he sent out over 8,000 invitations to the city's Russian-Jewish population alone.

Joining the festivities were newly-elected Liberal MPs Art Eggleton and Elinor Caplan, and Liberal MPP Monte Kwinter.

The day was auspicious for another reason: It was the 21st wedding anniversary of Rabbi Zaltzman and his wife Chiena.

The atmosphere on the ACC's covered ice was muted at first, as guests helped themselves to Russian-style spicy eggplant and thick-cut beets. But when the bride and groom entered in separate processions, the place erupted into joyous wedding horas and traditional chassidic merriment.

The festivities took place at the Air Canada Centre.

Preceding all the fun, however, was a solemn ceremony that itself was preceded by the kabalat panim and bedeking ceremonies, the former involving separate receptions for the bride and groom, who had not seen each other for a week, and the latter in which the groom veils his bride's face to remind her of the Jewish ideal of modesty.

The chuppah was erected outside the arena, under an open sky, as prescribed by Jewish tradition. A few hundred braved the icy wind as the rest of the guests watched the proceedings on the Jumbotron indoors.

In candle-lit processions, the groom, 24, was escorted to the chuppah by his father and father-in-law. The groom stood in silent prayer until his veiled bride arrived on the arms of her mother and mother-in-law.

The bride and groom are distantly related: the groom's grandmother and Rabbi Zaltzman's mother were first cousins.

A letter from the Lubavitcher Rebbe was read aloud and the traditional ceremony was conducted, concluded by the reciting of the Sheva Brachot, the seven blessings.

The party broke up early, but continued into the small hours at the Beth Avraham Yoseph of Toronto synagogue in Thornhill.

"It was beautiful, just beautiful," sighed a tired but happy Rabbi Zaltzman the next day. "We give thanks to Hashem for this day."

The couple will spend the next year in Brooklyn, where the groom, a rabbi, will continue his studies at a kolel.

The bride and groom under the chuppah.

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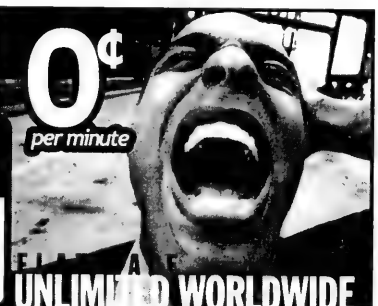

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Be exemplars of our highest values

With the ballots cast, votes counted and the results tabulated, the Canadian federal election of Nov. 27, 2000 is over. Accounting for the daily fare of election speculation that dominated the news immediately after the Alliance Party's leadership convention in the summer, the election campaign was, in truth, a great deal longer than 37 days. There is therefore, no need to prolong the election discussion. That task now falls to the historians.

But there is a need to start a new discussion about some of the significant challenges facing the newly elected Parliament.

The first challenge facing the new government, indeed all governments, is to strive to implement the soundest, most appropriate substantive policies on the broad range of issues that demand legislative attention. Of course, there is never perfect knowledge of, nor a perfect solution to, the question of what precisely is "the soundest, most appropriate" policy. There are at least as many different philosophical/ideological approaches to the issues confronting us as there are political parties.

This brings us, therefore, to the second challenge facing the new government. The formulation of policy, the exchange of ideas, the debate in the Commons, the public "dialogue," as it were, must be reexamined. We must indeed achieve the soundest, most appropriate policies but in a manner that abates the cynicism that is increasingly taking hold within the public, and especially the younger public, toward public service, in general, and our politicians, in particular, whose behaviour so often seems incongruous with the importance of their work.

Cynicism breeds disrespect. Disrespect breeds indifference. Indifference is poison to the life-force that is so indispensable to democracy and its institutions, namely, a belief that public service matters and that informed involvement by the electorate is vital to achieving the highest common good.

To all the individuals who offered themselves as candidates in the last election, we convey our thanks. To the winners, we convey our congratulations. It is to them we now look to be the exemplars of the highest values that we wish to see embodied in our democratic institutions and to root out, as far as they can, the public behaviour that gives rise to cynicism.

The most treasured virtue of our democracy – all democracies – is not in the final result of an election but in the dignity, fairness and respect for the process that characterizes it between and during elections.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Editorials and Letters

Dry Bones
OUR POLITICIANS SOLD MANY OF US THE IDEA THAT
"THERE IS NO ALTERNATIVE TO PEACE"
UNFORTUNATELY THE ONE PERSON THAT THEY FAILED TO CONVINCE...
WAS YASSER ARAFAT.
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Israel is waiting for you

Israel is the heartbeat of Jewish life, and now is the time to maintain its strength by visiting the only country outside Canada we can call home. The Israeli economy is suffering a severe blow from the drastic decline in tourist traffic. Tourist industry losses could amount to $1 billion this year. If we as a Jewish community do not play a strong role in easing this difficult situation, who will?

Now is the time to demonstrate our partnership with the people of Israel when partnership means so much. Now is the time to show how much we care by filling the streets of ancient Jerusalem, touring Tel Aviv, scaling the heights of Haifa, floating atop the Dead Sea and absorbing the sunshine of Eilat's limitless beaches. Now is the time to take advantage of convenient flights and great rates both in the air and on the ground at Israel's many excellent hotels. You will be in good hands, enjoying the warm hospitality and endless friendship of Israel.

But visiting Israel is not just an act of solidarity. Israel is spirituality, adventure, relaxation, family fun, food for every taste, Middle Eastern open-air markets and specialty shopping. Most of all, Israel is where our history is stored and restored. Israel is where everything seems familiar. Israel is where the Jewish heart beats. It is home.

For more information on the best way to visit Israel *now*, please call your travel agent or the Israel Government Tourist Office at 416-964-3784.

Arie Shevy Shibi, Consul
Director for Tourism
Toronto

* * *

Winnipeg's true goal

We were most appreciative of your article regarding the Winnipeg Combined Jewish Appeal Campaign ("Winnipeg CJA Campaign Off to a Fast Start," Sept. 28). We are very proud of the sense of family in our community and our embrace of the notion of collective responsibility. Therefore, we would like to correct one figure quoted in the article.

Our goal for this year's campaign is *$3,535,000* (not $3,353,000 as written). This goal follows our last year's campaign of $3,420,000, and two years ago of just over $3 million. Our goal is to raise at least $4 million by 2002.

Our success is testament to the vision of our federation/CJA leadership, to our outstanding corps of volunteers, and most importantly, to the broad base of support we receive from the community. Winnipeg Jews have a particular ability to look beyond the statistics, the number of donors, percentage increase, etc., and right to the real people whose lives are impacted by our support.

Finally, we recently enjoyed the "nachas" of being honoured with the Pinchas Sapir Award at the General Assembly in Chicago, for excellence in campaign results and initiatives – Winnipeg is truly a "kehillah with character!"

Gerry Koffman, Campaign Director
Jewish Federation of Winnipeg/CJA
Winnipeg

Peace Now should reconsider

The Canadian Friends of Peace Now must be desperate to have inserted a full-page ad in *The CJN* (Oct. 26) listing a number of their activities during these past weeks of crisis. It obviously feels the need to restore its credibility, which has been justifiably questioned by Jews across the political spectrum.

The very first sentence of the ad tells us that "Peace Now recognizes the right of any Jew to visit the Temple Mount." But by also calling Ariel Sharon's visit "irresponsible and provocative," Peace Now serves as a mouthpiece for Palestinian propaganda in justifying its countrywide riots and uprisings.

The ad "condemned [Yasser] Arafat for not restraining the protesters, Tanzim militias and the Palestinian police from engaging in violence." In that statement however, Peace Now deflects blame from Arafat for actually planning and starting the violence as a tactic to force Israel into further concessions. The violence has nothing to do with "Palestinian frustration and rage," as the media like to put it.

The ad also tells us that "a Peace Now delegation, including Israeli authors Amos Oz and A.B.Yehoshua, visits bereaved Arab-Israeli families in Nazareth and the Galilee." That, of course, is commendable. But has the Peace Now delegation also visited the families of the Israeli soldiers lynched in Ramallah?

However noble Peace Now's purpose, the real issue is that its policy vis-a-vis the peace process has been a failure. The Oslo accords and their implementation and the consistent appeasement of Arafat have been nothing short of a disaster. It should be clear by now that for Arafat, the peace process is a war process, and that he is not a partner for peace and never has been. Instead of re-examining its position, Peace Now intends to carry on business as usual as though nothing has changed.

Rabbi J. Benjamin Friedberg, Rabbi Emeritus
Beth Tzedec Congregation
Toronto

* * *

Only world Jewry can stop Israel

The recent condemnations by the most respected international human rights organizations, Human Rights Watch, Amnesty International and the UN Commission, of the excessive forces deployed by Israel, I feel demonstrates the threat to the security not just to all peoples living in the region but to the world and to world Jewry...

We must stop Israel from becoming even more aggressive! Only world Jewry is in the position to do this. The destruction of Israel, not to mention a worldwide revulsion against Jews is a serious threat. We must take action with tolerance, love and magnanimity... the situation is quickly getting out of control.

Ira Zbarsky
Vancouver

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

A return to first principles

By DAVID H. GOLDBERG

The first casualty of war is often the truth. This axiom is manifested in the war currently being waged against Israel by the Palestinians. The battle on the ground is accompanied by a well-orchestrated campaign of lies, half-truths and distortions, all designed to isolate, discredit and delegitimize Israel. The purpose of this article is to provide a partial corrective to this unjust situation, by emphasizing several basic facts about Israel's political history.

A Permanent Jewish Presence

Even during centuries of exile, there always was a Jewish presence in Eretz Israel. Most Jews congregated in Jerusalem's Old City, close to the Western Wall, but communities also existed in Safed, Hebron, Nablus and elsewhere. The point is that, contrary to Arab claims, the Jews are not foreign interlopers but rather part of the permanent landscape of historic Palestine.

The 'Twice Promised Land'?

On November 2, 1917, Arthur Balfour, the British foreign secretary, expressed the British government's support for the establishment in Palestine of a national home for the Jewish people.

The Balfour Declaration accorded the Zionist movement vital international legitimacy. It was incorporated in the League of Nations Mandate (1920) which gave Great Britain administrative responsibility over areas of Palestine on both sides of the Jordan River.

Arab leaders complained that the Balfour Declaration contradicted political commitments made in the First World War to Sharif Hussein to encourage an Arab revolt against the Ottoman empire. The Arabs and their supporters accused the British of duplicity.

In 1922, Britain arbitrarily split the Palestine Mandate in two, handing the far larger part east of the Jordan River to Emir Abdullah, who established Transjordan and prohibited Jewish immigration and land purchases.

Many Israelis still charge that it was the Jews, not the Arabs, who were the actual victims of British duplicity!

Partition, War and Refugees

On November 29, 1947, the UN General Assembly adopted Resolution 181, which called for the partition of Palestine into separate Arab and Jewish states. The Jews accepted the partition plan but the local Arab leadership and the Arab League rejected it unconditionally.

A terrorist campaign against Jewish outposts was waged by Arab irregular forces. On May 14, 1948, Israel proclaimed statehood. Within hours, it was invaded by the armies of Egypt, Jordan, Lebanon, Syria and Iraq.

During the 1948-49 war, some 600,000 Palestinian Arabs were displaced – some left of their own volition or on the orders of their military commanders, others left out of fear of reprisals for attacks on Jews. A roughly equivalent number of Jews were forced by anti-Israel rioting to flee Arab and Muslim lands. The vast majority migrated to Israel and were immediately absorbed by the state.

By contrast, most of the displaced Palestinians were denied citizenship and basic rights by the neighbouring Arab countries, who preferred to use the refugee issue as a political weapon against Israel. Many of them and their descendants continue to live in squalid refugee camps.

The Palestinian demand for a "right of return" of the refugees to pre-state Israel is rejected by Israel on political, legal and moral grounds: politically, because their repatriation would destroy Israel by undermining its Jewish character; legally, because the "right of return" does not exist in international law (it being the exclusive prerogative of a sovereign state to determine whom it will admit); and morally, because Israel cannot be expected to find a solution to a problem for which it was not responsible.

Israel will contribute to international projects to address the Palestinian refugee issue. But it cannot be blamed for a problem that resulted directly from the Arab world's fateful decision to wage war against Israel in 1948-49.

1967: War and Land-for-Peace

In the spring of 1967, the Arab world prepared for war again. Egypt evicted UN peacekeepers from the Sinai Desert, remilitarized the border region and closed the Straits of Tiran to Israeli shipping. Syria fired on Israel from the Golan Heights. And Jordan entered a joint defence pact with Egypt and Syria.

David Ben-Gurion declares the creation of the State of Israel.

Considering these actions to be *casus belli*, Israel launched a pre-emptive strike on June 5th. Within six days Israel held the Sinai, Gaza Strip, West Bank, east Jerusalem, and Golan Heights.

While taking steps to consolidate its position, Israel declared its readiness to exchange some of those areas for peace. The Arab League responded with the "three nos" adopted at its Khartoum summit September 1, 1967: no peace, no recognition, no negotiation with Israel.

On November 22, 1967, the UN Security Council adopted Resolution 242. At its essence it recommended that in return for comprehensive peace – defined as the end of all forms of belligerency against it and respect for and acknowledgement of its territorial integrity and right to live in peace within secure and recognized boundaries – Israel should withdraw from territories (but not all the territories) occupied in 1967.

It was on the basis of this land-for-peace formula (reinforced by the Security Council Resolution 338 of October 1973) that prime minister Menachem Begin and Egypt's president Anwar Sadat negotiated the return of the Sinai in exchange for Israel's historic first peace treaty with an Arab country. And it was on the basis of this formula that Israel approached all subsequent peace negotiations.

Unfortunately, the Arabs often work from a competing – inaccurate – interpretation of Resolution 242, one premised on Israel's complete withdrawal from all lands held since 1967 in exchange for more limited conceptions of peace (ie., "non-belligerency").

The historical record demonstrates that the land-for-peace formula, implemented in its purest form, is the only viable approach to Arab-Israeli peacemaking.

Jewish Settlements

The Jewish right to reside in the West Bank and Gaza Strip is based on a blend of religious, historical, strategic, demographic and legal considerations.

Religiously, there was a Jewish presence at holy sites in the territories (e.g., the Cave of the Patriarchs in Hebron and Joseph's Tomb in Nablus) even during centuries of dispersion.

Historically, a large number of Jewish communities existed in the West Bank prior to the 1948 War; all were evacuated or destroyed in the course of hostilities.

From 1948 to 1967, Jews were prohibited from residing in the Egyptian-controlled Gaza or the Jordanian-occupied West Bank and east Jerusalem. Following the 1967 war, Israeli military experts viewed strategically situated settlements as "trip wires" against renewed Arab hostility and as a security perimeter around Jerusalem.

Though the dynamic of regional security has changed significantly in the intervening years, many of these settlements continue to have a vital strategic function.

Demographically, since 1967, the Jewish population in the territories has expanded to some 170,000 residents in 145 settlements. The reality is that it is now impossible for any Israeli government, even if it were so inclined, to evacuate all settlers from the territories.

Legally, the sovereignty of the West Bank and Gaza remains unclear. From 1920 to 1948, the areas fell under the administration of the League of Nations Mandate, which encouraged Jewish settlement throughout the country. However, the termination of the Mandate in May 1948 left the areas in a legalistic limbo.

Israeli sovereignty was applied to areas under Jewish control at the end of the 1948-1949 war. However, no legal regime was ever instituted in Arab-controlled areas to replace mandatory law, leading the international legal authority, Eugene Rostow, to conclude that the Jewish right of settlement in these areas is "equivalent in every way to the right of the local population there."

According to the Oslo accords, settlements were not to be discussed until the permanent status negotiations; there was no prohibition on settlement activity.

At last summer's Camp David summit, there was reportedly a general understanding in favour of Prime Minister Ehud Barak's idea of adjusting the "green line" to incorporate, under Israeli sovereignty, three large settlement blocs incorporating the overwhelming majority of settlers in a permanent peace settlement. The status of this understanding is uncertain given the ongoing Palestinian violence.

Jerusalem

At Camp David, Barak proposed transferring control of some parts of east Jerusalem to the Palestinians. This proposal was rejected by Yasser Arafat, who demanded Palestinian/Islamic sovereign control over the Old City as well, including the Temple Mount.

This Barak could not abide. The Jewish connection to Jerusalem is more than 3,000 years old, dating from King David's decision to make Jerusalem the political capital of the Jewish nation. Even during centuries of exile, Jews managed to maintain not only a spiritual but a physical attachment to Jerusalem.

By the middle of the 19th century Jews constituted a majority of the city's population. The November 1947 UN Partition Plan called for Jerusalem to be "internationalized."

However, at the end of the 1948-49 war, the city was divided for the first time in its history. Jordan prevented Jews from praying at their holy places in the Old City, including the Western Wall. Synagogues and cemeteries were desecrated and destroyed.

Jerusalem was reunified in the 1967 war, and the reunified city was declared "the eternal capital of the Jewish state." At the same time, steps were taken to safeguard the rights of all Jerusalem's citizens, including free access to the holy places of all faiths, including the Al-Aksa Mosque.

In the Oslo accords, discussions about Jerusalem were deferred until permanent status negotiations. The build-up to the current violence witnessed a concerted Palestinian campaign to minimize Jewish claims to Jerusalem, and it is no coincidence that organizers are describing the situation as the "Al-Aksa intifada."

While open to various ideas, Israel has rejected as impractical and a fundamental inversion of history any proposal denying Israel sovereign control over the Old City.

David H. Goldberg is the director of research and education for the Canada-Israel Committee.

Supersol, a correction

Some months ago, I wrote an article about Charles Bronfman and mentioned that he and Ray Wolfe were responsible for the creation of Supersol, Israel's supermarket chain. Subsequently, a correction was written by Naomi Loeb, who wrote that it was her father Bertram who was the founder of Supersol. In fact, I received a long letter from Bertram Loeb in which he detailed some of the events that led to the founding of this store. In fairness to him and his family, I quote from his letter:

Rabbi Gunther Plaut in Toronto

In 1956, Bertram Loeb had a conversation with the then Israeli prime minister, David Ben-Gurion, who asked him what he did in Canada. Loeb answered that he operated a chain of supermarkets.

Ben-Gurion replied: "Then, why don't you come here and open supermarkets?"

Loeb replied that he would think about it.

Ben-Gurion then said in a demanding tone: "Don't think about it – just do it!"

In response, Loeb made preparations to establish a supermarket in Israel, but there was a considerable amount of local opposition. Existing stores feared that their business would be interfered with. Some suppliers refused to service a supermarket. Loeb also had to convince the rabbinate that kashrut would be strictly observed. But that was only part of the problem.

"Getting a supermarket built and equipped was a nightmare," Loeb writes in his letter. "Corruption in the business trades was rampant. A man's word meant nothing. Our game plan, designed so that everything would come together logically and we could anticipate a completion and opening date, could not be realized. But we persisted, and I had to fly there almost monthly for most of the year. It seemed that everyone was against us except the housewives.

"In 1959, when the success of the first two stores was assured, we decided to go public in order to finance the expansion. I met with Charles Bronfman and he agreed to serve as chair of the company. His name and association with Supersol attracted investors and he became actively involved. Ray Wolfe joined the board a year later, followed by Leon Weinstein and Mark Levy. Lawrence Freiman had been a board member since the inception and a preponderance of Canadian board members gave the company a distinctive Canadian flavour.

"Charles Bronfman took his office seriously and rendered far more than lip service. In 1964, when the company experienced serious difficulties due to financial mismanagement by Israeli senior staff, Charles sent a group of Montreal consultants and auditors who eventually got the company back on track. He played an integral part in the growth and development of Supersol, but he was spared the 'pangs of birth,' and I was happy to have him associated with us."

I am glad to set the record straight. Loeb started Supersol, but Bronfman and Wolfe had a large part in its success.

The settlement dilemma

The confrontation with the Palestinians has its own dynamic and impact on Israeli public opinion. Attitudes towards the Palestinians have hardened across the spectrum, but the virtual impossibility of a military victory in the current conflict is also penetrating the Israeli public. At the same time, the fate of the settlements is re-emerging as a significant issue in the debate.

Shira Herzog in Toronto

In the '80s, especially in light of the Likud government's deliberate settlement policy in the heartland of Samaria and Gaza, the settlements were a central bone of contention dividing the Israeli right and left. All acknowledged that the Labour governments of the '70s had encouraged the string of security settlements along the Jordan Valley, and that they had also given in to extreme groups who settled in areas heavily populated by Palestinians. However, Labour opposed the patchwork settlement policy that deliberately sought to ensure an Israeli presence throughout the West Bank and along the Gaza strip.

The 1995 Beilin-Abu Mazen agreement set a precedent by proposing to maintain 80 percent of the settlements in place in a negotiated agreement, but referred to the evacuation of settlements not included in those major clusters.

Yitzhak Rabin's assassination in November 1995 and the subsequent mutual recriminations between the Israeli left and right abruptly ended the debate over the settlements. In an effort to reach a consensus and to unite the people behind the peace process, Shimon Peres and Yossi Beilin, the architects of Oslo, reached out to the National Religious Party (NRP), most closely identified with the settlement movement. Rather than considering evacuation of the settlements, Peres' position changed to one of keeping the vast majority of settlements in place, even if in some cases this would leave them under Palestinian control. The NRP, in turn, which had already been forced to acknowledge the limited public support for the settlement in the heartland of Judea and Samaria, was prepared to move from demanding Israeli sovereignty over the territory to leaving the settlements in place, even under Palestinian control in isolated cases.

Ehud Barak came to office claiming to be "everyone's" prime minister, and unlike his predecessor Rabin, Barak determined not to alienate the settler movement. As a result, by the time he went to Camp David and put his final offer to Arafat on the table, Barak spoke of three main blocs of settlement that would remain under Israeli control, while the remainder would remain under Palestinian control if their residents preferred to stay. In other words, Barak did not discuss the evacuation of the Israelis living in the heart of Hebron, or in Kfar Darom or Netzarim in Gaza.

The latest "Al-Aksa" intifadah can be more aptly described as the "settlement" intifadah. As the attacks on small clusters of settlers in isolated areas have intensified and the number of soldiers defending them has increased, the question of their fate, and the attendant cost of maintaining their security, has risen to the surface again. Everyone recognizes that as long as they are there, the settlers deserve to be protected. But the cost of that enterprise is being questioned in a new way.

Israel's tabloid dailies, a sure barometer of public opinion, are now including questions about the settlements in their weekly polls. And the results are revealing: Israelis are split, virtually down the middle, on the importance of the settlements as a security buffer, on their negative impact on negotiations with the Palestinians, and on the question of their evacuation as part of an agreement. A small majority support immediate evacuation of children from the isolated settlements.

Israel's Lebanese experience may be a relevant precedent. In the space of four years, a consensus on the need to remain in Lebanon to protect the security of Israel's northern settlements became a consensus on the need to leave Lebanon. Two central factors influenced this shift – a growing number of casualties, and a grassroots movement of mothers of soldiers, who marshalled public opinion against the cost in soldiers' lives. It may take less time, and no more than another "four mothers" to slowly sway public opinion on the settlements even further than it is today.

One person's miscast vote

Jean Chrétien's Liberals have done what most pundits thought impossible. They won a third term as government with an increased majority. But the Liberals know full well that they must temper their joy with some sober realism.

Morton Weinfeld in Montreal

I know very few people who voted Liberal with any enthusiasm. In fact, many Canadians showed their displeasure by not voting; the turnout was the lowest in 100 years. My own polling station was almost empty at 8 p.m., when I voted.

I did not like any of my options this election. One choice was to hold my nose and vote Liberal. After all, it would send a clear message to the Bloc and their allies, the Parti Québécois. It would support the federalist cause. In my riding of NDG-Lachine, in Montreal, my vote was irrelevant anyway. The Liberals would win by a wide margin. And I actually liked many Liberal politicians, advisers, and the Liberal approach to economic policy.

Why not support the Liberals as I had so often in the past? For one, I thought it was time for the prime minister to step aside in favour of Paul Martin. If and when another Quebec referendum takes place, Paul Martin as prime minister might be worth a few points. Moreover, a minority government might help the Liberals avoid the pitfalls of arrogance and the abuse of power.

Finally, I was dismayed by the government's anti-Israel votes in the UN. The prime minister's so-called apology was simply an expression of regret that the vote caused the Jewish community some distress; he did not repudiate the substance of the vote. But I could vote Liberal and know the sky would not fall.

What were my other options? While I do not believe that Stockwell Day and the Alliance leadership are in any way racist or anti-Semitic, I could not bring myself to vote for a party which many on the extreme right found attractive. I find the basic principles of the modern welfare state, including the health-care system, to my liking. Also, the Stockster needs a bit more seasoning before prime time. I want to be clear. Day's religious convictions play no role here, as they should not for a Joe Lieberman in the United States.

I could park my vote this election, with either the NDP or the PCs. After all, I had once voted, even canvassed, for the NDP, though not in Quebec. I wish they had a more effective leader; I can remember the feisty David Lewis. And while I had never cast a vote for the Conservatives, Joe Clark had run an energetic campaign. To be sure, I suspect neither of these options would be better on Middle Eastern policy, if push came to shove, than the Liberals. They remained possibilities.

The Bloc, of course, was out of the question. I was angry at the Green party because of the Nader effect down south, draining votes away from Al Gore. Why not a real protest vote? The Marijuana party (MP) looked really enticing. Years ago I had in fact cast a vote for the Rhino party; I have never regretted that. Alas the MP took itself far too seriously, and deep down I am probably opposed to legalizing pot-smoking (though I would never arrest anyone who did.)

One option was to spoil my ballot. I could write in Al Gore. As of this writing, he needs every vote he can get, though it may all be too late. Or I could scrawl "None of the Above." Or write some curse words in Hebrew.

A final option was simply to stay home. There was a Canadiens game on TV, they were playing the Thrashers, and they might even win! (In fact they did.) But I could not set a bad example for my 18-year-old son, who was about to cast his very first ballot. What kind of a father would I be?

I walked into the voting booth and studied the list before me. Luckily there was no lineup to hurry me along. I weighed the options carefully, probably more deliberately than for any vote I can remember casting. Which was silly, since my vote would have absolutely no impact on the election outcome.

Anyway, I made up my mind. I took the pencil and confidently wrote my X beside… Sorry, ballots are supposed to be secret, especially for an occasional *CJN* columnist. Maybe another time.

The Kirshner File

A South African freedom fighter looks back

The morning of April 7, 1988, is indelibly etched into Albie Sachs' consciousness. As he opened the trunk of his car before setting off for his usual jog along a sandy stretch of beach in Maputo, Mozambique, a fiery explosion sent Sachs reeling, plunging him into darkness.

Sheldon Kirshner in Toronto

An alert photographer who happened to be there captured the horrific scene for eternity. Newspapers around the globe, including Canada, carried a graphic photograph on their front page showing the blackened, pathetic hulk of a man flailing around in abject agony.

Sachs lost his right arm and the sight of his left eye in that blast. He spent months in hospitals and rehabilitation centres in Maputo and in London, England, recuperating from his dreadful wounds.

Sachs was a South African citizen in exile, a member of the banned African National Congress (ANC) and a colleague of its incarcerated president, Nelson Mandela, when he was almost blown to bits. Having been branded a "race traitor," he was targeted for assassination by South Africa's security forces, which had launched a campaign to eliminate adversaries of apartheid, the system of institutional segregation.

"I knew I was vulnerable, living in Mozambique, not far from the South African border," he said during a brief visit to Toronto. "But I naively thought that since I wasn't involved in underground or military work, I would not be a target."

Now a justice on South Africa's Constitutional Court, Sachs was on the ANC's constitutional committee and its national executive when he was car-bombed. "I was helping to plan for the new constitutional order in South Africa," said Sachs, a lawyer who was then director of research of Mozambique's Ministry of Justice. "Apartheid was in its last throes, and I was a soft target."

The scion of Lithuanian Jewish immigrants who immigrated to South Africa in the early 1900s, he was in Toronto to discuss his book, *The Soft Vengeance of a Freedom Fighter* (University of California Press), the revised edition of which was printed recently. Originally published in 1990, it is an account of his gradual recovery, his triumphant re-entry into the world, his burning commitment to social justice and his pivotal role in South Africa since the collapse of apartheid.

Sachs, 65, was up and running as a jogger within a year of the bombing. "I am in excellent health," he said. "I just have to watch my cholesterol, like everyone else."

Tall and slim, with pale skin, he professes to have no difficulty functioning despite the terrible physical price exacted on him. "It's important for me to accept myself as I am," said Sachs, who threw away his prosthesis as he was convalescing. "I have joined the great democracy of the disabled."

A person guided by lofty ideals, he does not consider himself a hero, and rejects that appellation as an imposition. Neither, surprisingly, is he bitter or vengeful. "I don't believe in vengeance, an eye for an eye, an arm for an arm," he mused, paraphrasing a biblical injunction.

Sachs, who severed his ties with the ANC in 1994 when he was appointed to the Constitutional Court for a 12-year term, explained that the triumph of democracy, or "soft vengeance," is sufficient solace for him.

Although Sachs knows the identity of at least one of the agents who planned the Maputo terrorist operation – his tormentor, like many key officials of the ancien regime, applied to South Africa's Truth and Reconciliation Commission for amnesty – he has no particular desire to see him locked up.

"I'd be happy if they acknowledge what they did," he said, referring to the operatives who perpetrated the bombing. "They have been humbled and repudiated by history, and I feel the triumph of what we stood for. It's not like a personal thing. It's justice versus injustice, racism versus equality.

"Magnanimity, not forgiveness, is a very powerful force. You're in charge of the moral plain. Sending someone to jail won't make my arm grow back. Living in a free country is like roses and lilies growing out of my arm."

Born in Johannesburg, the son of a trade unionist and a teacher philosophically opposed to apartheid, Sachs and his brother, Johnny, a doctor, were influenced by their parents. "I took in their values, not so much the direct political content, but the sense that you could do something about the world and didn't just have to conform to it."

In his second year at the University of Cape Town, where he obtained a BA and a law degree, Sachs fell in with a crowd of politically active students in the Modern Youth Society who could not abide apartheid. "I felt there was something more than a Saturday night date," said Sachs, divorced and the father of two grown children who live in Britain.

Sachs and his fellow revolutionaries were not interested in reforming apartheid, but in dismantling it. "It was like slavery. You couldn't have a little of it. Apartheid was intrinsically ugly and cruel."

As a lawyer accredited to the Cape Town bar, he concentrated on human rights cases, a niche that got him into trouble with the government. In 1963 and again in 1966, he was detained in solitary confinement, without trial, for a total of 168 days. "It was a time of great political stress and [the authorities] were picking up ANC people."

His worst moments in prison were when he was subjected to sleep deprivation. "It affected me more than the bombing, and left long-term damage: a certain sadness and loss of self-confidence. The attack on the mind and soul is more devastating than the attack on the body."

Albie Sachs

During his imprisonment, he secretly wrote *The Jail Diary of Albie Sachs*, which has been dramatized by the Royal Shakespeare Company, broadcast by the British Broadcasting Corporation and staged in Canada.

He went into exile in 1966, not returning until 1990, when Mandela was released from prison. "My law practice was in ruins and I was about to be disbarred for political reasons. I could either go underground or leave. Since I wasn't strong enough to go underground, I emigrated."

During this interregnum, Sachs finished a PhD at the University of Sussex and taught law at the University of Southampton. In 1977, he took up a position as a professor at Eduardo Mondlane University in Maputo.

After the bombing and his recovery, he was a professor at Columbia University in New York City. Returning to Britain, he became the founding director of the South African Constitution Studies Centre at the University of London.

He never doubted that apartheid was doomed, but underestimated its staying power. "Our ideas were right. We were the majority in the country. The world supported us. It was a kind of moral certainty."

Upon his return, Sachs taught at the University of Cape Town, his alma mater, and participated in the deliberations that gave rise to the Constitutional Court and the Truth and Reconciliation Commission, which operates on the principle of confession, amnesty and forgiveness.

When he was asked whether Jewish institutions and organizations had contributed meaningfully to the anti-apartheid cause, he smiled. "They could have done more, lots more. They could have denounced racism as an official policy.

"I'm not singling out Jews from the rest of the white community for special blame. But should Jews have been more sensitive to racism because of our history? If the answer is yes, the Jewish leadership failed miserably."

In fact, although Jews did not possess a homogeneous attitude toward apartheid, there was always a strong liberal undercurrent in the Jewish community, he added. Indeed, a disproportionate number of Jews, from Joe Slovo to Ronny Kasrils, took part in the anti-apartheid struggle. Sachs thinks that the majority of Jews will remain in South Africa, its current social and economic problems notwithstanding.

He is acutely aware that Israel and South Africa, perceived as pariah states, maintained invariably excellent relations during the apartheid era. "What angered people was the nuclear co-operation, the violation of the arms embargo and the training of security personnel." It's possible, he speculated, that the South African team that tried to kill him may have received Israeli commando training.

"What's more important today is whether Middle East leaders can follow South Africa's example. We looked into each other's eyes and acknowledged our mutual insecurity and pain. We learned to keep our eyes on the main goal and not be thrown off course by disasters.

"We achieved the impossible and did it in a principled way so that everyone – whites and non-whites – benefited. It did not mean victory or defeat for either side. All people are capable of doing this."

South Africa, though still not a paragon of racial amity, has evolved into a model state where conflict resolution is achieved through dialogue, he observed. "Compared to 10 years ago, race relations are spectacularly good today."

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Jewish Life

A silence that deafens

By RACHAEL TURKIENICZ

In the Torah portion this week, we read of a very disturbing incident that befalls Jacob and Leah's daughter Dinah. Upon returning to the land of Canaan, Dinah ventures out to meet young women in the land. We are then told that she is kidnapped, held captive, raped and abused by a man named Shechem.

While continuing to hold Dinah hostage, Shechem decides he wishes to marry her and asks his father to arrange the union. The father, along with Shechem, approach Jacob to work out an arrangement under which the clans can marry each other and unite. Dinah is still held captive in her abuser's home.

Jacob is unable to respond, but his sons return from the field and are apprised of the situation. Two of the brothers, Simon and Levi, decide to take matters into their own hands and bring their sister home. The text informs us that the brothers present what appears to be an honest proposal but is intended as a deceit.

Simon and Levi tell Shechem and his father that in theory the two clans can unite, but unfortunately Shechem is not circumcised and therefore they find his genitals to be disgusting. If only he and all the men in his city were to circumcise themselves, then the two clans could unite in marriage. They have effectively insulted that part of Shechem that was the weapon used against their sister.

Shechem, his father and all the men of the city agree to the terms, and the entire male foreign population is circumcised on the same day. Simon and Levi wait until the third day to take action, since the text informs us that on that day, the pain of the circumcision has peaked. While the men are incapacitated, Simon and Levi enter the city with their swords, slay all the men, free their sister Dinah and bring her home safely.

Jacob, their father, is greatly distressed upon hearing what they have done, and the controversy over the means of Dinah's rescue continues into midrashic literature and biblical commentary.

However, there is another point of importance that plays out far more subtly than the violence of the men's reaction, and that is the textual silence of Dinah.

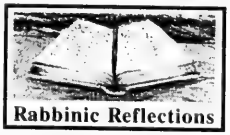
Throughout the episode, there is not one word ascribed to Dinah. She is silent during the incident and afterward. We do not hear her voice or her cries or her prayers but only her silence. Feminist writers have held this passage as a model of the textual insignificance of women, since Dinah's voice appears unimportant. Yet messages are often spoken through silence.

Dinah is the victim of rape and we know that rape is not about sex, it is about power. The abuser is guilty of more than a sexual crime, he is guilty of robbing his victim of her right to a choice – he has stolen her voice from her. Dinah is silent in the story, not because the text has silenced her, but because Shechem has silenced her.

The Torah does not want you to ignore Dinah's silence but to understand its message. The Zohar tells us that when Israel went into exile, the letters of the Divine Name were separated and God's Voice was silenced. Silence is not insignificant – it is paramount.

In good and hard times

By RABBI NEAL LOEVINGER



This week's Torah portion, Vayetze, begins with our ancestor Yaakov on the run, and like many other figures in the Bible, his solitude in the wilderness allows for an encounter with the Divine.

He dreams of the famous ladder to heaven, and receives God's assurance of protection and blessing. After he awakes and realizes the true nature of what just happened, he makes a strange kind of declaration: "Then Yaakov took a vow, saying: If God is with me, and guards me on this journey I'm taking, and will give me bread to eat and clothes to wear, and return me to my father's house in peace – HaShem will be God to me…" (Genesis 28:20-22).

Many of the classic Torah commentators struggle and stretch to deal with a fundamental problem in Yaakov's vow: its apparent conditionality. Yaakov seems to be saying: if God will give me protection and food and clothing, only then I will be loyal to God.

It's no wonder that some commentators had a hard time with this: could one of our greatest religious heroes really be so fickle as to condition his spiritual commitment on bread and clothing? What kind of loyalty is *that*, especially after such a powerful vision, in which he received the Heavenly promise of great blessings?

Faced with this problem, many of the commentators read Yaakov's statement not as a conditional vow, but as a prayer, something like: "Let God be with me, and protect me, and give me food to eat and clothing to wear."

The 19th century commentator known as the Netziv explains the next part of Yaakov's declaration: "and HaShem will be God to me" as one thought with "return me to my father's house." The Netziv reads all three phrases as one prayer: that God should give him protection, food, clothing, and return him to his father's house in peace.

For the Netziv, Yaakov's prayer to be returned home is central because it is in the Land of Israel, which was understood as a place of protection and heightened spirituality.

However, reading the whole thing as one prayer doesn't explain the phrase: "and Hashem will be God to me."

To solve this part of the puzzle, the Netziv explains that this phrase is not conditional, but in fact a great declaration of faith: Yaakov could be saying that *even* in the Land of Israel, where Divine blessings and protection are thought to be more easily perceived, he will not rely on physical strength alone, but will remember to have faith in the Divine.

This is a fascinating interpretation, suggesting that Yaakov knew that receiving a great blessing is its own kind of test of faith. Yaakov may have wanted more than anything to get back to the Promised Land, but the midrash suggests he knew that the real challenge wasn't getting there, it was doing the work of fulfilling his potential there.

It's the same for us: we might hope and pray for a relationship, a new job, children, a happy home, and many other wonderful things, but the hard part is realizing what you've been blessed with.

It's not easy to commit to continued growth, gratitude, and the hard work of sustained relationships, whether with God or another person.

We make all kinds of prayers and promises to God in hard times; the trick is to remember to "let the Holy One be a God to you" when you've reached the place you've been yearning to be.

Study of the weekly Torah portion can be found each week at: www.kolel.org.

Rabbi Loevinger is the director of outreach at Kolel: The Adult Centre for Liberal Jewish Learning.

Jewish Life

Guest Voice

Jewish Canadian? Canadian Jew?

By SAM MEDNICK

The question of whether I am a Jewish Canadian or a Canadian Jew has never played an important role in my life before, for I know who I am and what my Judaism means to me. Or so I thought.

As Israel faces hard times in the Middle East, I have begun to reflect on where I stand with my religion.

Several of my friends decided that after graduating from high school, they would spend their first year of university at a yeshiva in Jerusalem. Had they known that a situation like the current violent one would arise in Israel, perhaps they would have thought twice. When the fighting broke out, my first thoughts were for my friends. I was concerned about their safety, as anyone would be.

"Will they return to Canada?" I asked myself. Why wouldn't they? Why would they possibly choose to stay in a battle zone, when they have security, safety, stability and their family back home?

But I soon realized it's not that easy. I began to wonder what I would do in their situation. What would I do if I was there? I started questioning my beliefs, my faith and myself. Suddenly that seemingly unimportant question of whether I was primarily Jewish or Canadian made a difference.

Two summers ago, I went to Israel with the Young Judaea Youth Movement. I had the time of my life, and I remember telling one of the Israelis I met there that I was planning to move to Israel for a year in the near future.

He asked me: "Why don't you move here to live? Why don't you make aliyah?"

I said that it was a possibility, but I wasn't sure where I wanted to spend the rest of my life, since I was only 17.

I'll never forget the look he gave and what he said. "All you Diaspora Jews are the same. You claim Israel is your homeland. You'll come and live here [for a year] and take all you can from the *aretz*, but will you go to the army? No. You come when times are good, but who's left here when times are bad?"

I was confused and distraught. Israel's safety wasn't my problem. Even so, it's not as if Diaspora Jews don't do our share. What about the UJA, Israel Bonds and the hundreds of other organizations whose sole purpose is to serve Israel? It would not be rational for me to pick up and go to Israel; it's not my home. I have a family back home. It was never my intention to "use" Israel and then abandon it in its time of need.

Now two years later when Israel is in serious trouble, I look back at what that man said and I feel an inner turmoil. He had a point.

I'd like to believe that if I was in Israel, studying, living there or just visiting, I would remain, simply to show my support for a country that has always supported me.

As the rabbi said recently in the synagogue: "We need Israel just as Israel needs us."

In my mind, I am a Jewish Canadian, not a Canadian Jew. I am first and foremost connected to my religion and to Israel. A country I can go to when times are good, I'd like to think, is a country that would hold me there when times are tough.

Sam Mednick is a student in Toronto.

Programs help Jewish deaf

By MARK MIETKIEWICZ

Last week, I began to look at some of the many resources available on the Internet for Jewish people who are deaf. Today, I continue by focusing on some of the programs being run to help deaf and hard of hearing Jews maintain links to their faith and to the rest of the Jewish community.

According to the Orthodox Union site, 90 percent of deaf people marry other deaf people. With approximately 10,000 Jewish deaf in the world, the OU has set up the Jewish Deaf Singles Registry (JDSR).

"While intermarriage is prevalent throughout the entire Jewish community, deaf Jews – a 'minority within a minority' – often intermarry out of desperation rather than indifference." **[http://www.ou.org/oupr/ourwaymatchmaking.htm]**

The JDSR is run by Samuel Landau, a deaf Jew who, together with his wife Rachelle (also deaf), spends about 15 hours each week sorting through letters, counselling deaf singles and helping deaf Jews find Jewish mates **[http://www.jdsr.org/]**. Landau says deafness is one of the most isolating handicaps.

"Because deaf people tend to have their own culture – replete with their own social clubs, athletic leagues… and of course language, many people are plagued by a hazy Jewish identity and a strong deaf identity. The Jewish deaf person is constantly confronted with the question, 'Am I Jewish or deaf first?' Many choose the latter."

The Orthodox Union also runs the Our Way program which offers several services for the Jewish deaf and hearing impaired **[http://www.ou.org/ncsy/ourway/]**. The Web site also lists upcoming events such as a pizza night in Philadelphia, a pre-Chanukah celebration for children ages four to 12 in New York and a family Shabbaton in Phoenix.

Camp Ramah, in the Pocono Mountains in Pennsylvania, runs another wonderful program for the deaf, called Kesher **[http://www.jtsa.edu/ramah/poconos/kesher.html]**. Kesher is a five-day experience for Jewish families with deaf or hard of hearing members. It was designed to enable Jewish deaf children and adults to develop a Jewish identity within a family camp program. But those five days aren't an eye-opener only for the families. One of the 14-year-olds who acted as a host during Ramah's Kesher program said, "Being involved with Kesher taught me how to communicate with people who aren't like me. You have to look deep inside of a person to find out who they are."

Being deaf should not be an obstacle to participation in Jewish learning. But according to Rabbi Avrohom Nisan Perl, director of Agudas Yisroel's Torah Projects Department, "For deaf Jews, the wealth of classes and Torah-study opportunities is a largely untapped resource." Agudas Yisroel's Flatbush congregation was offering Saturday night classes in Navi (Prophets) which were signed for the deaf. Now 20 of those classes are being offered on videotape **[http://www.yated.com/videaf.htm]**.

Bene Shalom is a reform congregation in Skokie, Ill., that has a membership of 200 families **[http://www.deaf-universe.com/Bene_Shalom/]**. In 1992, the affiliated Hebrew Seminary of the Deaf was established. The seminary's five-year program includes all of the standard curriculum and courses of study required for rabbinical ordination. In addition, all students must become proficient in American Sign Language as well as Hebrew Sign Language. These skills will enable them, as rabbis and teachers, to communicate with the Jewish deaf in communities that they will eventually serve **[http://www.yellowstar.com/HSD/]**.

But what can other congregations do to make themselves more accessible to the entire community? Our Way has several suggestions for creating a synagogue that is blind/deaf friendly **[http://www.ou.org/ncsy/ourway/friendly.htm]**.

Make sure to:

• Provide interpreters for services, rabbis' speeches and synagogue and community events.

• Designate specific seats for the deaf to make it easier for them to either see the interpreter or read the lips of the baal koreh and baal tfillah (those who read the Torah and lead the prayer services).

• Help the disabled overcome isolation. Encourage congregants to interact with deaf/blind or hearing or visually impaired worshippers. If you do not know sign language and the deaf individual does not lip read, you can simply smile.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at [highway@home.com].

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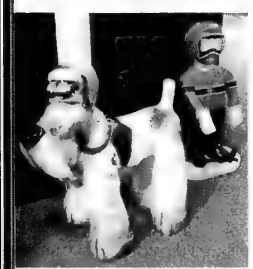

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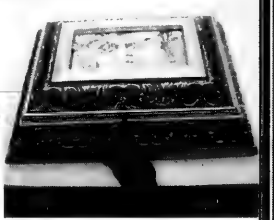

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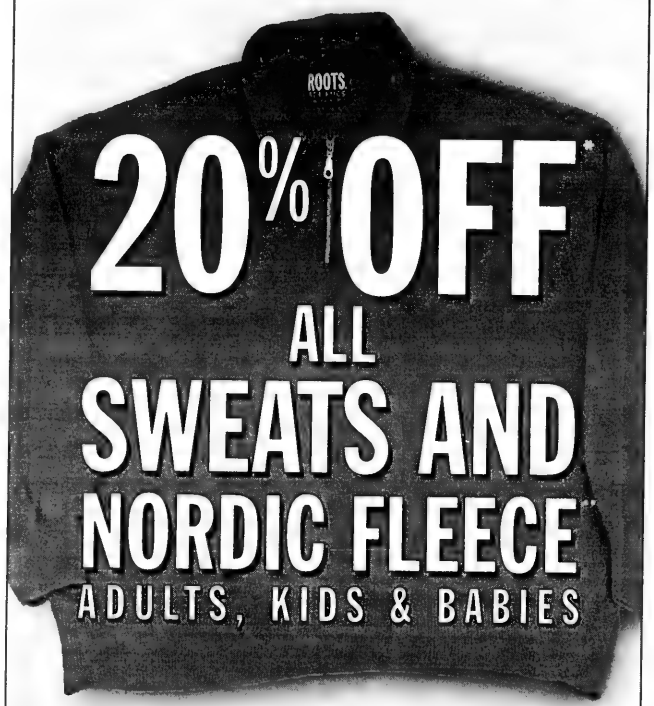

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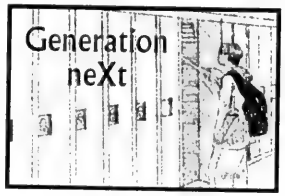

We are small, but we are many
We are young but we unite,
To the candle of continuity
You are the flame, and we're the light.

By GILA ASHTOR

My mother always says that everything worth understanding is difficult to understand. From a simple quadratic equation to the metaphysics of ethical behaviour, nothing that comes easily is easily welcomed.

If anyone is a testament to the paradox of comprehension, the Jew in North America not only exemplifies my mother's message, but he practises it – every moment of every day.

In our comfortable houses, warm cars, and friendly congregations, what does Israel mean to us? In our Jewish day schools, Jewish youth groups, camps and organizations, what does Israel represent? What does it symbolize?

Some say the land is holy. Some say the air is biblical. Some consider it the quintessential bar mitzvah experience. Some prefer a summer trip. Some dream of making aliyah. Some dream of Eilat.

And, whether it is all of these things, or none of them – to everyone and everyone, Israel is home.

After 2,000 years of exile, excommunication, and violent manifestations of anti-Semitism, we are a nation that needs refuge; a nation that seeks comfort; a people that need a place to live, to love, to cherish.

We have wandered the world for so many generations, without an identity, a unity and an anthem. Being able to reach El Al and order as many tickets as we want – just to bathe in the Dead Sea, tan in Tel Aviv, and cry at the Kotel – is both a miracle and a gift. Israel is not just another country in the Middle East. Israel is not just another political crisis. And Israel is not just another Jewish place. Israel is a place for Jews. From anywhere and everywhere.

Like most of the world, I don't know what Israel needs right now. But as a youth member of Toronto's Jewish community, I think I know what we need; and that is, support, solidarity and hope.

We need to think of Israel as we think of our own safety because, in more ways than one, they are connected if not dependent on each other. We need to cherish Israeli life as we cherish our own lives because without Israel we risk forfeiting our culture and traditions forever.

But above all else, we need to never stop loving Israel as we love ourselves, praying for it in our minds and in our hearts as we pray for our own successes, dreams and destinations.

I am here today, like my peers and fellow community members, only because the dream of Israel has persevered through every pogrom, attack and revolution. Because my parents and your parents refused to stop the stories, the songs and the promises of our own country, regardless of the circumstances, threats, and dangers they were in.

Israel has been engraved into the tablet of our souls and as the children of a new era we will discover that Israel is not only the land of our forefathers, but that it is also the land for our children.

We will continue, as my mother suggested, to search within ourselves, for what Israel means to us – only to discover that Israel is us. A part of us. Not easily understood. But like most good things, forever worth understanding.

Lillian Gollom known for volunteer work at Mount Sinai

By BEN ROSE
Staff Reporter

TORONTO — Lillian Gollom, a volunteer at the old Mount Sinai Hospital on Yorkville Avenue, died recently at age 97, on the same date as her late husband, Nathan died, 19 years ago.

Obituary

A member of The Sinais, the volunteers at the old hospital, she carried patients up and down stairs.

When the new hospital was built on University Avenue, she was active in the Sinais Service group, which raised money for cancer research.

She was well known in her later years as a tour guide at Baycrest Terrace where Israeli diplomats and community officials were participants in her groups.

A resident of Baycrest Terrace since 1990, Gollom was assistant to the late Dr. Joseph Gollom, ear, nose and throat specialist, and met many celebrities who were treated by him.

Surviving are a son, Mervin, a retired pharmacist, a daughter, Kaylee Miller, wife of Dr. Marvin Miller, six grandchildren and nine great-grandchildren.

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Why is the world surprised when "peace talks" fail? For years, Palestinians have been poisoned with calls to destroy Israel. It's in their children's books, their history books, their TV shows, their songs, their school curriculums, their sermons, their media, all fully endorsed by the Palestinian Authority.

The Palestinians swear to themselves that they won't settle for just the settlements, but intend to go all the way to Haifa and Tel Aviv. Why do we patronize them by not believing that they're serious? And how would dismantling settlements, for example, make a difference when "there's no alternative to destroying Israel"?

We challenge the United Nations to set up an International Commission to investigate the racial and genocidal teachings in Palestinian schools. We challenge the US and Israel to stop the process of unilateral concessions, with the understanding that when one side wants to destroy the other, concessions backfire and only lead to more violence.

It's time we progress from OSLO to GO-SLOW. Future talks must focus on the root of the problem: How will Palestinians reverse — institution by institution — their calls to destroy Israel, and how will we verify their compliance? Realistically, how can we expect Palestinians to make peace with Israel until they first make peace with the *very idea* of Israel?

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Teens raising funds to help abused children

By FRANCES KRAFT
Staff Reporter

THORNHILL, Ont. — SACA may not be a familiar acronym now, but if three determined 13-year-olds continue in the direction they're headed, the Save Abused Children Association (SACA) will become much more widely known in the future.

In the past month, Zack Teperman, George Paschos and Brian Gordon – all Grade 8 students at Charlton Public School – have created a logo, established a Web site (www.sacagroup.com), contacted media, organized meetings (they have more than half a dozen schoolmates working with them), collected clothing and toys for the Yellow Brick House (a local shelter) and planned a fundraising raffle.

The event will be held in conjunction with a Dec. 20 Chanukah party for students at the Westmount International Language Program, a Hebrew language program run by the York Region Board of Education, at which Brian's mother teaches.

"We want [abused] kids to have happy holidays," said Zack.

"Whether Chanukah or Christmas," added Brian.

"Or Diwali," noted George.

The group was limited in its ability to schedule programs at Charlton because its teachers have been working to rule. They hope to expand the program to other schools eventually.

As of last week, the trio had collected about 20 prizes from merchants at the Promenade shopping mall, as well as a few Diceman games from Zack's father Stuart, who created the new board game and is donating a portion of his sales to the Children's Breakfast Club.

Also included among the raffle prizes are gift certificates, baseball hats, a children's calculator, a wallet and a Sony Playstation game.

The boys approached potential donors with a letter signed by the language program administrator, attesting to the legitimacy of the fundraiser. They even received free photocopying to print informational flyers.

Longtime friends Zack and George had been involved in school projects affiliated with Free the Children, the organization established by young child rights activist Craig Kielburger. They came up with the idea of establishing their own organization while discussing a class project.

Brian, who only transferred to the school this year, was quick to become involved when he heard of his friends' idea.

Tickets are $2, or three for $5. Money raised will be given to the Yellow Brick House, but the boys haven't set a target amount.

They want to raise "as much as we can," said George. "We want the kids being abused to know that people are standing up for them."

SACA's logo, designed by Brian, is a clenched fist bursting through a jagged-edged yellow "explosion."

SACA team of Zack Teperman, Brian Gordon and George Paschos display raffle prizes. **[Frances Kraft photo]**

"We wanted the fist because we're fighting against [the abuse of] children," said Brian. "We just wanted to try to make a contribution, so we know we helped others."

"And we're going to continue this for years to come," added Zack.

"I give these kids credit," said Zack's mother, Wendy, who also noted that the boys are very good students. "They're our leaders for tomorrow. It's nice to see."

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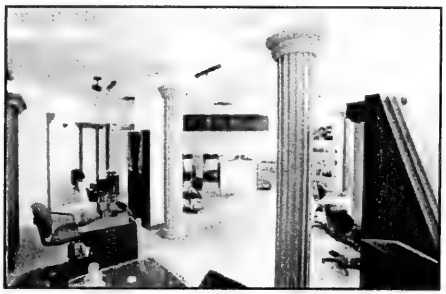

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Sterns honoured for 20 years of service to shul

By LEILA SPEISMAN
Staff Reporter

TORONTO — A congregational rabbi must not only lead his synagogue in strengthening the covenant that was established between God and the patriarchs, but must also be an integral part of the world around him, said Rabbi Hersh Galinsky.

That is the achievement of Rabbi Moshe Stern, Rabbi Galinsky told a crowd of over 300 at a dinner honouring Rabbi Stern and his wife Sarah on their 20th anniversary at Shaarei Tefillah Congregation.

The event was held at the synagogue.

Rabbi Galinsky, director-general of the Rabbinical Council of America Educational Institutions in Israel, which includes Yeshiva Hadorom and Gan Yavne Youth Village, called that covenant "the basis of Jewish survival."

Many acts of chesed cited

However, it is the addition of the eternal link with the Land of Israel that makes the covenant with Abraham, Isaac and Jacob complete, the rabbi said.

The Sterns have followed their example, Rabbi Galinsky said, citing their many acts of chesed, their encouragement of learning, and their strong support of Israel.

The Sterns' son, Yitzie, praised his parents for their private acts of kindness, such as his mother baking and distributing numerous loaves of challah on Shabbat and holidays, and arranging surreptitiously to give financial help to shul members in need.

Past president Murray Frieberg called Rabbi Stern "a hands-on rabbi." Both the rabbi and his wife, Sarah, are "one of us. They are not in an ivory tower. They rejoice with us and mourn with us."

An emotional Rabbi Stern said that when a rabbi accepts a position, "you have to have mazal. And this really is a shidduch."

He took the opportunity to plead with those present to visit Israel, in spite of the tense situation there. "They need our presence."

Bella Rolnick, sisterhood president, praised Sarah Stern for "making the people she is with, feel important. She visits the sick, counsels young girls, [she is a teacher at Beth Jacob High School] and opens her home to guests."

The Sterns were presented with a hand-made challah cover that can also be a wall hanging, and round trip tickets to Israel.

[From left] Sarah and Rabbi Moshe Stern and Rabbi Hersh Galinsky.

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Greater Toronto Area

Veteran journalist retires from *CJN*

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — When Ben Rose submitted an article about a race horse to the *Ottawa Journal*, it sparked a journalism career that has lasted almost 60 years.

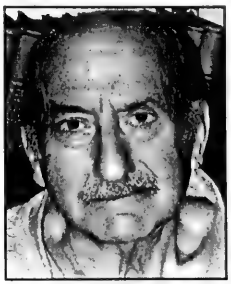
Throughout his career, Rose, 79, has written for the *Ottawa Journal*, the *Toronto Star* and *The Canadian Jewish News*.

He has also been public information officer for the Toronto Board of Education and a professor of journalism at Sheridan College. He is retiring this month after a 20-year stint at *The CJN*.

Rose, who says reporting "is in his blood," recalls that one of the highlights of his career was receiving a Sloan and Rockefeller Foundation fellowship in science writing at Columbia University in 1961. "I packed up my wife and three children, and we lived in New York for the year. I learned a lot."

While at the *Star* he was a reporter, an editorial writer and a feature writer for *Star Weekly*. "Being a reporter is the greatest craft," says Rose, who still plans on doing some freelance writing.

"No other profession gives people the opportunity to learn so much and meet so many people. How else would I have met John Diefenbaker, Lester Pearson and Pierre Trudeau?"


Ben Rose

He hesitates to list people he has interviewed, "because if I mentioned names, I would inevitably leave people out."

Mordechai Ben-Dat, editor of *The CJN*, called Rose "a deep reservoir of tremendous journalistic and life experience.

"I have had frequent occasion to dip into that reservoir for guidance, advice and counsel. It was a privilege to work with Ben; the paper and the readers benefited from having him on staff."

Jeff Rosen, news and Internet editor at *The CJN* and a student of Rose when he studied journalism at Sheridan College, says Rose interviewed him when he applied to the school. "I was nervous, but from the moment I met him, his easygoing manner put me at ease.

"He was a tough teacher, however. He expected a lot from his students."

Rosen credits Rose for suggesting he submit freelance articles to *The CJN* while he was still a student. "He got me my start here. I'll always remember that."

It was when Rose retired from Sheridan, that he began working at *The CJN*. "It meant I could be a reporter again, and I was glad to be doing it; I really would not want to do anything else."

He "gravitated to *The CJN*, because at the time it was the only Jewish paper in Toronto," he says.

"I wanted to be involved with the Jewish community, and write about Jewish issues and events. It was the perfect place to be," said Rose, who covered, among other beats, seniors, Canadian Jewish Congress, Yiddish, hospitals, and small Jewish communities.

He has worked for three editors at *The CJN* – the late Maurice Lucow, as well as Patricia Rucker and Ben-Dat – and has watched the "positive changes over the years. I've enjoyed being here, and I intend to keep on writing. Reporting is something you can do until the end. I'm 79, however, and it's time to retire from the office."

He wants more time to look after his wife Fanny (Kriger) who has been diagnosed with Alzheimer's disease, and more time to visit with his children – Ruth and Paul, who are teachers, and Henry, a computer specialist – and his seven grandchildren.

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Israeli navy's importance may grow: attache

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Israel's navy, the smallest component of the Israel Defence Force, may morph into its most important strategic arm, says the Israeli naval attache in the United States, Captain Eliyahu Glickman.

The importance of Israel's naval forces could well grow by quantum leaps as Israel relinquishes more territory to the Arabs and as hostile countries in the region, such as Iran, develop long-range ballistic rockets capable of hitting any point in Israel, the former commanding officer of Israel's navy seals commandos said in an interview last week.

Glickman was in town to give a talk at Beth Tikvah Synagogue on the current situation in Israel.

Posted to the Israeli Embassy in Washington, Glickman said that the navy has increased its firepower and range with the acquisition of top-of-the-line weapon systems – three American-built Saar-5 missile boats and three German-manufactured Dolphin submarines.

The Saar carries Harpoon missiles and a single Panther helicopter, as well as advanced command-and-control equipment, and can remain at sea for longer periods of time, Glickman said.

The diesel-powered Dolphin, twice the size of the aging subs in Israel's submarine fleet, bristles with Harpoon missiles and state-of-the-art electronic warfare equipment, and is ideally suited for intelligence missions.

According to reports published in the Israeli press, the Dolphins can be fitted with nuclear warheads and could be deployed to retaliate against Iran or Iraq, both of which are reportedly trying to acquire nuclear weapons.

Asked about this possibility, Glickman replied, "They [the Dolphin submarines] don't carry nuclear warheads at this time."

Glickman, however, suggested that the Israeli navy can reach countries like Iran, Iraq and Libya, all of which have called for Israel's destruction.

The role of Israel's navy, which has a contingent of less than 10,000 sailors, is basically two-fold: to defend the coastline from terrorist infiltration and to keep the sea lanes open to merchant marine traffic.

Glickman, 39, pointed out that 95 percent of Israel's imports arrive via the Mediterranean Sea and the Red Sea.

He said that Egypt, no longer at war with Israel since the 1979 peace treaty, has the largest navy in the Middle East.

In recent years, Egypt has replaced its Soviet and Chinese vessels with ships from the United States. "I don't know if Egypt's navy is better than ours," he said.

Syria's Soviet-vintage fleet dates back to the 1970s. "They don't have a very sophisticated navy compared to ours," Glickman observed.

Glickman said he didn't have much information about Iran's navy, but noted that it is being modernized.

In his estimation, the Israeli navy will require three more submarines and three additional missile boats within the next decade to keep pace with developments. At current prices, a fully-equipped Saar-5 boat costs about $180 million (US) and a Dolphin submarine around $300 million (US).

The navy's slice of the military budget varies annually from four to five percent. "It should be 15 percent to 20 percent, but this is wishful thinking," he conceded.

Glickman, who joined the navy in 1979 and fought in the 1982 Lebanon War, commanded a missile boat in the late 1980s. He was appointed to his present position in July 1999.

He said the navy has yet to determine why a 12-member Israeli naval commando force was wiped out in a Hezbollah ambush in southern Lebanon in September 1997. "We still don't know why it happened."

Glickman said the navy has not made a decision about raising the Dakar, an Israeli submarine that sank in the Mediterranean in January 1968 with 69 hands aboard.

It would be a very complicated operation costing as much as several hundred million dollars.

Recently, the Dakar's command bridge was hauled from the seabed by an American salvage company hired by the IDF.

Glickman said the navy has not ascertained what caused the tragedy.

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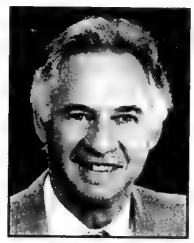

ERIC BORNSTEIN, CA

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John Colomby, Managing Partner of Soberman Isenbaum & Colomby LLP, is pleased to announce that Eric Bornstein will be his successor as Managing Partner effective January 1, 2001. John Colomby will continue to be a member of the firm's Management Committee.

Eric has been a partner in the firm's Audit and Accounting Group since 1978. He is currently a member of Soberman Isenbaum & Colomby LLP's Management Committee and is the Partner in Charge of the firm's Mergers & Acquisitions Group.

Eric is involved in the volunteer community, presently occupying the role of Treasurer of the Bathurst Jewish Community Centre and a member of its Executive Committee and Board.

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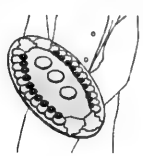

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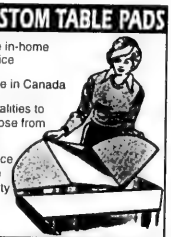
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Greater Toronto Area

New BJCC director fosters sense of community

By CAROLYN BLACKMAN
Staff Reporter

Sherry Kulman

TORONTO — The Bathurst Jewish Community Centre (BJCC) truly serves as the centre of the community, says its new executive director.

"For many people, the BJCC is their only affiliation with the Jewish community," says Sherry Kulman, who took over the post in May.

With this in mind, she says, the BJCC offers cultural, educational, Jewish holiday and athletic programs, as well as a daycare and nursery school. "A sense of community is the keystone in [deciding] what we offer.

"This place is like home to a lot of members. They work out, have lunch at the kosher cafeteria and attend a program; they have a real sense of belonging. About 1,000 people a day come through the doors. That is what makes us different from other facilities."

Some groups of people even get together for a Shabbat kiddush, she says. "This is their initiative. They see the BJCC as their own place and they become involved; the place matters to them."

Kulman, originally from St. Thomas, Ont., is a graduate of University of Ottawa with a master's degree in criminology. She spent 10 years as executive director of the John Howard Society in Toronto, an agency that assists individuals in conflict with the law.

Although her duties at the BJCC are the same – ensuring the overall effectiveness and efficiency of the operation – the job is totally different, she says. "I spent time working with people who did not have a community. Then I walked in here, and encountered people who did indeed have one.

"This is what I had tried to give clients at the John Howard Society. They were people who were looking for a sense of belonging – a sense that they mattered to the world. Here there is a community that cares."

While John Howard serves disadvantaged people, "the BJCC's cause is Jewish people," she says. "There are parallels between the two."

Kulman oversees the centre's five departments – Koffler Gallery, Leah Posluns Theatre, culture marketing and fundraising, finance and community programs. She reports to a board of directors of about 25 lay members, all of whom are involved in some level in the organization.

"There are also people involved in the centre's operations; with about 240,000 square feet and 7,500 members including affiliate members, we face a lot of issues."

Kulman is involved "in the big picture – strategic planning, and envisioning where we want to go from here.

"We always strive for excellence in programming, and we want to be the hub of the community. We also want to bring Jewishness into the community in terms of education and programs, to ensure that people can feel connected and have a sense of belonging to the Jewish community."

The centre feels a sense of responsibility to its members, she says, and satisfaction surveys are conducted regularly to determine "where we can go. We have to program in terms of the future.

"In seven years, the Weldrick campus will be built, and we will have positioned ourselves to be the hub of the central campus, with state-of-the-art facilities and programming."

The BJCC is one of 275 members of the North American JCC movement, "so we have something to draw on," Kulam says. "We can determine who does things best, and what their programs look like. We meet to share ideas so we are not alone in what we do. There is a network of directors of like-size JCCs."

Community support is also strong. "The lay people give a lot of time, and are committed to the facility," she says. "That makes the job a lot easier."

CORRECTIONS AND OMISSIONS

In the article "Ketubot are works of art" (*CJN* Party Planner, Nov. 23, page B10), the phone number for Ketubah by Karny Vorona was left out. The phone number is 416-497-9555.

In the article "Avoid simchah syndrome" (Party Planner, Nov. 23, page B37), Heather Henco's company should have been called Henco Decor/Creation Stations.

In the article "Let your DJ entertain you" (Party Planner, Nov. 23, page 44), the phone number for Starr Productions should have been 416-812-1222.

We regret the errors and omission.

Learning to reflect

By ANNA MORGAN
CJN Staff

TORONTO — Every year, teachers face the challenge of following a set curriculum in a classroom where no two kids are alike.

A new program, the Toronto Jewish Centre for the Advancement of Reflective Education (TJCARE), opened recently to help teachers in day schools understand the different needs of their students.

The centre helps teachers cope with the changing social character of schools, with the understanding that, in this respect, day schools are no different than other schools, says York University Prof. Alex Pomson.

"Teachers [in our program] learn to look at the social and personal dimensions of the children, as well as the academic dimensions," Pomson said.

Furthermore, "they also learn to look at the quality of their own relationship with the kids."

In a series of professional development days that take place over the course of a year, "the teachers actually work with their peers. The professional development is provided by colleagues."

"Through the support of many of the Jewish day schools, the board of Jewish Education, UJA FEDERATION and York University, we've managed to create a resource for, and from, the people who are actually working in the system," Pomson said.

The centre in Toronto has also relied on the work and experience of two Israeli educators from the Hebrew University of Jerusalem.

Ora Zohar and Chava Zohar (not related) both teach at the graduate school of education at the Hebrew University.

Ora is also director of the National Centre for Staff Development in Israel which focuses on reflective practices.

"Reflective practice talks to anyone who wants to be thoughtful, perceptive, introspective and concerned with what they are doing," Ora said in an interview.

"In our program," she said, "we concentrate on the educator's roles."

In the same way that we may learn to parent from our parents, "teachers tend to teach the way they were taught. Very rarely are they encouraged to think about why they are doing things a certain way.

"We want to break down that automatic continuity of doing things. Maybe it is the best way. But let's not do things for that reason alone. Let's not just copycat."

In his book, *The Reflective Practitioner*, the late Donald A. Schön, a former professor at MIT, writes that the scope of most teachers' attention is largely "determined by the boundaries of the curriculum."

However, he notes, a teacher trained in reflective practice would spend time concentrating on the nature of each student.

In every situation, curriculum-based confusion and misunderstanding would be addressed in a unique way because "different students present different phenomena for understanding and action."

Reflective practice, according to Chava, is not a strategy. It's a way of thinking and it can only be taught as a process, in a workshop where conditions are created that would force you to begin thinking in a different way.

What the program tries to do is help teachers "become reflective human beings" so that they can develop empathy.

Then, teachers can look at a child with different eyes, Ora said, and see themselves as having a profound influence on their students.

Grade 5 teacher Greg Bailes, seen with some of his students, participated in a reflective teaching program last year.

The program also understands that the teachers' time in school is stressful and pressured, Pomson said.

In a classroom situation, "teachers are often too exhausted emotionally and physically to step back and think, 'How could I have done this differently?'"

Reflective teaching encourages teachers to develop techniques that they can then use to engage their students during a lesson.

All types of situations are explored, even the mundane.

For example, teachers are encouraged to ask themselves how often are they are asking kids about things that are interesting for kids. How much time are they providing for kids to respond to their questions?

Teachers learn to pay attention to the bond developed with each student in the classroom so that the kids all feel they are liked.

In many ways, Pomson noted, reflective teaching is a return to the ideas of the '60s.

However, "we also recognize the changing social and emotional needs of kids today and that has created an urgency."

It's important that every classroom be nurturing, supportive, embracing and safe, Chava said. And that's not easy.

"You have to work actively to create a nurturing environment. It is very demanding. It forces teachers to think, 'Before I do anything, I have to look ahead at the consequences of my actions.'"

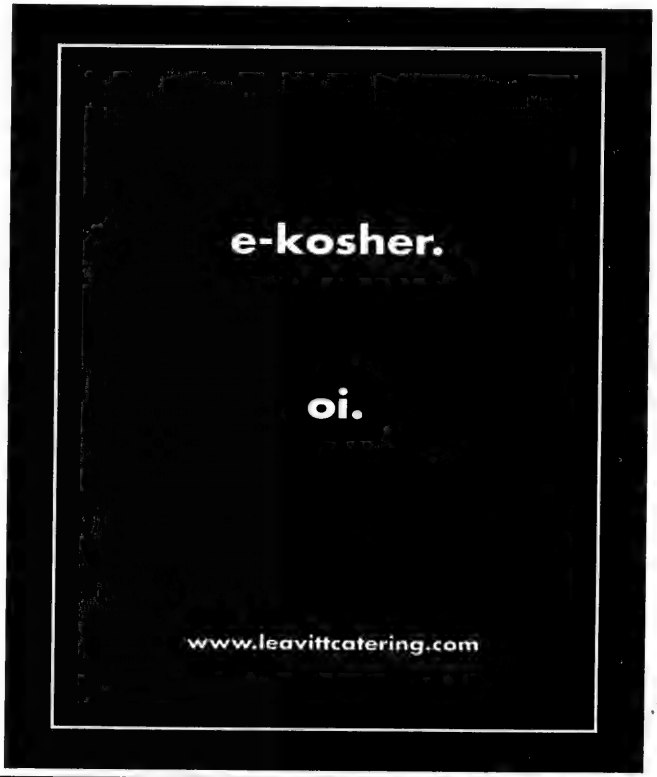
INTERIM DIRECTOR NEEDED

The London Jewish Federation and Community Centre is seeking a Director who will manage the programs and services of the community on an interim basis. This position, **available from January 8, 2001**, is for a **minimum period of 6 months** during a maternity leave absence. It may be revised to become part of the permanent staff complement.

Responsibilities include:
- Maintenance and management of the Federation budget as well as the operations of the Jewish Community Centre and Seniors' Apartment Complex
- Regular reporting to the Executive Committee on financial matters, community programs and services
- Overseeing the implementation of community programming
- Supervision of program and administrative staff
- Maintenance of effective and cooperative working relationships with lay and professional leadership, both locally and nationally

Position Requirements:
- Administrative and financial management experience are essential
- Knowledge of the local Jewish community and not-for-profit sector are an asset
- Strong volunteer recruitment and management skills are desirable
- Commitment to Jewish values and principles

Applications should be sent by mail, fax or e-mail to:
The Search Committee
London Jewish Federation and Community Centre
536 Huron Street, London, Ontario N5Y 4J5
Fax: 519-673-1161 E-mail: aviva@ljf.on.ca



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Dr. Harry Krakowsky
Chairman of the Board
Associated Hebrew Schools of Toronto

Greater Toronto Area

Model synagogue is congregation of learners, says JTS academic

By FRANCES KRAFT
Staff Reporter

TORONTO — The "hot model" for strengthening synagogue life today is a "congregation of learners," according to a speaker at Holy Blossom Temple's recent series on The Synagogue and the 21st Century.

Jack Wertheimer, provost and chief academic officer of the Jewish Theological Seminary of America, outlined a number of models during his recent talk on Why the Synagogue Stands Alone and Above, but he emphasized that he was describing options rather than promoting any particular one.

Wertheimer was the second speaker in the three-part Gerald Schwartz/Heather Reisman lecture series, which began Nov. 13 with Rabbi Lawrence Hoffman of Hebrew Union College and concluded with Cantor Joseph Levine of the Academy for Jewish Religion.

Jack Wertheimer

There is much talk about synagogue renewal today, said Wertheimer. It stems from both harsh criticism of synagogues as "a vast wasteland," and – on a more positive note – a growing realization in North America that synagogues are vital institutions. "As goes the synagogue, so goes the American Jewish community," he said.

A historian by training, Wertheimer noted that North American Jews have "reconceived" the synagogue before. He traced its evolution from a monopolistic institution through a number of incarnations to the "synagogue centre" model that emerged and took hold in the early decades of the 20th century.

The latter model provided places for worship, Jewish education for all ages, recreational activities and social action, he explained.

To sustain themselves, he noted, such synagogues needed a wealthy – and large – membership.

The synagogues began to be criticized as huge and impersonal in the 1960s and '70s, leading to independent chevruta-style fellowships which eventually had an influence on the larger congregations themselves, he explained.

In addition to the "congregation of learners" model, major synagogue renewal efforts have included an emphasis on community (finding ways to connect members with one another, including the establishment of committees to greet new faces) as well as the introduction of singing and, in some cases, dance into the service in all denominations of Judaism.

One of the dangers Wertheimer noted was the potential for "losing sight of the culture of the congregation."

Among his personal concerns is the "low level of expectation Jewish institutions have of their members." Talking about expectations scares people, he said. The examples he cited – questions of whether board members should be expected to attend religious services, and whether parents of young religious school students should be asked to commit to attending family education programs – are often met with "derision."

Among Christian congregations, he noted, the "stricter" ones are more likely to thrive than their more liberal counterparts.

Other issues Wertheimer addressed included the post-bar and bat mitzvah dropout syndrome, and how to teach people to pray with meaning.

A final issue was the extent to which the synagogue strives to be in sync with the dominant culture or to be an alternative. "Do we provide an alternative perspective?" he asked, recalling a Torah reading about prohibitions against tattooing. The modern-day issue was not even discussed at the service he attended.

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Mickey Zworth

Obituary

WWI Jewish veteran Sam Kernerman dies at 101

By BEN ROSE
Staff Reporter

TORONTO — Sam Kernerman, a Jewish veteran of World War I, died at Sunnybrook Hospital recently. He was 101.

During the war, Kernerman fought with General Edmund Allenby and the Jewish Legion in what was then Palestine. He served in Egypt, and was imprisoned with Ze'ev Jabotinsky. He met David Ben-Gurion and Lawrence of Arabia.

Born in England, he came to Canada at the age of 14 with his brother. They settled in Peterborough and later brought their parents and nine siblings over from Portsmouth.

Kernerman married and moved to Toronto, where he made his living as an electrician. He later established the Canadian Die Casting company.

He and his wife moved to Israel in 1960 and lived there for 15 years before returning to Toronto.

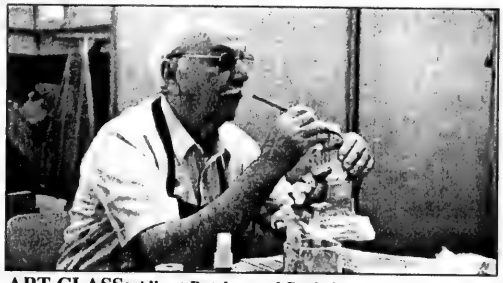
"He was a dreamer, the world's worst businessman, but he was very creative," said his son, Morry. "He loved to invent things, an automatic dishwasher and a washerless faucet, for example."

He was president of the Canadian Rocket Society. In 1947, he designed and produced in his basement a prototype of a rocket intended for a trip to the moon. It was exhibited at the Canadian National Exhibition.

His grandparents, Phillip and Rebecca, were among the founders of McCaul Street Synagogue.

His wife predeceased him in 1990 at the age of 91.

Surviving Kernerman are his sons Morry, David, Lionel (Ari) in Israel, Barry and Cy, and a daughter, Reeshi, in Israel, as well as 17 grandchildren and 28 great-grandchildren.



ART CLASS: Albert Batcher and Ruth Sonenberg take part in an art class at the Bernard Betel Centre. [Papa Jo photos]

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JVS employees
why we're on strike

JVS (Jewish Vocational Service) employees have now been on strike since Oct. 28. At the heart of this workplace dispute are two key issues:

1) Management's desire to open the agency during Jewish holidays (It has closed for all Jewish Holidays since its inception in 1947.)

2) Poor Salaries. Some departments have professional staff who are being paid up to 50% less than their colleagues in similar agencies.

Behind the Issues:

- Accepted labour standards dictate that the ratio of staff to managers should average 10:1 The JVS ratio is 4:1.
- Miscellaneous expenditures went from $32,602 in 1997 to $139,045 in 2000.
- Salaries in 1997 (including management) totalled $2,857,596. Salaries in 2000 totalled $3,837,276 – an increase of $979,680.
- An Unfair Labour Practice charge has been filed against JVS management with the Ontario Labour Relations Board.
- Since the strike began, management has hired security at a cost of about $3,500 per week

All of the above has been done by a management that claims there is no money!

It's time JVS worked for its employees!

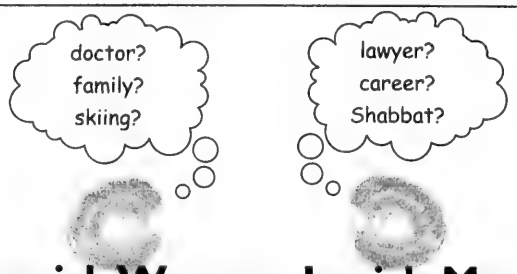
A message from CUPE local 2137

CUPE
On the front line

Israel-based organization in Toronto seeks dynamic, motivated individual with the following qualifications.

The successful candidate will be a creative and hard working individual who sees challenges as opportunities. The position requires experience in public relations and/or marketing. Knowledge of Israel and proficiency in French and Hebrew would be a strong asset.

If you consider yourself as a candidate, please fax your resume to 416-964-2420 no later than December 15, 2000.



Jewish Women, Jewish Men
Conversations about Clichés

A Bagel Brunch for Jewish Singles
Monday, December 25, 2000, at 11 AM
151 Eglinton Ave. W. (4 blocks west of Yonge)

Join Kolel for a lively discussion on the stereotypes Jewish men and women have of each other, led by Rabbi Loevinger and Gail Gould, M.S.W.
$10 in advance; $12 at the door
Please note that Kolel Singles' events fill quickly. To ensure your participation please pre-register by calling **416-485-7007x222**

www.kolel.org

Kolel's single programming is made possible by the generosity of the Les and Minda Feldman Family Foundation

Coordinator for
Florence Melton Adult Mini-School

The Florence Melton Adult Mini-School (FMAMS) is a non-denominational Jewish literacy program for adult learners that will be introduced to the Toronto community in September 2001.

The ideal candidate for the position of coordinator will possess as a minimum an M.A. in Jewish education, supervisory and administrative experience in Adult Education, and knowledge of the Toronto Jewish community.

Duties will include faculty supervision and support, financial administration, publicity and recruitment, maintenance of attendance records, student support and retention.

The position is a ten hour per week position and will commence August 2001. The coordinator will report to the Board of Directors.

Applications should be submitted to the Florence Melton Adult Mini-School either by mail to the Board of Jewish Education, 4600 Bathurst St., Ste. 232, North York, Ont. M2R 3V3, by fax to 416-633-7535 or by e-mail to toronto@fmams.org.il Suitable candidates will be contacted for an interview.

The Florence Melton Adult Mini-School is sponsored by UJA Federation of Toronto in conjunction with United Synagogue of Conservative Judaism, Canadian Region, and its affiliated congregations.

Greater Toronto Area

Ezrins to be honoured at Israel Bonds '01 campaign launch

TORONTO — Toronto residents Sharyn Salsberg Ezrin and Hershell Ezrin will be among 26 North Americans honoured at the annual Israel Bonds gala International Prime Minister's Club dinner.

The campaign kick-off will take place on Jan. 14, 2001, at the Ritz-Carlton Hotel in Palm Beach, Fla.

The gala dinner also falls on the 50th anniversary of the Bonds program, which was founded by David Ben-Gurion in 1951.

The Ezrins will be among those presented with the Israel Bonds Salvador Dali Menorah Appreciation Award, which is bestowed on those individuals who have made significant leadership contributions to the economic development of Israel through the purchase of Israel Bonds and through a lifetime of leadership in the Jewish community.

Hershell Ezrin

Sharyn Salsberg Ezrin

Sharyn Salsberg Ezrin is a psychologist and certified management consultant who specializes in personal life planning. She is currently a board member of Jewish Family and Child Services of Toronto and a trustee of the Pearson College of the Pacific United World Colleges.

She has been involved with numerous other community organizations including.

She was a member of the Community Support Services sub-committee of the Jewish Federation of Greater Toronto.

Hershell Ezrin, a former Canadian Consul in New York and Los Angeles, is currently chair and CEO of GPC International, a leading international government relations and public affairs consultancy with offices throughout Europe, the United States and Canada.

Among his community involvements, he is vice-chair of the Holy Blossom Temple Foundation, a director of the Toronto Symphony Orchestra, and is an honorary treasurer of the Canadian Club of Toronto. He sits on the board of governors of the Baycrest Centre for Geriatric Care and the University College Committee of the University of Toronto. He is also a member of the Toronto Advisory Board and chairs the national communications committee of State of Israel Bonds.

Avraham Shochat, Israel's minister of finance, will be the guest of honour and keynote speaker.

Helen Thomas, the longtime White House Bureau Chief for UPI, will be the guest speaker.

Other Canadian Jews scheduled to be honoured include Mitchel Garfinkle of Montreal and Thomas and Sasha Weisz of Hamilton.

DAYS OF CARING: Hundreds of volunteers across the city extended a helping hand to health and social service agencies during United Way's recent Days of Caring, a hands-on volunteer experience to help people learn about the agencies and services supported by the United Way. Shown are volunteers Elaine Johnstone and Peter Wierzbicki, and BJCC junior kindergarten students. The volunteers spent the morning working with the students at the BJCC's Discovery Museum. [Carolyn Blackman photo]

Concordia students fail to pass anti-Israel resolution

Continued from page 1

Street, as had been the prior agreement with his office.

"We have as much right to be in our school as anyone else. We are peacefully protesting," Hillel vice-president Maya Haasz told *The Canadian Jewish News*.

Parent Shaul Petel was among the protesters, saying he feared for his two children's security. "This place is a hotbed of Arab hatred."

A metre-wide corridor was maintained between the demonstrators and students entering the assembly.

On the door of the hall was a poster with the headline "Rocks vs. Rifles" and photo of an assault weapon. The SPHR was handing out copies of an article from *The Journal of Historical Review*, known for its Holocaust denial, alleging Israel is developing an ethnic bomb to kill Arabs.The assembly, held under tight security, was closed to everyone, including media, except those with valid student cards.

The only exception was Boisvert. He later reported, through university spokesperson Chris Mota, that a vote did take place, which supported an amended resolution.

"The debate was quite civil and both sides spoke their mind," Mota relayed.

"It was agreed that the issue was too large to take to the (CSU) council for ratification, so there could be a full-fledged referendum."

No CSU official could be reached after the assembly by *The CJN*.

Jewish student Tara Silver, who attended the assembly, said the atmosphere was confused and unruly. At least 95 percent voted for the resolution, and it was decided that the CSU council should further discuss the feasibility of a referendum. A March date was mentioned for the referendum, she said.

"About six or seven people spoke for the 'no' side, most not apparently Jewish, but they were booed and shouted at. The president of the CSU [Rob Green] said he wanted to show those outside (the demonstrators) that there would have be a civil debate, but that wasn't possible with the way people were acting."

Hillel has charged that Jewish students feel threatened by the barrage of anti-Israel propaganda on campus, and that the promotion of this resolution is causing an already tense situation to further deteriorate.

Concordia rector Frederick Lowy issued a statement two weeks earlier that called on all students to maintain civil debate or face consequences.

Vice-rector Jack Lightstone said no complaints have been lodged by any student.

The Students' Society of McGill University, lending its support to Hillel, passed a resolution that it will continue to "promote a position of neutrality regarding the [Middle East] conflict in order to avoid isolating and discriminating against certain communities on campus."

Caplan easily returned in Thornhill

Continued from page 3

he expressed "regret" that Canada's support for the UN resolution added to the "distress and frustration" felt by the community.

At the height of the campaign, Caplan called supporters of the Alliance "Holocaust deniers, prominent bigots and racists" – continuing conjecture that the Alliance was a haven for those on the far right. This was after it was revealed that Doug Christie, lawyer to several Holocaust-deniers, had fulsomely endorsed Day. Christie was later kicked out of the party.

Day too courted the Jewish vote, with promises of greater support for Israel and tax breaks for parents of children in religious schools. But he repeatedly felt the need to say that his fundamentalist Christian beliefs would never influence his decision-making.

Cotler, who took his own government to task over the UN matter, enjoyed one of the biggest margins of victory in the country: He trounced his nearest rival by 30,000 votes, or over 80 percent of those cast, and won every one of the riding's 186 polls.

In Thornhill, Caplan's plurality over Alliance candidate Robert Goldin was 20,000 votes. Similar margins of victory were seen by incumbents Joe Volpe, Jim Peterson, John Godfrey and Art Eggleton, all of whom have sizeable Jewish constituencies.

Folco, 60, won in Laval-Ouest, home to about 4,000 Jews; and Saada, 53, won in Brossard-La Prairie. Both areas are mainly francophone.

Both first elected in 1997, Folco (née Goldgrav) and Saada have much in common: they are francophone, immigrants, have lived outside the mainstream Montreal Jewish community, and describe themselves as secular, yet were shaped by major events in Jewish history.

They belonged to the same left-wing Zionist youth group, Hatzair, and studied linguistics. They share a desire to reconcile people of different cultures, although neither made their Jewishness an issue in the campaign.

Paris-born Folco, a former Immigration and Refugee Board member, spent World War II in hiding with Christian families. Her father was deported to Auschwitz, but survived. Both her parents were ardent Zionists. The family settled in Toronto in the 1950s.

Saada left his native Tunisia for France in 1958 as child. He volunteered in the Six Day War and spent a year in Israel on a kibbutz.

He came to Montreal in 1969 as a university student and has been a teacher, school administrator, and translator. The father of four has lived on Montreal's South Shore for 31 years.

Despite not making his Jewishness an issue, about 40 of Saada's election signs were spray-painted with graffiti equating the Star of David with a swastika.

In a statement, CJC president Moshe Ronen said Congress is looking forward to working with the new government on issues of importance to the Jewish community.

With files from Janice Arnold in Montreal, Myron Love in Winnipeg and JTA.

TANAKH CEREMONY:

Grade 6 students at USDS Bayview campus participate in their tanakh ceremony. Seen from left are Jeremy Goldberg, Alex Koven, Benjamin Hertsman and Elana Teitelbaum.

[Dominique Grunberger photo]

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Yiddish Corner

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש ווינקל

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אײַנגעאַמאָלטע אַנעקדאָטן פֿון לעבן

פֿון **שלום הערשקאָפֿ**

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* * *

אָט וואָס עס דערציילט מיר מײַן מיטגייער אין שול אַריין: זײַן טאַטע איז געווען אַ זעלנער אין דער ערשטער וועלט מלחמה. געקומען איז ער צוריק אַהיים אַ קרעפּקער, צעברעכענער מענטש. צום ערגסטן איז געווען ווען ער האָט זיך געלייגט שלאָפן. ער האָט זיך באַלד איבערגעווקט מיט יאָמערלעכע קולות. עס האָט זיך אים כסדר געחלומט, אַז פון אונטערן בעט קריכן אַרויס ווילדע חיות אין שרעקן אים ווילן אים צעריסן.

ער האָט אָנגעהויבן גיין צו פּאַרשיידענע דאָקטוירים, אָבער זיי האָבן נישט געקענט העלפן. די משפחה האָט אים געמוטשעט אין אַ גרויסער שטאָט אַריין צו אַ בארימטן פּראָפעסאָר, אָבער יענער האָט אויך נישט געהאָלפן. — „וויסט איר, ווער ס'האָט געהאָלפן? אַ געווײַנלעכער סטאָליער. ער איז געקומען מיט אַ זעג, אָפּגעשניטן די פּיר פּיס פון בעט אין דאָס בעט אַוועקגעשטעלט אויף דער פּאָדלאָגע. אַזוי אַרום האָבן די שדים אין חיות מער נישט געקענט אַרויסקריכן פון אונטערן בעט. האָט זיך מיין טאַטע באַרויקט און ער איז געזונט געוואָרן".

* * *

איך אַ צוויייטן שבת מאָרגן, אויפן וועג אין שול אַריין, זאָגט ער: — „שכן, איר וויסט, וואָס איך האָב געהאַט לעצטע וואָך? . . . דער גבאי קומט צו מיר צו אין זאָגט, אַז איך דעד צופּל בײַם דאַוונען". — „וואָס האָט איר אים געענטפערט?", פרעג איך. — „איך האָב געזאָגט: גבאי, אַז מען רעדט נישט אין מיטן דאַוונען, האָט דאָס דאַוונען נישט קיין ייִדישן טעם".

* * *

נאָך אַן אַנעקדאָט און טאָקע שבת פרי אויפן וועג אין שול אַריין. — „שכן, אפשר וויסט איר וועגן אַ ייִד, וואָס האַלט זיך בײַם שמדן?". איך חידוש זיך: — „וואָס דאַרפט איר אַזאַ איינעם?" . . . ענטפערט ער: —„איך וויל קויפן אַ פּאָר תפילין. גלויב איך, אַז בײַ אַזאַ איינעם וועל איך קויפן די תפילין גאָר ביליק".

* * *

איך מאָל טרעפט מיך מײַן באַקאַנטער אין אַ גע-ווײַנלעכן וואַכנטאָג. דערזעענדיק מיך, רופט ער אויס: — „שכן, וויסט איר פון וואַנען איך קום איצט?" — „איך בין נישט קיין נביא", ענטפער איך.

— „הערט אַ מעשה. מיט אַ צייט צוריק האָט מיינער אַ פּריינד „ריטיירט". האָב איך געטראַכט, אַז עס איז צייט צו גיין אים באַזוכן. איך קום אין זײַן וווינונג, זיצט ער און לייענט אַ צייטונג. דערנענט שטייט זײַן ווייב און מאַכט אים אַ שווארצן סוף, רופט אים מיט די ערגסטע נעמען און מאַכט מיט דער בלאָטע צוגליק. ער זיצט און ענטפערט גאָרנישט. פּאַרטיק געוואָרן מיטן אייגענעם מאָן, וועגדט זי זיך צו מיר: ווען איך זאָל וויסן יענע יאָרן, אַז מיין מאַן איז אַזאַ שלימזל, וואָלט איך קיינמאָל נישט חתונה געהאַט מיט אים. פּרעג איך: וווי לאַנג זענט איר פאַרהיראַט? דעם זומער וועט וועלן 47 יאָר, ענטפערט זי. זאָג איך: מיך ליבע פּרוי, איך קען אייער מאַן נאָך אידער איר האָט אים געהאַט אַן אַנוג, אַז אַזאַ איינער לעבט אויף דער וועלט. מיר זיינען געבוירן געוואָרן אויפן זעלבן הויף, געוואָן חברים אונזדער גאַנצן לעבן, געגאַנגען אין זעלבן חדר, אין דער פּוילישער שקאָלע, באַלאַנגט צו דער זעלבער יוגנט אַרגאַניזאַציע, געוואָן אין די לאַגערן צוזאַמען. ער איז קיין מאָל נישט געווען אַזאַ שלימזל. עס האָט איך געמוטן 47 יאָר איר זאָלט אים מאַכן פאַר אַזאַ שלימזל, ווי ער איז איצט".

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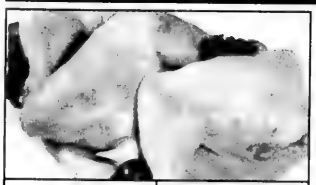

Chicken Leg Quarters
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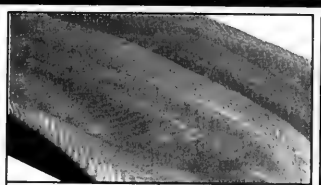

Steelhead Trout Fillets
Fresh
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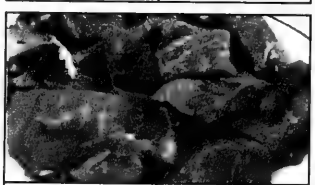
Not Available at 300 John St.
7.88 lb



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Cod Fillets
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Chai Kosher, Fresh
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Smoked Mackerel Fillets
Assorted Varieties
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5.88 lb
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We're fresh obsessed.

Medjuck elected president at AJC conference

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Sheva Medjuck, a local university professor was elected president of the Atlantic Jewish Council (AJC) at its recent biennial conference.

Medjuck, a professor of sociology/anthropology at Mount St. Vincent University, succeeds Victor Goldberg, also of Halifax, who completed a two-year term.

"We have challenges in continuing the role of AJC to enrich the quality of Jewish life in our region," said Medjuck.

"We must encourage growth to our region through immigration, which is an ambitious initiative.

"We must retain the strengths of our organization [through] Camp Kadimah and programming throughout the four Atlantic provinces, and we must develop a network with other small communities in Canada to share ideas and resources," she said.

The conference brought together more than 150 people from New Brunswick, Newfoundland, Prince Edward Island and Nova Scotia, for 2½ days of meetings, education sessions, discussion groups, dinners and a gala celebration.

Several national organizations were represented, including Canadian Jewish Congress, Canada-Israel Committee (CIC), United Israel Appeal Federations Canada, Jewish National Fund, CJC Quebec region, and Regional Jewish Communities of Ontario.

A special dedication was held at Pier 21 where representatives of CJC, AJC and Jewish Immigrant Aid Services unveiled a plaque commemorating the arrival of thousands of European Jews in Halifax between 1923 and 1971. The new Canadians then dispersed to all corners of Canada, many remaining in the Maritimes to build a strong Jewish community.

Boris Tsinman, Atlantic representative of JIAS, said, "We are proud to honour those immigrants who sought a better life in Canada, and those at Pier 21 who made it possible."

At a workshop on Holocaust education in Atlantic Canada, Claire Frankel-Salama of St. John's, Nfld., told of her city's annual Yom Hashaoh event.

"Our event attracts more than 300 people. With only 25 Jews in the community, that means we've generated interest in the mainstream community.

"While we commemorate the six million who died, we teach tolerance. We have to continue to teach that if you hate, this is where it leads. If you teach the young people we have a better chance than if we don't."

At a session on the Middle East crisis with Consul General of Israel, Shlomo Avital, and Robert Ritter, executive director of CIC, panelists stressed that peace is inevitable.

"But the conflict will be protracted," said Ritter. "No one knows what will happen next. It has gone from low-grade violence to high intensity, from mob scenes and shootings to terrorist bombs."

Youth programming, community relations, specifically in the current Israeli-Palestinian context, and small communities learning from each other, were other panel topics.

A Shabbat dinner honoured Sheldon Cohen, from Glace Bay and Montreal, who retired last summer after 20 years as director of Camp Kadimah.

At a Sunday brunch, Jim Spatz of Halifax, and Frank Pulver of Toronto, showed an audio-visual presentation of their recent visit to eastern Europe to trace their family backgrounds.

Also at the convention, six Jewish Atlantic Canadians were recognized for their long community service and financial commitment.

Bina Funt of Halifax, received the AJC Foundation Award for a major financial contribution to the region's foundation.

A plaque was unveiled recently at Pier 21 in Halifax, a museum developed in an entry area where more than one million immigrants came to Canada between 1923 and 1971. Many of them were European Jews who were assisted by JIAS and local Halifax Jewish agencies. Participating in the ceremony were Jack Silverstone, national executive vice-president Canadian Jewish Congress; Victor Goldberg, president Atlantic Jewish Council; and Boris Tsinman, Atlantic chair, Jewish Immigrant Aid Services.

Funt, a Holocaust survivor, has lived in Halifax since the early 1950s.

She lost her parents, nephew and husband during the war but survived the camps with her son. She lived in Sweden and Montreal before moving, with her son and second husband, to Halifax.

Honoured with community service awards were: Janet Holtzman of Saint John, who has been active in Hadassah and the secular community for the last 30 years and AJC community representative for the past 10 years; Peter Herschorn of Halifax; Edith and Garson Lecker of Sydney, N.S.; and Ivan Levine of Fredericton.

Other members of the executive and board include: first vice-president, Mark Rosen; second vice-president Jim Spatz; treasurer Michael Pink; secretary Kathy Zilbert; legal counsel Mark David; immediate past president Victor Goldberg; and regional chair of community relations, Israel Unger.

Elected members at large were: Susan Isaacs-Lubin, Saint John; Barrie Carnat, Moncton; Ivan Levine, Fredericton; Claire Frankel-Salama, St. John's; Michael Zatzman, Renee Gersovitz, David Korn, Darrel Pink and Boris Tsinman, all of Halifax.

Camp Kadimah co-chairs are Mark Rosen and Andrew Wolfson, Halifax; and Atlantic Provinces Jewish Students Federation president is Torontonian Darcie Richler, Dalhousie University. Sheva Medjuck is Canadian Jewish Congress Atlantic region chair.

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Technion's Ottawa chapter relaunches meetings

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Technion graduate Avner Schneur was the guest speaker at the Canadian Technion Society's Ottawa Chapter's first meeting in 10 years.

Schneur, CEO and founder of Emptoris Inc. based in Boston, is also married to a graduate of the Technion and has employed many Technion graduates in his businesses in Israel and abroad.

Schneur's lecture, called Israel – From "Milk and Honey" to "Tech and Money," centred around e-commerce and its effects on the business world.

"Israel is one big startup country," Schneur said.

Israel is third in equity listings on NASDAQ following the United States and Canada.

With charts and diagrams, Schneur explained the various types of e-commerce and how they affect the marketplace, using examples from the new field of Internet business.

"A B2B marketplace is an Internet-based business-to-business, a virtual marketplace where corporate buyers and suppliers interact and conduct transactions," Schneur said.

"Three years ago, this concept did not even exist," he said. "Now, every company is involved in e-commerce... we are in the beginning of a significant revolution and people may not realize the impact. This is the biggest thing since the industrial revolution."

The national president of the Canadian Technion Society, Arnie Recht of Montreal, also addressed the group. He described the many significant achievements of the Technion in recent years and invited members to participate in an upcoming trip to Israel to visit the Technion and see for themselves.

The meeting, held at Nepean City Hall, was co-chaired by prominent Ottawa lawyer Paul Bregman and by Leo Laks, CEO of Skypoint Capital, a venture capital company which has invested in Israel.

"We are trying to re-introduce the Technion and its valuable work," said Bregman. "Israel, a country with very few natural resources, has exported its brain power and has become a world leader in high-tech."

An opportunity not to be missed

Scene in Ottawa
By G.K. SIMCOE

It's been a busy political eight weeks for Canadian Jews. They saw the chance for peace with the Arab world blown apart and the Middle East blown back in time to the agony of intifadah. They saw – perhaps even manipulated – their pet project, Canada-Israel relations, catapulted onto the election agenda and dragged out their squabble with the Liberals long enough to alienate some of Israel's best friends – friends, by the way, who were re-elected, in most cases with larger majorities than before.

So what comes next? Well, the one thing that was missing from the recent election campaign – social policy – provides a useful clue.

The Liberals did not run on a platform of real ideas. Neither did the various opposition parties offer compelling policy packages that would identify them as better alternatives than the government (then or now).

So perhaps the Jewish community has an opportunity to play a non-partisan role in the political process by stimulating debate and focusing attention on the many areas ignored by the politicians.

Based upon the premise that traditional Jewish values have something meaningful to contribute to the public debate, it may be time for organizations like Canadian Jewish Congress and B'nai Brith to help shape the approach to these problems that will not disappear despite the concerted efforts of politicians to will them away.

Congress once played an important function in social policy areas like the aged, the homeless and the poor. B'nai Brith was once a national leader in drawing attention to, and finding solutions for, the problems of intolerance, exclusion and race relations.

These may not be the most attractive issues to consider but they do cry out for attention. If we believe – and to avoid utter cynicism we must – that most politicians have a genuine desire to effect positive change for the country, then we must also believe that they would welcome some thoughtful input and direction on these issues.

On a substantive level, the merits of such efforts are self-evident. They represent an attempt to improve the quality of life for all Canadians. But even on a level of pure self-interest, engagement of the political sector in the areas of social policy makes sense. It will provide these organizations an entrée to develop (and repair) relations with the politicians. In light of the last two months, it is an opportunity that should not be missed.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Dec. 11, is deadline for Dec. 21 issue. As there will be no issue on Dec. 28, all items that would ordinarily appear Dec. 28 should be included in the Dec. 21 column. In addition, Monday, Dec. 18, will be deadline for Jan. 4 issue. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Saturday, Dec. 9

BEATNIK NIGHT

Beatnik Night melaveh malka. Readings, live lounge music, poetry slam contest, 8:30 p.m., Anshe Minsk Synagogue, 10 St. Andrew St, Kensington Market. Co-sponsored by Bloor JCC Singles Minded and Anshei Minsk Congregation. **Michael** 595-5723 or **Shira**, Bloor JCC 924-6211.

Sunday, Dec. 10

CHANUKAH HULIANKE

Friends of Yiddish invites you to a Chanukah Hulianke featuring Stella and the Fellas With Their Jewish Jazz – vocalist **Stella Walker** accompanied by **Martin van de Ven** (clarinet); **Allen Cole** (piano); **George Koller** (bass); **Bucky Berger** (drums). 7:30 p.m. at B'nai Brith Building, 15 Hove St. Reserve, **Frances** 635-1145.

MIDDLE EAST CONFLICT

Conflict in the Middle East with **Derek Pensler**, professor of Jewish Studies, University of Toronto, Part 3 of a series, at Temple Har Zion. Breakfast 9:30 a.m., lecture at 10. RSVP **Paulette Volgyesi** 222-7033 or temple office 905-889-2252.

KIDS COPING WITH GRIEF

Bereaved Jewish Families of Ontario Family Gathering, Children Can Learn to Cope with Grief, featuring The Concerned Kids with an interactive life-sized puppet program on bereavement. For ages 10-12 and adults. 4 p.m., Adath Israel Synagogue. **Sheila Browne** (JF&CS) 638-7800, ext. 202.

CHANUKAH PROGRAM

Beth Tzedec Congregation Men's Club breakfast program, Conservative Jews: Are We the Maccabees, **Hazan Tobi Gabriel**. A singing Chanukah program in conjunction with JIAS and the Soviet Jewry committee. Breakfast 9:30 a.m., program at 10. 781-3511.

BREAKFAST PROGRAM

Holy Blossom Temple Brotherhood breakfast program guest speaker **Dr. Laurence Klotz**, chief of the division of urology, Sunnybrook and Women's College Health Sciences Centre, discusses Prostate Cancer (a continuation of Men's Health Series). Service 9 a.m., breakfast 9:30, lecture at 10.

JUDAICA EXHIBIT

Spend the afternoon viewing a wide range of unique treasures at Terrace Gardens Retirement Residence annual Judaica Exhibit, 1-4 p.m., 3705 Bathurst St. Judaica, antique and by-commission pieces, plus live music, refreshments (kosher under COR). **Yoav Bohbot** 789-7670.

JEWISH SINGLES

Games Jewish Singles Play, a fun social evening for Group A, ages 21-39 and Group B, ages 40-69, 7:30 p.m., Beth Torah Synagogue, 47 Glenbrooke Ave. Early bingo 7:30-8 p.m. Who Wants To Be A Millionaire?, Chutzpah, Trivial Pursuit, Scrabble. **Mollie** 733-3634.

Tuesday, Dec. 12

BEARING WITNESS

Bearing Faithful Witness, the new United Church of Canada statement vis-a-vis the Jews, with **Rev. Karen Hamilton**, president, Toronto Conference and chair, Bearing Faithful Witness national steering group, United Church of Canada; and **Rabbi Roy Tanenbaum**, Jewish representative on the Bearing Faithful Witness national steering group, United Church of Canada. Moderator , radio/ TV per-

Continued on page 33

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What's New

Continued from page 32

sonality **Ralph Benmergui**. 7:30 p.m., at Beth Tzedec Congregation.

BUSINESS ETHICS

Shaarei Tefillah Congregation adult education series with **Rabbi Moshe Stern** continues with Business Ethics – Do We Live Up To Required Jewish Standards? 8 p.m.

ISRAEL STAMP CLUB

Monthly meeting 7 p.m. at Earl Bales Community Centre. Guest speaker **Barbara Rush** presents a program of Jewish greeting cards and post cards from the turn of the century. New members welcome. **Joseph** 635-1749.

Wednesday, Dec. 13

JEWISH DIFFERENCES

Bridging the Gap: Negotiating a Jewishly Out-of-Sync Relationship, a workshop for parents, teens, partners, anyone, on how to accommodate and live with Jewish differences. 7:30 p.m. at Beth Tzedec Congregation. Sponsored by the Hesed Committee and Jewish Family & Child Service.

MAKING OF A TALLIT

Pomegranate Guild of Judaic Textiles of Toronto meeting features The Making of a Tallit with **Marylin Levy** and **Malcah Sufrin** 8 p.m., Shaarei Shomayim Congregation. For information, 402-7189.

Thursday, Dec. 14

JWI CHAPTER MEETING

Jewish Women International Markham-Unionville chapter monthly meeting. Special guest speaker. New members welcome. **Sheryl** 905-305-7026 or **Susan** 905-474-0116.

And What Else Is New

MEMORIAL CONCERT

Koffler Centre of the Arts, School of Music annual Raye Horowitz Memorial Concert featuring **Lenny Solomon,** jazz violinist, accompanied by pianist **Bernie Senensky,** Sunday, Dec. 17, 2 p.m. at the Leah Posluns Theatre. For tickets 636-1880, ext. 0.

YIDDISH LITERATURE

Yiddish Literature in English translation with **Ellie Moidel** for 10 weeks starting Monday, Jan. 15, at Beth Tikvah Synagogue 9:30-11:30 a.m. Call Yiddish Hotline 635-2883, ext. 150 or **Ellie** 497-4695.

BLOOD DONOR CLINIC

At Mount Sinai Hospital Friday, Dec. 15, 11:30 a.m. to 4:30 p.m. By appointment. 974-9911.

CHANUKAH PARTY

Join Adath Sholom Sisterhood for its annual Chanukah party, Thursday, Dec. 28, 7 p.m. at 864 Sheppard Ave. W. Call 635-0131 to reserve for entertainment by The Almost Famous Adath Sholom Sisterhood Players and storytelling by **Morey Eckler**; latkes galore and other Chanukah goodies.

HEBREW COURSES

Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave., is taking registrations for winter courses for adults, teenagers, preteens in conversational Hebrew, all levels. Tuesdays, Jan. 16-April 17; Wednesdays Jan. 17-April 18; Thursdays Jan. 18-April 19; Fridays Jan. 19-April 20. **Joseph Klinger** 787-0197.

LANGUAGE INSTRUCTION

LINC (Language Instruction for Newcomers in Canada) provides free English language training to adult immigrants living in York Region and Uxbridge. The A-LINC Centre provides free assessment and referral service to LINC eligible persons. To enrol in a LINC class, first make an appointment with the A-LINC Centre. 905-707-1555 or toll free 1-800-477-4217.

TAP DANCING

Koffler Centre School of Dance offers tap dancing for junior beginners, ages 7-10, beginning Sunday, Jan. 7, for 22 weeks. Class time 3-4 p.m. Registration deadline Dec. 14. 636-1880, ext. 273 or 359.

SINGLES PARTY

On Saturday, Dec. 16, for ages 35++, in the Don Mills-Finch area. Admission includes single mingle, entertainment, food. Partial proceeds go to Out of the Cold. 24-hour free information 635-6489.

FOR SENIORS

Beth Tzedec Congregation Seniors Haverim and **Holy Blossom Temple Lunch and Learn in Retirement** group combined program, An Interlude of Music featuring **Roseanne Wiering** (flute) and **Greg Millar** (piano). Wednesday, Dec. 13, 1:30 p.m. at Holy Blossom.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Get ready for a Chanukah dance party Dec. 23. Programs: Dec. 7, lecture on Situation in Israel by **Frank Dimant**, executive vice-president, B'nai Brith Canada; Dec. 14, bingo; Dec. 21, Israeli movie; Dec. 23, Chanukah dance, music, refreshments, happy hour; Dec. 28, party just for members; Dec. 31, New Year's party for members. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Adult Chanukah musical party starring **Bill Berle** (keyboard, violin, klezmer) and **Gord Lindsay** (vocal, keyboard); also showing of oil paintings by members of the Friendship Club. Monday, Dec. 18, 12:30 p.m., at Shaarei Shomayim Congregation. Sponsored by the Shaarei Shomayim Friendship Club and the Brotherhood. 789-3213.

LZA Seniors has a few rooms left for 4, 6, 8 weeks stay in Miami. Register now! **Libby** 782-2059 or **Stanley** 905-669-1347. Ladies folk-dancing classes Thursdays 1:30 p.m., and Cultural Discussion Group Tuesdays 10 a.m., at the Borochov Cultural Centre, 272 Codsell Ave. 630-9444.

Earl Bales Seniors' Club: Shuffle off to Buffalo Dec. 13; New Year's eve dinner and dance Dec. 31; dance Dec. 10; Casino Rama Dec. 20; membership open for 2001; Bridge players wanted for Monday, Tuesday and Wednesday afternoons. 395-7881.

Young at Heart Seniors winter vacation to glatt kosher Saxony Hotel. For prices and information, **Helen** 635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Therapeutic Touch with **Florence Baum** Tuesday, Dec. 12, 11:30 a.m. to 1 p.m. **Joan**, ext. 126.

Hearing Aid checkup with **Barry Katz**, Tuesday, Dec. 12, 12:15 p.m.

Parkinson's Support Group Tuesday, Dec. 12, 1:15 p.m. Speech language pathologist **Bonnie Bereskin** presents What Did You Say? – Speech Problems in Parkinson's. **Ruth**, ext. 105.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, sing-alongs, bingo. Dec. 12, lecture by lawyer **Etmar Cohen** on Pensions for Israelis Living in Toronto; Dec. 19, Chanukah party.

Movie, *Seven Year Itch*, Sunday, Dec. 10, 2:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Sunday, Dec. 10, 10:30 a.m., Issues and Dilemmas in Family Holiday Celebrations: Dec. 25th or 25th Kislev? The December Dilemma with **Dr. Seymour Epstein**, executive director, Board of Jewish Education and vice-president, Jewish Education UJA FEDERATION.

Lunch & Learn, Thursday, Dec. 14, noon to 1 p.m., **Dr. Paula Draper** speaks on Surviving the Survival: Holocaust Survivors Rebuild Their Lives. This is a program of the Downtown Jewish Learning Council and the Michael Bernstein Chapel of Bloor JCC.

Singles Minded presents The Mystical Light of Chanukah, Thursday, Dec. 14, 7:30 p.m. Explore the spiritual meaning behind the Festival of Lights with guest speaker **Rabbi Michael Skobac**. For information, **Shira**, ext. 133.

Registration is under way for winter programs. Classes start the week of Monday, Jan. 8. Come in, pick up the program book and have a look around.

Seniors programs Thursdays, 2 p.m.: Dec. 14, a special talk about the Queen Mum by **Arthur Boski**; Dec. 21, gala Chanukah party, food, music and song, **Jordan Klapman** and **Faye Kellerstein.** Senior co-ordinator **Arlene Smith.**

FUNDS FOR THE ASI: Beth Jacob V'Anshe Drildz Synagogue recently raised funds for the Association for Soldiers of Israel (ASI). Pictured above are (from left) Jack Muskat of ASI, and Rabbi Joseph J. Burak, Rabbi Jay Kelman, Joseph Joseph and Sam Faivish, who presented their cheque. [Gilbert Benamou photo]

SINGLES EVENTS CAN BE FOUND ON PAGE 34

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On Campus

McMaster's Witelson explores uncharted world of the human brain

By SHELDON KIRSHNER
Staff Reporter

TORONTO – To hear her describe it, the human brain is like an uncharted region of the world.

"The human brain," said neuropsychologist Sandra Witelson, "is the last frontier of human knowledge."

Witelson, having conducted the first anatomical study of Albert Einstein's redoubtable grey matter in 1996, believes that scientists have only begun to probe the human brain.

"An incredible amount is not known about it," explained Witelson, a McMaster University professor in the department of psychology and behavioural neurosciences. "This is an area where so much has yet to be discovered."

As astonishing as it may sound, virtually all our knowledge of the human brain is the result of research acquired only in the past 20 years, added Witelson, a Montrealer and McGill University graduate.

Sandra Witelson

The holder of McMaster's Albert Einstein/Irving Zuker chair in neurosciences, she is in the forefront of expanding the borders of science.

Two decades ago, Witelson and her colleagues established a brain bank at McMaster University, a precious public resource for neuroscientists. As a result, she was invited to examine Einstein's brain.

The repository contains 150 brains extracted from terminally ill people after their deaths. It has enabled Witelson to study the relationship between the physiology of the human brain and a person's cognitive abilities (such as language, intelligence and visuo-spatial perception).

She has also explored the physiological differences in left and right-handed people and written scholarly articles on topics ranging from sex differences in the brain to the biological basis of intelligence.

These studies, having made Witelson famous, prompted Thomas Harvey, an American pathologist who had performed an autopsy on Einstein after his death in 1955, to get in touch with her.

"He contacted me because he knew I had a bank of normal brains," said Witelson. "I guess he thought it would be good to have a control group of brains to compare it with."

Harvey arrived in Hamilton with two jars of Einstein's sliced up brain in the trunk of his car. With the permission of Einstein's family, Harvey had removed his brain for medical research purposes, photographed it, and then cut it up into 200 tissue blocs.

Assisted by Harvey and a McMaster associate, Debra Kigar, Witelson measured, weighed and examined Einstein's brain, holding fragments of it in her hands. They published their findings in the British journal *The Lancet* in June 1999.

It was an emotionally charged experience which still resonates in her mind.

"After all, the brain is what we are, the essence of an individual. To have come into contact with Einstein's brain, the man who formulated the general Theory of Relativity and changed our notion of the universe, was indescribable."

Although Einstein's brain was quite typical, there was something unique in the anatomy of the Sylvian fissure, which divides the temporal lobe from the parietal lobe.

"In Einstein's brain, the Sylvian fissure runs into another major fold, the so-called post-central sulcus. In fact, it's hard to know where one folds ends and the other begins. It's literally the geography which is unique. It does not occur in any of the other brains in our brain bank."

And in Einstein's brain, the tissue connected to mathematical reasoning was 15 percent wider than in the average brain.

Witelson, the only researcher in Canada who possesses samples of Einstein's brain, argues that a person's functional intelligence stems from biology and environment. "The whole issue of nature versus nurture is outdated. It isn't either or, but obviously both."

She elaborated: "While environmental factors are very important, there is no question but that not everyone can be a Rembrandt or a Mozart, no matter how much effort is put in. Most of us recognize the fact that there are differences among people, but society has difficulty accepting these biological factors."

Having compared men's and women's brains, Witelson thinks that different parts of it do different things in males and females.

"In women, for instance, it looks like the frontal part of the brain is much more involved in the comprehension of language than it is in men."

As for brain differences between people of different sexual orientations, Witelson has found that twice as many lesbians as heterosexuals are left-handed.

Witelson, whose daughter Tamar is a lawyer, was raised in a home brimming with books, including a collection of Einstein's works.

At Strathcona Academy, the Montreal high school she attended, she was a math whiz, but gradually realized that she lacked an intuitive understanding of mathematics.

While at McGill, Witelson studied psychology, a field that led her into biological psychology.

Student journalists explore opportunities at GA

By SIGAL KONIG
Special to The CJN

TORONTO — An opportunity to have lunch with the former Israel Defence Forces spokesperson, Ephraim Lapid, does not come along very often. But when you're lucky enough to be a part of the Do the Write Thing program, opportunities like this are possible.

Do the Write Thing (DTWT) is an annual three-day event held in conjuction with United Jewish Communities' General Assembly. The program brings together students from across North America to participate in workshops pertinent to journalism and the media. As a first-year journalism student at Ryerson Polytechnic University, I was one of 25 students, five of whom were Canadian, who took part in this year's program held in Chicago, Ill.

Against growing concern over the current wave of hostility between Israelis and Palestinians, the issues addressed were objectivity in the press and the dynamics of power between the media and the Jewish establishment, both in Israel and North America.

We heard lectures from Israeli journalists stationed in North America, including Carl Schrag, former editor of the *Jerusalem Post*, and Nitzan Horowitz, *Ha'aretz* correspondent in Washington, D.C. Both journalists gave us an in-depth look into their own roles as "mediators" in the Jewish world. Schrag spoke of measures that need to be taken for the recognition of religious pluralism. Horowitz addressed the issue of Palestinian children, claiming that Yasser Arafat has been using the children as a way to attract media attention and world sympathy for the Palestinian cause.

On the second day of DTWT, Ephraim Lapid took centre stage. Lapid is a brigadier-general of the IDF Reserves and the head of the communications and information unit of the Jewish Agency. He discussed media distortion of the current Israeli situation.

After Lapid's session was over, he made his way across the room and sat down across from me. We shared lunch and a discussion. It was one of the highlights of the program for me.

At first, we exchanged a few words on the political situation in Israel. When I told him about my Israeli background and my moving to Canada from Israel at a young age, our conversation turned to my future role as a Jewish journalist. I had no idea at the time that he would soon arrange for me to be on air with him on Kol Yisrael, Israel's primary news radio station.

On the radio show, we discussed DTWT's achievements in the world of Jewish journalism, particularly in the amount of influence on students it continues to have. We also discussed various Canadian newspapers' contentious coverage of Israel.

In addition to giving me the opportunity to meet and work with Lapid, DTWT also gave me the opportunity to submit a short article for an Israeli publication, which will be translated into four different languages.

Do the Write Thing is directed and organized by the Department for Zionist Activities and the University Student Division (Hagshama Department) of the World Zionist Organization, and the Jewish Agency for Israel. Sponsors were the American Jewish Press Association (AJPA) and Hillel.

Hillel rolls on despite turmoil

By DAVID LAZARUS
Staff Reporter

MONTREAL — Despite the prevailing impression, it hasn't all been "us" (Jewish students) versus "them" (Palestinians) at Hillel Jewish Student Centre campuses in Montreal.

It would be only natural to conclude that this animosity would have become the only issue on the Hillel agenda.

But that hasn't been the case.

Hillel is still a place for Jewish students to go to relax, to socialize, to shmooze, or to take part in a number of Hillel activities at four university and five CEGEP locations.

"According to what I hear from students, the level of general involvement has increased this year," said Simon Bensimon, Hillel's overall director, in an interview that took place just as the latest violence was beginning.

The reason there is more Hillel involvement, Bensimon said, is related to a new thrust to increase the level and variety of programming while entering into something of a new relationship with Hillel's chief funder, FEDERATION CJA.

Bensimon said that in developing "co-operative efforts," ties have never been closer between Hillel and the federation, which allocates $450,000 annually to Hillel.

Bensimon described the relationship as a triangle in which the three corners are Hillel/Centre Hillel, FederatioNext (geared for 18 to 25-year-olds), and the Bronfman Israel Experience Centre that is responsible for student trips to Israel.

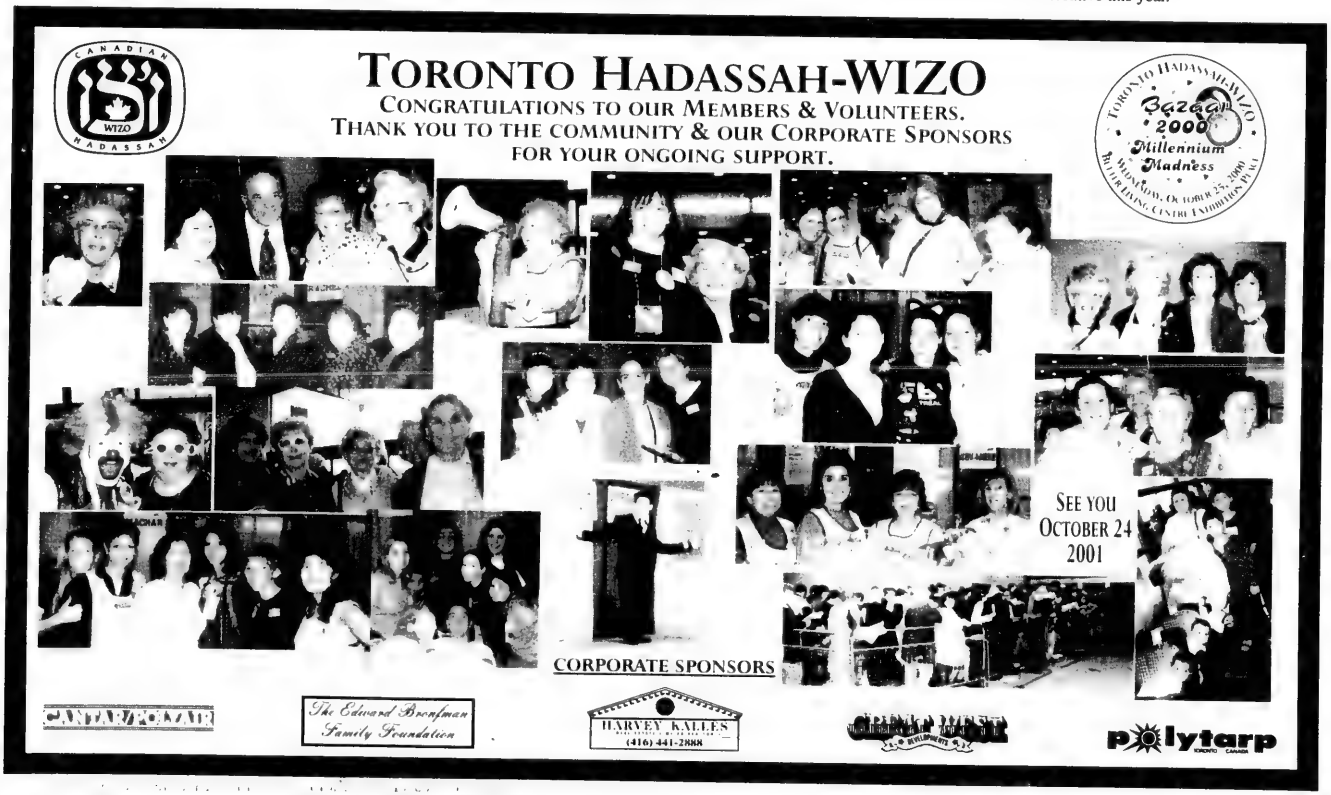
Examples of this new dynamic?

Well, not so new is the long-standing collaboration between FederatioNext and Hillel for the Campus Division of Combined Jewish Appeal, which raises about $50,000 annually.

But new does include plans to bring together students – before they graduate – with members of the business community, for a cocktail reception organized in conjunction with Contact ProMontreal.

In addition, the Chaverim program, in co-operation with Jewish Immigrant Aid Services, brings young Russian-speaking college students together at Hillel.

Bensimon said that Hillel is going all out to be creative this year.



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See Page 47

Ottawa's support of UN resolution criticized

By RON CSILLAG
Staff Reporter

Canada has supported a United Nations resolution that declares Israel's control of all Jerusalem "illegal."

Ottawa's support for last Friday's motion at the UN's General Assembly prompted Opposition Leader Stockwell Day to call this country's Mideast policy "incoherent and inconsistent."

But the government says its position is consistent with Canada's policy that since 1967, eastern Jerusalem has been "occupied territory."

The latest controversy at the world body took place when Canada supported three of six resolutions before the General Assembly. On the question of Jerusalem, Canada voted in favour of a motion stating that the "decision of Israel to impose its laws, jurisdiction and administration on the Holy City was illegal and, therefore, null and void."

The resolution also "deplored" the transfer by some countries of their diplomatic missions, including embassies, to the Israeli capital. Canada's embassy in Israel is in Tel Aviv, as is that of the United States.

Canada was among 145 countries to vote in favour of the resolution. Israel was the only nation to oppose it. The United States abstained, along with four other member states.

The vote on Jerusalem was the most controversial of the six cast last Friday, and is sure to inflame Jewish ire over Canada's voting record at the UN. It came less than two months after Ottawa supported the now-infamous Resolution 1322, which condemned Israel for using excessive force against Palestinian civilians in the ongoing strife.

"We're very distressed about Canada's approach," Rob Ritter, executive director of the Canada-Israel Committee, told *The CJN*, "and we're going to be very persistent in addressing the issue.

"We plan to take whatever action we need to in terms of dealing with the government further," whether in meetings with the foreign affairs minister or the prime minister himself, Ritter said.

In a statement, Day said Canada "should be brokering a peace settlement in the Middle East, not burning bridges with longtime friends and allies. The prime minister is undermining Canada's long standing reputation as a broker of peace and balance in the region."

Day also came to Israel's defence following Resolution 1322.

Canada voted in favour of two other resolutions and abstained from three. All six motions were updated versions of what have become annual declarations.

One of the resolutions receiving Canada's approval calls on Israel to withdraw from "the Palestinian territory occupied since 1967." It also declares "the need for commitment to the principle of land for peace" and "full support for the ongoing peace process."

Carl Schwenger, spokesperson for the Department of Foreign Affairs, defended Canada's vote on Jerusalem.

He said each resolution is judged on its merits. If it is consistent with Canadian policy, "we support it. When not, we abstain or vote against it," he was quoted as saying.

"Each year we have voted in almost the same way. I don't think our vote has changed significantly on any of the resolutions," Schwenger told Canadian Press.

Ritter said the CIC's objections aren't so much with the thrust of the resolutions as with their language.

"They're loaded with words and statements that are unacceptable. As long as they contain imbalances or inaccuracies, we will object."

For example, the resolution on Jerusalem refers to Israel's control of the city as illegal. Ritter would prefer the words "in dispute."

"There's a big difference between a dispute and something that's illegal," he said.

Last week, *The CJN* reported that the CIC will hold the government's feet to the fire when it comes to anti-Israel measures at the UN, after it was reported that Canada supported 10 of 12 committee-level resolutions that were opposed by Israel.

The CIC says that normally, those motions, and the ones passed by the General Assembly last Friday, would scarcely merit attention.

But Resolution 1322, and Canada's support for it, "put everything in a new context," said Ritter. "Everything counts now."

IDF revises strategy against PA targets

By AMOS HAREL,
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel is minimizing its use of helicopter gunships against Palestinian Authority targets after concluding that aerial attacks have been largely ineffective, while having a negative impact in the battle for public opinion.

Analysts in the defence establishment say that helicopter attacks were effective only during their first deployment – when firing at targets in Ramallah in retaliation for the lynch of two IDF reservists in mid-October.

Subsequent helicopter attacks, particularly the barrage of over 50 missiles fired on Gaza after the school bus was bombed in Kfar Darom, did not have any real deterrent effect, according to these analysts.

Since this attack in Gaza two weeks ago, the IDF has refrained from deploying these attack helicopters. Even after the bus bombing in Hadera on November 22, Israel did not resume this mode of military retaliation.

A senior defence official explained to *Ha'aretz* that "from the moment that it became clear that the confrontation would continue for a long time, Israel had to free itself from the pattern of incidents and responses. When the fighting is continuous, it is no longer a question of immediate response to each attack, but rather a continuum of actions over time."

The source noted that this long-term approach would enable Israel to "take advantage of places where there is a relative advantage in order to hit a Palestinian target, even if this is not done immediately after an attack against us."

According to this defence official, Israeli military actions should now focus on "successfully attacking those who attack us."

A number of elite IDF units are now deployed in the territories to target senior activists in Fatah and other Palestinian organizations.

The assessment of the IDF is that the killing of Palestinian gunmen leaders Hussein Abayat in Beit Sahur and Jamal Abdel Razeq near Rafah has proved to be very effective in disrupting the operation of organizations attacking Israel.

On the other hand, Israel is continuing to keep a low military profile in Area A and is not targeting the top leadership of the Palestinian Authority (Mohammed Dahlan, for example) in order to avoid escalating the conflict.

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According to Reports

The community is still feeling reverberations from "Endgame in Palestine" (Nov. 18), the *Globe and Mail's* four-page photo spread by award-winning Magnum photographer Larry Towell.

Well, actually not so much from the photos themselves as from Towell's commentary, as reported by the *Globe's* Stephanie Nolen. While Towell may be excellent with his camera, when it comes to international law he's more than a little shaky; indeed, he's downright inaccurate, reflecting a widespread misconception that Israel's presence in the territories is "illegal." It's not.

As dovish Israeli statesman Abba Eban observed some years ago, "In November 1967, the [Security] Council adopted Resolution 242 legitimizing Israel's presence in the territories pending a peace agreement."

It also seems to have escaped Towell that Israel has been engaged in a process of complying with the terms of 242, that is, until the Palestinians chose to walk away from Camp David and resort to violence in a direct breach of the resolution.

Towell went to Israel and the territories and photographed both Israelis and Palestinians. But only the Palestinians show up in his photos since he apparently found the Israelis insufficiently human to be depicted. Towell shows no Israeli casualties or suffering; Israeli soldiers remain faceless and callous victimizers.

Apparently mocking the refrain that Israeli soldiers have been forced through self-defence to "shoot and cry," Towell puts it that the soldiers shoot and laugh ("joke amongst each other").

Could Israelis be dehumanized more effectively than Towell has managed to accomplish, at considerable *Globe* expense (and in the absence of any editorial discretion)?

No, this is not a matter of artistic freedom. It's a matter of journalistic responsibility.

Prepared by Paul Michaels, Director of Communications, the Canada Israel Committee.

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Barak trims his sails on final status

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ehud Barak last week unveiled proposals for an interim agreement with Palestinians that considerably scales down the Camp David final-status plan.

The American response to Barak's modified peace plan was tepid, and the Palestinian Authority dismissed it outright.

Meeting with the Editors Committee of leading newspapers in Tel Aviv, Barak said the coming elections will not influence the line he will take in talks with the Palestinian Authority. Barak said he will try, as in the past, to reach a settlement that meets Israel's interests.

Trimming the full-fledged final status plans he discussed at the Camp David summit in July, Barak now proposes a "phased final status agreement, or a continuing interim accord."

The new tactic is to address two of the four key issues discussed at Camp David – borders and security arrangements. Barak now thinks negotiations on the other two issues – Jerusalem and the Palestinians' right of return – should be deferred.

American officials are none too enthusiastic about Barak's pared-down proposals. "We would prefer going for a final status deal, but if the two sides want an interim agreement, we will help them," one authoritative American source said yesterday.

Minister Yossi Beilin presented Israel's latest peace plan to U.S. National Security Adviser Sandy Berger in Washington last week. Israel is asking for the Americans to "stand aside" for the time being, so that it can attempt direct, private talks with the Palestinians.

Should these Israel-PA negotiations go well, the United States would be called in to help finalize an accord, and to arrange financial assistance to the sides.

But PA officials yesterday expressed no interest in negotiating along the lines of Barak's interim agreement proposal. Top PA negotiator Dr. Saeb Erekat said the Palestinians categorically reject Barak's proposal to negotiate a final status deal in stages. He said the time has come to discuss the unresolved substantive issues such as Jerusalem and the right of return.

Arafat spokesman Nabil Abu-Rudeineh also said the PA will not discuss any proposal that doesn't address Jerusalem and the right of return.

The main points of Barak's interim plan are as follows:

- Israel will recognize an independent Palestinian state, and will hand over another 10 percent of West Bank territory to ensure territorial contiguity. "B" areas now under joint PA-Israeli control will be put under full Palestinian sovereignty. That would give Palestinians control over 50 percent of the West Bank.
- Western border lines would be demarcated. The plan would allow Israel to annex eight percent of the West Bank and incorporate settlement blocs that abut the Green Line – including areas close to Wadi Ara and Gush Etzion.
- Asked to clarify this section, a source in the Prime Minister's Office declined to say if Israel would evacuate isolated Jewish settlements that break Palestinian territorial contiguity.
- Talks on Jerusalem and the right of return would be deferred for one to five years. A timetable and agenda for future discussions on these will be formulated.
- If no agreement is reached and the Palestinians unilaterally declare a state, Israel will institute countermeasures to promote "separation."

Barak suggested a final status agreement would distinguish between Jewish settlement blocs that will "remain permanently under Israeli control," and "other items that will need hard bargaining and perhaps painful decisions."

Barak declined to elaborate on this latter distinction.

Israel warns Syria it will strike hard

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel has stepped up its warnings to Syria and Lebanon following continued Hezbollah activity in the area of Shaba Farms, on the western slopes of Har Dov.

The international Arabic newspaper *Al Hayat* reported yesterday that the U.S. administration had recently passed on harsh Israeli messages concerning the possibility of an all-out military confrontation in the region.

The newspaper reported that the U.S. ambassador in Damascus, Ryan Crocker, had met over the past few days with a high-ranking official in the Syrian Foreign Ministry and had warned him that a major Israeli military operation could be launched against Syrian forces in Lebanon if the Hezbollah activities were not suspended.

In addition, the Lebanese ambassador to the United States, Farid Aboud, was summoned for talks with U.S. officials, who warned him of a "disaster" if the Hezbollah operations were to continue.

Role and makeup of Supreme Court to be discussed

By GIDEON ALON
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Issues relating to the nature, purpose and makeup of the Supreme Court will be discussed during a meeting this Sunday of the Committee for the Selection of Judges.

The date for the deliberations was set by Justice Minister and committee chair Yossi Beilin, and President of the Supreme Court Justice Aharon Barak.

A strong push for the meeting was initiated by Minister of Immigrant Absorption Yuli Tamir, who, as a member of the committee and a government representative, was sharply critical of the composition of the Supreme Court, asserting that it no longer reflected the broad makeup of Israeli society.

In an interview to *HaLishka*, the journal of the Israel Bar Association, appearing this week, Tamir said that "there is a problem when a whole sector begins to regard the judicial system as something in which it has no confidence.

"In my opinion, the sense of mistrust in the courts stems from a form of skepticism toward the institutions of government in general."

Commenting on her initiative to hold a special session of the committee to discuss the Supreme Court, Tamir said: "I told [Supreme Court] President Barak that over the coming seven years, the makeup of the Supreme Court will be changed, and that we need to plan an ideal outline, which we may not be able to meet, of how the Supreme Court ought to look like in another 10 years."

The week in Israel

Nov. 27

• Twelve year-old Mohammed al-Darrah, who was killed alongside his father during a gun battle in the Gaza Strip two months ago, was likely shot by Palestinian gunmen, not by Israeli soldiers, according to an IDF inquiry. Gen. Yom Tov Samia, said the inquiry's findings were not conclusive due to the refusal of the PA to co-operate in the investigation.

Nov. 28

• Prime Minister Ehud Barak told the Knesset that he is ready to hold new elections. "You want elections. I am ready for elections." *(Elections were expected to be in the spring.)*

Nov. 29

• The leaders of Shas and the NRP say they would probably back former prime minister Benjamin Netanyahu if he decides to run again for prime minister.

• Israel denied allegations by Egyptian prosecutors who claimed they had uncovered an espionage incident involving an Egyptian and a Russian who acted for Israel's benefit.

Nov. 30

• *Ma'ariv* reported that 60 Knesset members have signed a petition calling for electoral reform that would cancel the direct election of the prime minister.

• Seven Israeli Arabs from the western Galilee were arrested on suspicion of spying for Hezbollah.

Dec. 1

• The Labor Party Central Committee passed a snap resolution backing Ehud Barak for prime minister, but hedged it with a legal ruling that it does not preclude other candidates from putting their names forward.

Files from JTA and Ha'aretz

PA on verge of chaos, top security brass say

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli defence officials warn that the Palestinian Authority appears to be gradually losing control of the situation in the territories.

"The way it looks right now, the situation is fast going toward a state of anarchy" in PA-held areas, a senior defence official said yesterday.

He said that the PA is currently acting as if it is two different countries – the West Bank and the Gaza Strip. He noted that PA leader Yasser Arafat has not visited the West Bank since the beginning of October, apparently out of fear that Israel will not allow him to return to his headquarters.

There are six main security bodies operating in the Gaza Strip and West Bank, headed by chiefs who have competing vested interests. Co-ordination among them is limited.

Israeli officials say that the various Palestinian services probably hide information from Arafat, so that the PA leader does not have a full picture of what is happening in the territories.

The official said Arafat can still stop the violence in the territories, but to do so would mean that the PA security services would pay a high price.

The PA would have to battle Fatah and the Tanzim activists with whom they have until now been aligned in fighting Israel. He added that Arafat has several times ordered a halt to shooting from Beit Jala on Gilo, but he has not been heeded in the field.

Israeli security experts do not discern much willingness or capability among the Palestinian leadership to end the violence. They recommend easing access to the Temple Mount for prayers during Ramadan in the hopes that this will calm the situation. But they add that Palestinian anger over the many fatalities in recent months is likely to fuel violence.

Palestinians push for U.N. force

By MICHAEL J. JORDAN
Jewish Telegraphic Agency

NEW YORK — Pressure is mounting on Israel to allow the "internationalization" of the Middle East crisis.

Supporters of the Palestinian cause renewed their push this week for the UN Security Council to send a force of 2,000 unarmed military observers to the West Bank and Gaza to "protect" Palestinian civilians.

Mali, representing the council's five Nonaligned Movement members, circulated the draft resolution last week over strong objections from Israel and the United States.

Palestinian diplomats appeared confident they had the backing of at least nine council members, the minimum needed for a formal meeting. No date was set.

The United States, France, Britain, the Netherlands and Canada said they could not vote for a force without Israel's consent. But if the draft comes to a vote, only Washington may use its veto power to kill the measure.

Meanwhile, the UN Economic and Social Council passed a resolution Nov. 22 supporting the creation of a "human rights inquiry commission" to investigate the past two months of Mideast violence.

Jewish observers suspect that Palestinian Authority President Yasser Arafat is attempting to internationalize the crisis to both impose – rather than negotiate – a resolution to the Mideast conflict, and to dilute Washington's role as the "honest broker."

Proposing the observer mission is inherently contradictory, Israeli Justice Minister Yossi Beilin suggested, and raises doubts about the Palestinians' true intent.

"Do they really believe that in order to protect the Palestinians, they need an international presence without weapons?" asked Beilin. "For me, it is a big red herring."

The United States has indicated it would likely veto such a proposal if it ever came to a vote because the mission would not have Israel's consent.

Beilin said international efforts should instead focus on getting the Palestinians back to the negotiating table.

"What we really need is a peace treaty," he said.

Meanwhile, the council's resolution follows three other denunciations of Israel by UN organs: by the Security Council, on Oct. 7, by the Geneva-based Commission on Human Rights, on Oct. 19 and by the General Assembly in New York, on Oct. 20.

None of the resolutions has faulted the Palestinian side for any of its actions, while the human rights commission went so far as to accuse Israel of "war crimes" and "crimes against humanity."

Analysts predict that if the historic pattern of UN behaviour toward Israel holds true, the proposed on the ground inquiry would conclude that blame for the current bloodshed rests entirely with the Jewish state.

With files from Ha'aretz.

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Israeli Arabs reject the status quo

By SHELDON KIRSHNER

It's increasingly clear that the widespread unrest that convulsed Israeli Arab communities recently – the worst since the formation of the state in 1948 – reflected a resounding rejection of the status quo by Israel's Arab minority of one-million strong.

Mideast Analysis

Taking the form of a general strike, the rioting claimed the lives of 13 Arabs and one Jew, and was accurately described as a "revolt" by Foreign Minister Shlomo Ben-Ami.

Blocking roads, erecting barricades, throwing stones, hurling firebombs and attacking government institutions, Arab rioters vented their fury in solidarity with the Palestinian uprising in the territories and in anger at their less than equal status in Israeli society.

As a result of the violence, which flared brightly for about a week and was seen by many Jews as an act of treason, Israel has been forced to reexamine its treatment of its long-suffering Arab citizens, who comprise about 20 percent of the overall population.

Subjected to direct military rule until 1966, Israeli Arabs – the descendants of Palestinians who did not flee during the first Arab-Israeli war – enjoy full equality under the law. In practice, however, they are second-class citizens.

• Their towns and villages receive proportionately fewer budgetary allocations than Jewish municipalities, and thus often lack proper sewage systems or modern schools.

• Their employment opportunities are relatively limited, even in the civil service.

• As they are generally exempt from serving in the armed forces, they do not get the same social benefits as Jews.

• Israel has appropriated much of their land, and Arab access to state land is blocked off.

Due to these grievances, as well as their general unwillingness to identify with Israel or its symbols of statehood, most Israeli Arabs regard themselves as Palestinians rather than Israelis.

Feeling such alienation, a number of Israeli Arab intellectuals have come out in favour of territorial autonomy within Israel. Nevertheless, comparatively few Israeli Arabs have engaged in terrorism or committed treason.

Prime Minister Ehud Barak, who won the support of 95 percent of Israeli Arab voters in the last election, was acutely aware of their problems long before the outbreak of rioting in late September. And in an effort to make amends, he has moved quickly to mend the fabric of relations with Israeli Arabs.

• Barak's cabinet has ratified a $1 billion four-year development plan in 74 Arab localities. By way of acknowledging the injustices of the past, he said: "The supreme obligation of the government is to bring about the equality and the integration of Israeli Arabs."

• On the heels of this initiative, Interior Minister Haim Ramon announced a separate development scheme. "... we cannot continue with the situation that has existed until now," he said. "They do not receive the same resources... as the Jewish sector."

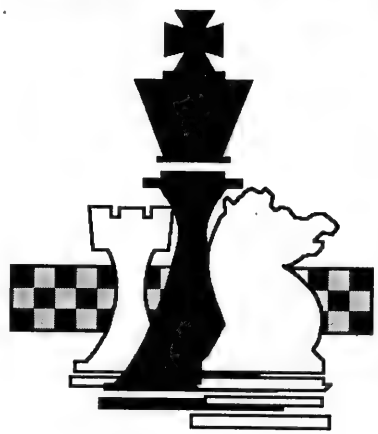
• Barak has established a judicial commission of inquiry charged with examining the circumstances which led to the deaths of 13 Arabs. The commissioners will try to ascertain whether Israeli policemen used excessive force to suppress the disorders, a claim levelled by Arab leaders.

• The Knesset has discussed a bill to guarantee greater Arab representation in government ministries. Of 57,000 civil servants, only 2,818 are Arabs. Of 2,400 senior civil servants, a mere 25 are Arabs.

As these developments unfolded, two of Israel's leading judicial and political figures suggested that Israel cannot afford to return to the status quo ante. The president of the Supreme Court, Aharon Barak, called for complete equality through equitable allocation of resources. The president of Israel, Moshe Katsav, called for the appointment of an Arab to the cabinet.

It therefore appears that Israel is finally rising to the challenge of extending equal rights to Israeli Arabs. Israel, in the interests of morality and stability, has no choice but to do so.

The Canadian Jewish news



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CJ Kids

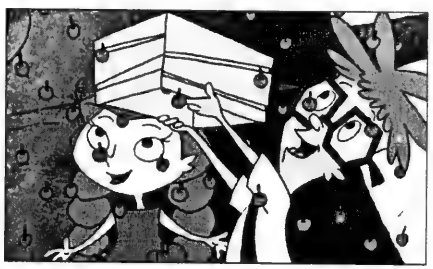
The Tree of Fools, a half-hour animated film

By BEN ROSE
Staff Reporter

TORONTO — A mother told her son about the fabled village of Chelm, and the story so intrigued Ira Levy, a Hamilton-born TV producer, that he jumped at the chance to make it into a film.

"It's a Jewish *Peanuts* told in a borscht-belt version," said Levy, 47.

The Tree of Fools, a half-hour animated film will be shown on YTV at 7.30 p.m. Sunday, Dec. 10. It is the first Canadian-Israeli co-production of Breakthrough Entertainment in Canada and Pitchi Poy in Israel, with half the animation being done in Israel and half at Funboy studios in Ottawa.



Difficulties of language translation have impeded TV production to the extent that *The Tree of Fools* is the first such co-production in 10 years, although there have been some in the past.

Levy and his partner Peter Williamson were at a TV marketing conference in France when they got the chance to convince Pitchi Poy to be co-producers.

The Tree of Fools, though shaped to appeal to children, will be of interest to parents who know about the wise fools of Chelm and appreciate its Jewish irony, Levy said.

It has been shown on Israel's Channel 2, Tel-Ad.

Levy and his partner have produced such TV shows as *Dudley The Dragon*, *What's for Dinner*, *Jenny and The Queen of Light*, *Life's Little Miracles*, *It Seems Like Yesterday*, and *The Riots at Christie Pits*.

For information, check at Breakthrough's Web site,-www.breakthroughfilm.com.

The Tree of Fools will air on the UNICEF-inspired International Day of Broadcasting, in which 170 countries are taking part.

"We were fortunate that Peter Moss, head of programming at YTV, was familiar with the Chelm story, because Young People's Theatre, which he headed, had done the *Village of Idiots*," Levy said.

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The hoopoe asks three questions of King Solomon

By LEILA SPEISMAN
Staff Reporter

People often think that those in power know a lot more than everyone else. We especially think that King Solomon, who ruled Israel a long, long time ago, knew just about everything.

After all, according to legend, not only was Solomon one of the wisest people who ever lived, but he could understand and speak to animals.

One of the famous stories that is told about him is the story of the hoopoe bird. Sheldon Oberman tells that story in *The Wisdom Bird; A Tale of Solomon and Sheba* (Boyds Mill Press, 2000).

You may have read other books by Oberman – like *The Always Prayer Shawl*, about a tallit that is passed down through several generations, or *The White Stone in the Castle Wall*, which is about Toronto's Casa Loma. As you may have guessed, he is a Canadian author – from Winnipeg, in fact.

In *The Wisdom Bird*, the Queen of Sheba (a country in Africa) comes to visit Solomon. She asks him to teach her something important.

Although he can solve all the problems his people bring to him, and can answer the many questions she asks him, that isn't enough.

CHUBBY HOTDOG
By Alyssa Gutman
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Finally she asks him to build a palace out of bird beaks.

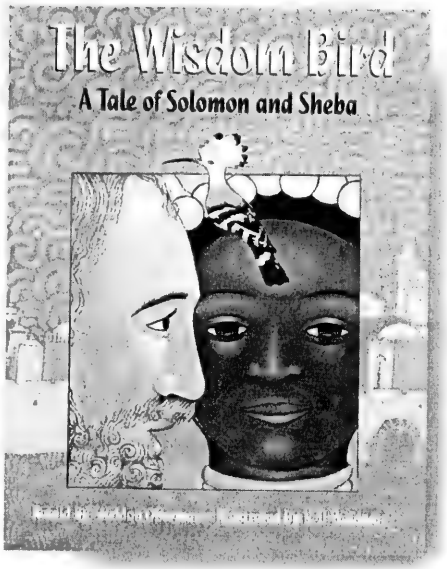
"That would take all the beaks of all the birds of the world," Solomon realizes.

Although he feels uncomfortable about it, he orders all the birds to come to him. Only the hoopoe disobeys, until he is forced to appear.

The hoopoe asks three questions of King Solomon:

"What was made the longest time ago and meant to last the longest time from now?

"What is so gentle it is used to feed a baby, yet so strong it is used to break through earth and wood, to build a home and to fight off enemies?



"And, what drop of water does not rise from the ground or fall from the sky?"

Can you answer this riddle? King Solomon can, and he comes to understand that "no matter who we are, we all have great things to learn, even from a little bird."

To thank the hoopoe for his lesson, Solomon and Sheba make a crown of gold for his head – which miraculously turns into a crown of golden feathers.

The Queen of Sheba is said to be one of the most beautiful women in the world. One of the legends is that the Ethiopian Jews who were brought to Israel in Operation Solomon in 1991 are descended from Jewish soldiers who escorted the queen back to her home after meeting with King Solomon.

The pictures, by Neil Waldman, are lovely. Each set of pages – the pages with words and the pictures that go with those words – has a different colour scheme.

Oberman has blended together stories that are told in Israel, Yemen and East Africa to make a book that you will really enjoy reading.

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Arts & Travel

The Jewish side of Munich

By NANCY WIGSTON
Special to The CJN

MUNICH — Even though Munich was the birthplace of National Socialism, Munich provides surprising opportunities today for the visitor who is interested in Jewish history, past and present.

Germany now has one of the largest Jewish populations in Europe – 85,000 plus – a number that grows yearly with the arrival of immigrants from the former Soviet Union.

In Munich, the official figure for registered Jews is 3,254. Although far fewer in number than the apex of 11,000 in 1910, the figure begins to approach the 4,407 registered Jews of 1939.

My self-guided tour of Jewish Munich begins at 27 Reichenbachstrasse. After some searching, I find it, the site of the only Munich synagogue spared during Kristallnacht – because it was close to a German theatre, the Gartnerplatz.

The theatre is still there as well as the synagogue, along with its community centre, kosher restaurant and Jewish Museum.

Security is tight. I hand my passport to a guard behind bulletproof glass, who looks at it briefly and slides it back through the drawer. The synagogue is closed except for services, so we proceed to the small rooms that house the Jewish Museum, currently featuring a show about the history of Munich synagogues.

Our guide tells us the first Jewish community was established here in Munich in 1235; a synagogue was built in the main square, the Marienplatz, as early as 1380. When a building in the "pure Classical style" was opened in 1824, the king of Bavaria and his family were guests at the opening ceremonies.

A hundred-odd years later, the proud history of Munich synagogues ended. A striking documentary film runs continuously on a VCR; it shows the city's huge Marienplatz synagogue being demolished by modern machinery in June, 1938, by order of the Munich government.

Today a memorial stone marks the spot. All that is left – displayed before us – is a Torah mantle. Dark crimson, gold, and blue, this embroidered cloth represents a vanished era.

The American kids are bursting with questions: "What happened to the Torah?" several want to know.

"This question is very good; often we have this question," responds Richard Grimm, our guide. But he can provide no answer.

What is known is that 3,000 survivors from Theresienstadt returned to Munich in 1947 and reopened the single synagogue remaining in the city, the one a few steps away from where we stand. The Reichenbach Synagogue, was, in fact, one of the last to be built in Germany, in 1931.

Rachel Salamander

"Half the visitors to the museum are Jews, half are non-Jews," Herr Grimm says. "And we are moving to a bigger building. Not far from here, on the Jacobsplatz, a new community centre, school and museum will be built. A Europe-wide competition for the winning design has been announced."

Our affable guide, who also happens to be the museum's director, will turn over the reins to a government appointee.

Grimm, it turns out, is a gentile who has run the Munich Jewish Museum as a private institution for 10 years.

He's visited Israel a dozen times. Reaching into his wallet, he proudly produces a treasured photo from 1967. A youthful Grimm stands next to David Ben-Gurion.

The next morning, a short subway ride from the centre of town takes me to the University of Munich, home of the anti-Nazi White Rose Movement. Two students, Hans and Sophie Scholl, a brother and sister who led the group, and their professor, Kurt Huber, are memorialized in the names of the streets facing the campus.

In the campus, there is also a permanent memorial to their successful efforts to publicize the truth about battlefield reverses and the Final Solution during 1942-43 (all three were caught and executed).

A few streets away from the bustling campus, I discover Jewish Munich's best known modern success story – the Jewish bookstore at 17 Furstenstrasse, called Literatur Handlung. The window displays a wealth of books written in German, Yiddish, English and Russian.

Mordecai Richler's name catches my eye, though the title looks a trifle odd: *Wie Barney Es Sieht*.

Inside, the huge selection ranges from serious works on philosophy, editions of prayers and psalms, to CDs by Klezmer groups and Israeli pop stars. I'm tempted by everything from Anne Michaels' *Fugitive Pieces* to *501 Hebrew Baby Names*. There are art books, passover cloths, menorahs and yarmulkes.

The brains behind this enterprise sits behind the desk, dressed in a stylish suit, looking rather like Sigourney Weaver. Rachel Salamander was born, she tells me, "in a DP camp in Germany."

Salamander's Polish parents had fled to the USSR, returned to Poland in 1946 and then fled again. "When the last camp was closed, we were half-an-hour from Munich, so we came here."

Rachel eventually received her doctorate in philosophy and literature from the University of Munich, but discovered she didn't like teaching.

"I felt it was our task, as the second generation, the postwar generation, to reconstruct what life was like before. To build something new, which was only possible if you knew the traditions. Everyone was enthusiastic about the idea; my friends helped me with money to get started. That was almost 20 years ago. For 10 years we've had a store in Berlin."

Another store opened in Fürth in the Jewish Museum, and two more German stores are in the planning stages.

Salamander's store rapidly became an institution. "At first we specialized in Jewish subjects after the Nazi era," she says. "We then tried to reconstruct the vanished world of the Jews of Europe. On Nov. 17, 1982, we began our authors' series."

To her surprise, 150 people showed up to hear Israeli writer, David Rokeach. Audiences were soon overflowing the store, and new venues were found for the near-weekly events.

Twelve hundred people came to hear Elie Wiesel; last year Danny Goldhagen (*Hitler's Willing Executioners*) drew an audience of 2,400 to the Philharmonic Hall.

"There's a new group of young Jewish writers too," she continues, "they are the second and third generation. They write in German about the Holocaust and German-Jewish problems."

In addition to selling books and running its popular speakers' program, the bookstore mails its inventory worldwide, and has launched a Web site. (http://home.t-online. de/home/Literaturhandlung)

"A very agreeable city," is Salamander's verdict on her adopted hometown. "It's not political like Berlin; there's law and order; people are secure to express their opinions."

Note: *Germany for the Jewish Traveler* is available from the German National Tourist Office. Phone: 416-968-1570, e-mail; germanto@idirect.com.

Eye on Arts

By Bill Gladstone

STELLA AND THE FELLAS GREET CHANUKAH WITH JEWISH JAZZ

The Friends of Yiddish invite the public to a Chanukah Hulianke, featuring the "Jewish jazz" of **Stella and the Fellas**. Vocalist **Stella Walker**, accompanied by **Martin van de Ven** (clarinet), **Allen Cole** (piano), **George Koller** (bass) and **Bucky Berger** (drums), offer "a rollicking re-creation of the era of the **Barry Sisters**, **Benny Goodman** and **Artie Shaw**, and celebrate the klezmer influence on new-world popular music." Dec. 10, 7:30 p.m. B'nai Brith Building, 15 Hove St. Members $8, guests $15. Latkes. For reservations, call Frances at 416-635-1145 by Dec. 6.

* * *

Jewish Films: The **Toronto Jewish Film Society** has released a list of films for the 2001 season. It opens Jan. 14 with the Bulgarian-German-Greek production *After the End of the World* by director **Ivan Nichev**. The film tells the story of a distinguished Israeli professor who returns to the hometown in Bulgaria that he left in the 1950s, and lingers after meeting his childhood sweetheart.

Also scheduled in the new calendar year are the *Gunsmoke* episode *This Golden Land* with a panel discussion, *White Lies* (Israel 1997), *I, Bajou* (France, 1992), *The Singing Blacksmith* (U.S., 1938), *Would I Lie to You?* (France, 1997), *Kurt Gerron's Karussell* (Germany-Netherlands, 1999) and *Genghis Cohn* (U.K., 1993).

The 2000 season wraps up Dec. 10 with a screening of *The Policeman*, an Israeli film that won a Golden Globe award in 1972.

All screenings take place on Sundays, 5:15 and again at 7:45 p.m. in the Jackman Hall of the Art Gallery of Ontario. Society membership is $50 per person. For a registration form, contact Bill Emery at 416-924-6211, fax 416-924-0442.

* * *

Free Times Anniversary: The Free Times Cafe, owned by **Judy Perly**, marks its 20th anniversary with a two-month schedule of concerts. **Brent Titcomb**, **David Woodhead** and **Glen Hornblast** perform at the Dec. 15 anniversary concert ($35) and a weekly series of dinner shows continues through Dec. 16 ($25). 320 College St., two blocks west of Spadina. 416-967-1078.

* * *

Arts in Brief

• **The Travellers** perform a concert of Chanukah and seasonal songs. Dec 10, 8 p.m. $15. Tranzac Club, Bloor and Brunswick.

• Veteran borscht-belt comedian **Jackie Mason** performs Much Ado About Everything for an additional two weeks in Toronto – now until Dec. 31. $40-$75. Toronto Centre for the Arts. 416-870-8000.

* * *

Passages: To judge from her poetry, **Libby Scheier**, the Toronto poet who died last month of cancer, was not afraid of confronting difficult realities.

Three years ago, Scheier watched her father die, and recorded her own and her family's descent into a maelstrom of grief, bitterness and reconciliation with the past. The result was *Kaddish For My Father*, a long work of poetry and prose modelled on **Allen Ginsberg's** landmark poem *Kaddish* and infused with various tenets of mystical Judaism and the memory of a difficult but loving father-daughter relationship.

Scheier, who had taught creative writing at York University and founded the Toronto Writing Workshop, presented that poem and a collection of others in *Kaddish For My Father: New and Selected Poems, 1970-1999*. With her passing, the book, published by ECW Press last year, has become an unintended retrospective of her life's work.

Reviewers have responded enthusiastically to Scheier's work. *Saturday Night* called her poetry "so natural it can take the top of anybody's head off," while the *Toronto Star*, where Scheier was a literary columnist for a brief period, said that she "has the skewed, half-violent intensity of insight that distinguishes Atwood at her best."

Scheier, who was in her early 50s, leaves a son to continue the cycle of kaddish.

Actor's career comes full circle with classic kids' play

By KATHRYN KATES
Special to The CJN

TORONTO — Actor Alon Nashman, 41, is currently starring as Thorin Oakenshield in the mystical children's classic, *The Hobbit* by J. R. R. Tolkien, at Toronto's Young People's Theatre.

Although Nashman describes himself as a "Jewish actor about town", more accurate would be, Jewish actor about theatre since he racks up one success after another on our city's stages.

In *The Hobbit*, Nashman's character guides his crew of dwarves on a quest to reclaim his kingdom, gold and honour from the dragon.

"I like playing in front of kids," states the father of three, Tiferet, 6, Hershel, 3, and Neshama, 1.

"I find children's response is instinctual, raw and real. When the play is engaging, the kind of attention they give it is so involved and passionate. I should also say, this play has a big appeal to adults who remember reading *The Hobbit*. I'm surprised how many people are coming without kids. This production is gloriously popular, we are selling out."

Nashman's career has come full circle. At the age of six, he played the lead dwarf in a summer camp production of *Snow White*.

"I got my start in theatre at Camp Wahanowin on Lake Couchiching, where my parents were the directors. The theatre program there was very important part of the summer experience and I ended up being in musicals every year.

"As camp director, my father Harold was definitely an entertainer. I got my sense of humour and showmanship from my dad. From my mother Yetta, who died last July, I got a certain sensitivity, emotional quality and compassion. I bring all of that, on a good day, to my acting," says Nashman.

Continued on page 47

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Art on the World Stage

Peter Eisenman on Holocaust Museums

January 10, 2001, 7 pm

The Berlin Holocaust Memorial, designed by Peter Eisenman, has sparked much controversy. From his perspective as theorist and architect, Eisenman explores the issues and controversies surrounding Holocaust museums. Eisenman is a writer and practicing architect based in New York City.

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Holy Blossom exhibits work of new artists

By CYNTHIA GASNER
Special to The CJN

TORONTO — The works of seven talented young artists reflect the diversity of their lives.

A multi-media exhibition, titled Jewish Women Artists: New Generation, is currently showing the works of these university students at Holy Blossom Temple, 1950 Bathurst St., to Dec. 26.

The group, all in their 20s, includes Michelle Astrug, Chana Holder, Aliza Klein, Ronit Novak, Yulia Shtern, Limore Twena, and Rachel Weinstock.

The artists are currently studying or have recently graduated from York University, Ryerson University, and the Ontario College of Art and Design.

The varied media techniques and subject matter reflect differences in their style and background. The artists' biographical and spiritual roots are in Canada, Israel, Poland and Russia.

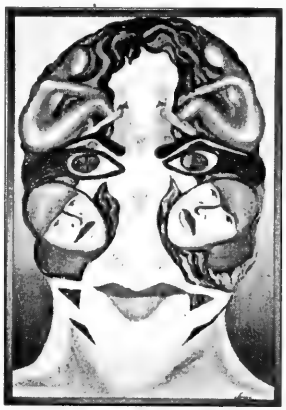
Each artist wears her Judaism differently – from highly visible to an underlying tug.

Jacob Wrestling Angel by Chana Holder.

The subject matters range from biblical themes and spiritual motifs to avant-garde state-of-the-art concepts.

The seven artists first exhibited together, with several others, at the Colouring Ourselves Festival of Creativity in March 2000 which was sponsored by Jewish Campus Services of Greater Toronto.

"Each artist is at the threshold of her artistic career, facing the infinite possibilities of achievement lying ahead," says Anita Lerek, a member of Holy Blossom Temple's Fine Arts Committee and curator of the exhibition.



Complexity by Limore Twena

"When I saw the Jewish Campus exhibition at the Poor Alex Theatre last spring, I was so impressed to see the creativity of these young Jewish artists," noted Lerek.

"I felt it was heartening that these talented artists took pride in their Jewish roots."

Lerek, a lawyer who has served as a docent at the Art Gallery of Ontario, said that for the young artists, "everything at this stage is about looking, feeling and choice – with one's background, experiences and religious identity often helping to define the way."

The biblical matter includes Holder's Jacob Wrestling Angel, Hagar and Yishmael, Twena's King David and others.

There are a variety of prints, photographs, acrylics on canvas, oils, graphic design, and multiples.

The acrylic paintings of Weinstock, with reflection and contemplation as their themes, contrast with Shtern's acrylic works. One of Shtern's paintings creatively presents the coming together of St. Petersburg and Jerusalem.

Klein, who designed the logo for the show, exhibits her graphic designs. Novak's 30-piece photographic exhibition, Twena's giclee prints and Astrug's mixed media images round up an eclectic exhibition that encompasses traditional art and contemporary techniques and themes.

Esther Hersh, who co-chairs the Fine Arts Committee with Beryl Chernin, said "our committee is happy to give some exposure to these young university student artists."

Lerek said the Fine Arts Committee looks forward to giving exposure in the future to young talented male artists with a body of artistic work.

Prices for the works in the Jewish Women Artists exhibition range from $65 to $2,000. The exhibition is open to the community from 9 a.m. to 5 p.m. Sunday to Thursday, and from 9 a.m. to 3 p.m. on Fridays.

Jerusalem by Yulia Shtern.

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Actor's career comes full circle with classic kids' play

Continued from page 45

While studying history and English at the University of Toronto, Nashman involved himself in a number of campus theatrical productions at Trinity College, Hart House and U.C. Playhouse.

In 1987, he moved to Montreal to attend National Theatre School. After graduation, Nashman went to Israel to deepen his connection with Judaism.

While in Israel, in addition to meeting his wife Elizabeth who coincidentally grew up five blocks away from his Toronto home, Nashman secured a regular role as a coroner on the CBS action series, *Sweating Bullets*.

When the series' shooting moved to South Africa for six months, the newlyweds relocated, considering it an expense-paid honeymoon.

Back in Canada in '93, the thespian's first theatrical tour was *Jesus Met Nanabush* for the Native Canadian Theatre Company, De-Ba-Jeh-Mu-Jig Theatre, based out of Manitoulin Island.

"I played Jesus as a Jew. The play addressed the resurgence of native spirituality. It was emblematic of the plays I like to do, in that it agitated peoples' souls. I like to do plays that go deep and cause people to think about their existence in a whole new way."

Nashman's other credits include *Traders*, *Due South*, *The Newsroom*, *Our Hero* and *Robocop* in film and on television.

He has graced the stage in *Howl*, *A Short History of Night*, *Reading Hebron*, *Wedding Day at the Cromagnons* and *None is Too Many*. Future plans include performing in *The Hotel* next May at Theatre Passe Muraille.

In 1999, Nashman became artistic director of a company called Theaturtle, producing a play at Theatre Passe Muraille called *The Song*, inspired from the Song of Songs from the Bible.

Last summer, his company produced *Alphonse*, a one-man show he self-directed and starred in at the Bloor JCC Courtyard during the Fringe Festival. Thanks to rave reviews and response, there are plans to reproduce *Alphonse* on a mainstage in Toronto.

Alon Nashman

"It has been very gratifying to develop my own projects, to do shows that come of my essence and put them forward to be successful. Those are purer acts of creativity than being hired by somebody. So, *The Song* and *Alphonse* were peak experiences. I have a number of other projects in the works that I'm looking forward to developing," says Nashman.

"I have a strong preference for theatre, in that theatre is a real sharing, a community event. The audience is a participant involved in building the energy in the space where the performance is taking place. The kind of magic that can happen in the spontaneity of theatre is more profound to me than the magic found in the manicured and manufactured world of film and television."

Nashman is in *The Hobbit* at the Young People's Theatre, 166 Front St. E., until Dec. 21.

Kadosh amongst newly released Jewish-interest movies

By LARRY ANKLEWICZ
Special to The CJN

The year 2000 is ending strongly with three Jewish releases that have arrived at video stores recently.

Judy Berlin, the quirky comedy that appeared at the 1999 Toronto Jewish Film Festival and received great critical reaction at the Sundance Festival, was released on video in early November.

This prize winning film tells the story of David Gold, a failed actor who has returned home to live in his parents' house. He runs into Judy Berlin, a former schoolmate, who is leaving for Hollywood to try her luck as an actress. Her high expectations clash with David's dashed hopes and force David to reappraise his life.

Much of the action in *Judy Berlin* takes place during an eclipse, which gives the black and white film an eerie atmosphere.

Judy Berlin marked Madeline Kahn's final film appearance. She died a short time after completing this role after a long battle with cancer.

The television miniseries *Nuremberg* which was broadcast in September is now out on video.

The video, an edited version of the four-hour miniseries, tells the story of the momentous trial of the leading Nazi war criminals who were captured by the Allies and put on trial a short time after the conclusion of World War II.

This miniseries gives a somewhat different point of view from that of the original film, *Judgment At Nuremberg*, produced in the 1960s.

The TV show features Alex Baldwin as the chief American prosecutor and has a terrific performance by Colm Feore as Rudolf Hoess.

One of the best Israeli films in some time, *Kadosh*, is now on video.

Amos Gitai directed this passionate film set in the Haredi quarter of Mea Shearim in Jerusalem.

The story centres on two sisters and how they deal with the pressures and demands of living in a strictly Orthodox community.

The first sister is married to a gentle, loving husband but the couple has been childless throughout their 10-year marriage.

Their rabbi advises the husband to divorce his wife and marry another woman. The husband accepts this edict, unaware that his wife has sought expert medical advice and has been told that she is not the one with the problem.

The younger sister has had a husband chosen for her by her father, but she rebels against being forced into a loveless marriage.

Judy Berlin was released by Blackwatch Releasing and *Kadosh* is available through Mongrel Media. Both are priced at rental prices, meaning that if you want to own one of these, you are going to have to pay in excess of $100.

Nuremberg, on the other hand, is being released immediately at a low price by Alliance Atlantis Home Video and can be purchased right now for under $20.

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Business Profile

Assante provides financial services for top stars

Clients include Tom Cruise, David Letterman

By SHELDON KIRSHNER
Staff Reporter

In the bureaucratic jargon of corporate culture, Martin (Marty) Weinberg is a "provider of life management services."

Weinberg, the 39-year-old president and chief executive officer of the Winnipeg-based Assante Corporation, caters to what company literature refers to as "a very select group of affluent and high-net-worth individuals and families."

Formed by Weinberg and partner Michael Nairne in 1995, Assante currently has $30 billion in assets under administration.

Backed up by a corps of tax lawyers, accountants and financial analysts, Assante offers clients in Canada and the United States services ranging from wealth management and bill payment arrangements to retirement planning.

Some of its clients, particularly the professional athletes and show business personalities, are household names: actor Tom Cruise, film producer Jerry Bruckheimer, talk show host David Letterman, actress Roseanne Barr, hockey player Mark Messier, tennis star Ivan Lendl, National Football League quarterback Troy Aikman, and heavyweight boxing champion Lennox Lewis.

The vast majority of Assante's clients, however, remain contentedly anonymous – a plastic surgeon here, a merchant there. What they all have in common is an uncommon knack for acquiring wealth and knowing where to place it for safekeeping and growth.

Although Assante – a public company since 1999 – is best known for managing the assets of sports and entertainment celebrities whose combined income exceeded $1 billion last year, Weinberg plays down its connection with the rich and famous.

"We have not gone Hollywood," he said in an interview during a recent visit to Toronto.

Assante, one of the three largest sports management companies in North America, blossomed into the conglomerate it is today when Weinberg and Nairne, a fellow Winnipegger, joined forces.

At the time, Weinberg was president of Loring Ward Investment Counsel Ltd., which he founded while working for his father-in-law, and Nairne headed up The Equion Group. Both specialized in trust fund and estate planning.

Having consolidated their operations, the pair went on an aggressive buying spree, purchasing 17 smaller firms in Canada and six in the United States.

One of their American acquisitions was Steinberg Moorad & Dunn, the principal of which is the legendary sports agent Leigh Steinberg, the inspiration for Tom Cruise's role in the movie *Jerry Maguire*.

Asked why he targeted companies with a high clientele concentration of actors and athletes, Weinberg replied, "As a group, they tend to delegate responsibility for their financial affairs. They are ideal candidates for our life-management services."

Weinberg, who works out of a 15th-floor office at the corner of Portage and Main, did not get off to a fast start as an investment manager.

As he is fond of recalling, he launched his career when, as an ambitious commerce student, he started an investment club at the University of Manitoba.

"I lost half of everyone's money," he said with a smile, attributing his setback to a slavish devotion to traditional investment methods.

Determined not to be burned again, Weinberg learned, among other things, to read brokerage reports.

After graduating, he applied for a job at at Great-West Life Assurance Co., where his father, Israel, had toiled as an actuary until he was killed in a car accident when Weinberg was only six.

Rejected as unsuitable by Great-West, Weinberg was hired by Investors Syndicate, Canada's largest mutual fund company, as an investment analyst.

By then, he was married to Gina Frieman, whose father, Arnold, was a Hungarian Holocaust survivor. The Weinbergs have two children, Mara, 12, and Cayli, 8.

Weinberg, whose Russian and Polish grandparents were farmers in Edenbridge, a Jewish agricultural colony in the prairies, rose to portfolio manager at Investors Syndicate.

Martin Weinberg

In 1986, four years after joining that firm, Weinberg quit. He went to work for his father-in-law – the owner of Advance Electronics, a television and stereo store – as a controller.

"I thought I'd be there for a long time."

With his father-in-law's encouragement, Weinberg started his own business, Loring Ward Investment Counsel Ltd. "I decided I wanted to build something my way," he explained.

Weinberg, having acquired valuable skills at Advance Electronics, positioned Loring Ward as an innovative operation with an array of financial experts under one roof.

It was an idea whose time had come, but when he tried to sell the concept on Bay Street, the heart of Canadian banking and finance, he was all but rebuffed. "They claimed it wouldn't work."

Weinberg, however, was unbowed and undeterred.

Several years later, he returned to Toronto, bent on finding partners who could help him expand Loring Ward. He stumbled upon Nairne, a mutual fund dealer.

The rest, as they say, is history.

Weinberg and his family now live in Tuxedo, one of Winnipeg's most upscale neighbourhoods. Weinberg's older sister, Caron, and younger brother, Gary, also live in Winnipeg. Caron was Weinberg's first employee; Gary runs a landscaping company.

Weinberg attributes his success to vision, long hours, tenacity and the loyalty of 3,000 employees, among whom are a braintrust of 1,600 advisors and 400 assistants.

Raised in Winnipeg's River Heights district, Weinberg has no intention of moving Assante's headquarters to a bigger city like, say, Toronto.

"I built my hand-picked management team in Winnipeg," said Weinberg, who usually recruits staff from the University of Manitoba.

A scuba diver, mountain biker and collector of movie props, Weinberg does not rule out further acquisitions in Canada to bolster Assante's bulk.

"In the United States, our goal is to grow until we can firmly establish our dominance in the channels we operate in."

And judging by recent newspaper reports, Assante plans to launch a virtual bank, with credit and debit cards, by the end of 2000.

"We're a high-growth, exciting, young company," said Weinberg in a moment of enthusiasm.

That, to say the least, is an understatement.

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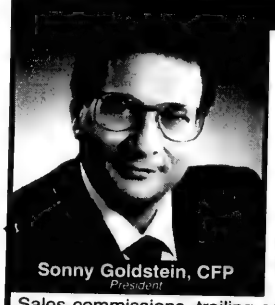

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Visual cues seen better for those with dementia

By BEN ROSE
Staff Reporter

TORONTO — To help family members who have dementia, show them what to do, instead of telling them in words, says the director of psychology at Baycrest Centre.

"Show [them] and shut up; they will do 50 to 60 percent better," advised Dr. Guy Proulx, speaking recently as part of the Ada Starkman lecture series at Baycrest.

Research at the hospital by Dr. Enid Tulving, Dr. Cheryl Grady, himself and others has shown that elderly people use a different part of the brain, one that responds better to visual stimulation than verbal instruction, Proulx said.

In a talk peppered with stories drawn from his own experiences, Proulx, 49, told a large crowd that people with dementia, including those who have Alzheimer's disease, can be trained to do things that will improve their quality of life.

This is important at Baycrest where the average age of residents is now 89 and many have five or six medical problems, he said.

Proulx said, for example, that it is better to show a woman what dress to wear, rather than telling her to put it on.

People helping those with dementia should use frequent repetition and try to avoid verbal corrections, he added.

Environment is also important, he said. He told of a woman who, in her own kitchen, never stopped asking her visitor son if he had had anything to eat, but when she visited her daughter, "she was treated like a queen; she wasn't in her own kitchen."

Studies done at Baycrest and other places have shown that some people with dementia can be trained at home to learn new knowledge. These people generally do better than those who go to an institution without that kind of training.

For example, he said, despite being intelligent, some people cannot find words to express themselves. He told of one person with a memory problem who was trained at home and now volunteers to help slow readers. "He can't remember things, but he is teaching new skills."

There is new hope for people with dementia because of "incredible research in new technology," being done at Baycrest, which has become a world leader in the field, Proulx said.

A lot of the problems elderly people have with memory involves paying attention; for instance, they should write down where they left their car in the parking lot, he said.

The object at Baycrest is to "bridge the gaps" between the brain, environment and behaviour, he said.

On another subject, Proulx said women do better after a stroke than men because of progesterone, a female hormone. He said it may not be long before men who suffer strokes will be treated with progesterone.

But, he cautioned, "I advise people who think they have had a stroke to get to hospital right away. There will be less damage down the road."

New Web site teaches about memory loss

TORONTO — Baycrest Centre for Geriatric Care and Seneca College have launched Memory Loss and Dementia, an interactive Web site that educates the public about normal memory loss as a result of aging, and the more serious abnormal changes associated with dementia.

"For people who have a relative with dementia, the site describes the behavioural changes to expect and how to manage these behaviours in a way that minimizes the disabilities," says Dr. Guy Proulx, director of psychology at Baycrest.

"If your parent has some memory loss or a dementia such as Alzheimer's disease for example, this Web site will help you to communicate with your parent more effectively."

The site is also useful for people concerned about their own memory as they age.

"It's a fact that memory changes as we age, but the public needs to understand the difference between normal forgetfulness — forgetting where you put the car keys — and abnormal changes that may signal the onset of a dementia such as Alzheimer's," Proulx says.

He and other Baycrest psychologists provided the content for the Web site, while Seneca College designed the Web-based program using its expertise in adult learning principles and curriculum design. The Web site is divided into two parts: The first looks at normal memory changes as we age, and the second focuses on abnormal memory loss that occurs with Alzheimer's disease and vascular dementia.

To get to the site, go to Baycrest's Web site, www.baycrest.org. There is a direct link to the site on the home page and also by clicking on "education" and then "on-line learning."

To purchase the CD ROM version of Memory Loss and Dementia, call Baycrest Centre at 416-785-2500, ext. 2365.

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* * *

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* * *

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* * *

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* * *

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264 SOCIAL ANNOUNCEMENTS

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Mazel tov to Michelle & David on the occasion of their wedding on Nov. 5 at Temple Sinai. Good luck and a prosperous life! Abe Binblich at Baycrest.

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JACOBSON, Paul A. - on Nov. 21, 2000, late of 105 English Ivy Way.
TEPPERMAN, Lily - on Nov. 22, 2000.
SAMUELS, Esther - on Nov. 22, 2000.
BITTON, Messodi - on Nov. 22, 2000, late of 3560 Bathurst St.
TZALMONA, Aharon - on Nov. 23, 2000, late of 65 Regatta Cres.
ZILBERMAN, Shari (Sarah) - on Nov. 23, 2000, late of Israel.
COOK, Feiga - on Nov. 23, 2000, late of 80 Antibes Dr.
RUBINSTEIN, Abraham - on Nov. 25, late of 187 Gailcrest Circle.
MOSCOVICI, Hedvig - on Nov. 23, 2000, late of 10 Fountainbleau Dr.

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The family of the late

OSIAS NADEL ז"ל

Would like to express their appreciation to our relatives and friends for the many kind expressions of sympathy and support, during our recent bereavement. The generous donations in his honour were tribute to his courage and extraordinary life he lived. Special thanks to Rabbi and Mrs. J. Immanuel Schochet, Rabbi Dan Rand and the Transnistria Survivors Association and its Executives.

MARSHA, MICHAEL, SHOSHANNAH AND ARI.

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Israel & the Jewish World

PRAYERS FOR JERUSALEM: Nearly 10,000 immigrants from Ethiopia last week participated in the Sigd festival outside the president's residence in Jerusalem. The festival marks traditional longing for Jerusalem. Jewish Agency president Sallai Meridor (centre) is seen here with Jewish Ethiopian religious leaders. *[Israel Sun photo]*

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Jewish female, attractive, 5' 4", enjoys movies, dancing, reading, bridge, walking, seeks male, 55 plus, who is kind, honest, healthy, stable, non-smoker, with a great sense of humour, to share and enjoys life **AD#1201**

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Single Jewish female, 5' 3", attractive, optimistic, sense of humour, outgoing, caring, sensitive, professional, good natured, enjoys theatre, travel, seeks male, 58-70 yrs, with similar qualities. **AD#1249**

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Single Jewish female, 46 yrs, easy going, honest, sincere, outgoing, good sense of humour, enjoys sporting events, cottage life, dining, good conversation, seeks male, with similar interests, to share life with **AD#1171**

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Divorced Jewish female, early 50's, mom of 2 adult, petite, slender, attractive, a real sweetheart, seeks male, who is honest and enjoys travel, sports and playing, golf occasionally **AD#1472**

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Single female, 58 yrs, attractive, young looking, very romantic, enjoys travel, fine wine, dining and dancing, seeks male, non smoker, well groomed, handsome, for long term relationship. **AD#1425**

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Single Jewish female, full figured, atttractive, green eyes, long red hair, intelligent, entrepreneur, seeks male, 40-80 yrs, big hearted, generous, innovative. **AD#1469**

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SMILES & LAUGHTER
Single female, slim, blonde hair, green eyes, 5' 4", 114 lbs, enjoys travel, cross country, skiing, sailing, music, country life, seeks male, good sense of humour, a great smile, easy going, who might be thinking of retiring **AD#1446**

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Single female, 36 yrs, friendly, kind, sincere, witty, enjoys family, friends and life, seeks male, honest, confident, gentle with a strong sense of humour. **AD#1271**

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Divorced female, mother of 2, 5' 5", hazel eyes, likes big dogs, foreign films, eclectic tastes in movies, live theatre, food music, likes to try new things and places, good sense of humour, wicked laugh, sensitive, caring, loving, romantic at heart, enjoys long walks, outdoors, seeks male, 45-66 yrs, with dutism being important to them for friendship that could lead to a relationship **AD#1036**

THE HAPPY ENDING
Single Jewish female, 5' 5", slender, professional, blue eyes, brown hair, attractive, positive, kind, warm, good sense of humour, strong family values, eclectic tastes, seeks Jewish male, 38-50 yrs, loves children, romantic, accomplished and enjoys life **AD#1144**

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Female, caring, supportive, sensual, romantic, intelligent, attractive, good sense of humour, seeks Jewish male, 65-75 yrs, who enjoys working, travel, theatre, and quiet evening at home. **AD#1494**

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Single female, Filipino, romantic, warm, passionate, enjoys, dining and dancing, movies, music, long walks, seeks male, with similar background and interests. **AD#1333**

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Widow Jewish female, intelligent, 5' 2", slim, good sense of humour, red hair, brown eyes, enjoys movies, bridge, dining and dancing, the theatre, seeks Jewish male, 55-69 yrs, emotionally and financially stable **AD#1578**

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Single Jewish female, attractive, brown hair, brown eyes, 5' 5", non smoker, creative, good sense of humour, sincere, affectionate, seeks single Jewish male, traditional values, 6', established, 40-55 yrs, kind, honest, non smoker, who loves life. **AD#1389**

FUN LOVING
Single Jewish female, mother of one, medical professional, from Alberta originally, easy going, fun loving, pretty, caring, with a great sense of humour, seeks male, with a great sense of humour, sensitive, caring, easy going, romantic, established, marriage minded, who likes children to complete my family **AD#1568**

BEAUTIFUL BROWN EYES
Single Jewish female, professional, 5' 4", 115 lbs, attractive, slim, fit, dark hair, brown eyes, affectionate, good natured, traditional values, adventurous, spontaneous, enjoys life and travel, seeks Jewish male, 50-63 yrs, non smoker, fit, educated to share life's adventures. **AD#1208**

POSITIVE RELATIONSHIP
Attractive, easy going, single female, enjoys theatre, long walks, and talks, seeks non-smoking gentleman, 60-70 yrs, with a sense of humour, for a positive long-term relationship. **AD#1236**

PET LOVER
Single Jewish female, mid 50's attractive, intelligent, outgoing, professional, enjoys the arts, nature, the theatre, gardening, long walks with her dog, financially and emotionally stable, seeks male, professional, 55-65 yrs, kind considerate, easy going, similar background and interests. **AD#1417**

Men seeking Women

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A SPOONFUL OF SPICE
Male, 43 yrs, handsome, genuine, sincere, romantic, seeks female, to serve up a red ribbon recipe, with a spoonful of spice, with a dash of sizzle, rounded out with a large cup of tender loving care. **AD#1593**

LOVING & CARING
Single male, 5' 10", 178 lbs, handsome fit, medium build, affectionate, passionate, easy going, enjoys movies, sports, dining and dancing, outdoor activities, travel, seeks female, similar qualities, and interests, no head games, down to earth, passionate **AD#1228**

LOVE & LAUGHTER
Single male, passionate, romantic, sincere, good sense of humour, educated, enjoys outdoor, activities, and life, special experiences, seeks female for casual, non committal relationship **AD#1470**

ROMANTIC AT HEART
Single male, professional, 5' 9", slim good sense of humour, romantic, enjoys music, classical, dining and dancing, gourmet cooking, seeks female, 36-45 yrs, intelligent, attractive, romantic, to share life's joys **AD#1418**

EASY GOING
Single Jewish male, 34 yrs, well established, possesses good appearance, easy going, seeks female, nice, caring, affectionate, sensitive, intelligent, stable, likes to socialize and is ready for a lasting relationship. **AD#1125**

LOVING AND CARING
Male, 79 yrs, physically fit, loving, caring, respectful, speaks 6 languages, seeks female, with similar qualities. **AD#1636**

GIVE ME A CALL
Divorced Jewish male, 54 yrs, no children, commercial real estate broker, writer, seeks female, for friends first relationship. **AD#1282**

LOOKING FOR YOU
Male, single, late 40's, professional, seeks female, mid 30's, very attractive, professional, loves spontaneity, travel, romantic family **AD#1626**

SEEKING SOULMATE
Single male, Jewish, 43 yrs, brown hair, brown eyes, medium build, no dependents, no pets (allergic), kind, honest, sincere, family oriented, non smoker, enjoys movies, travel, sports, long walks, seeks female, Jewish, 33-45 yrs, non smoker, attractive, honest, petite, 5' 4" or less, with similar interests **AD#1577**

MARRIAGE MINDED
Single male, semi-retired, active, healthy, secure, educated, seeks female, for marriage, and to enjoy all the adventures of life **AD#1576**

TIMELESS LOVE
Single male, 50 yrs, 5' 11", brown hair, brown eyes, handsome, successful, caring, supportive, romantic, passionate, sensual, openly honest, with feelings, enjoys movies, dinner, dancing, long walks, outdoors, cooking, quiet evenings, seeks attractive, female, 38-48 yrs, affectionate, emotionally healthy, passionate about herself and the man in her life **AD#1196**

YOUNG AT HEART
Male, 70's, looks, thinks, feels, acts like early 50's, Jewish, 5'5", 145 lbs, brown hair, blue eyes, business, professional, university graduate, non-smoker, social drinker, sense of humour, affectionate, romantic, passionate about life, enjoys music, theatre, sports, movies, seeks female, 50 yrs plus, with similar interests, to share passion about life and each other. **AD#1203**

GREAT TIMES TO BE HAD
Single white male, 58 yrs, self employed, business man, fun to be with romantic, enjoys travelling, great conversation, quiet times, leisurely and brisk walks, movies, seeks female, romantic, attractive, easy to talk to, for a great time. **AD#1148**

ROMANCE FOR TWO
Single male, 58 yrs, white, self-employed businessman, romantic, enjoys, quiet times, travelling, great conversation, movies, seeks female, 48-54 yrs, with a great sense of humour, who enjoys travelling, walks and good conversation **AD#1148**

HONEST AND SINCERE
Single Jewish male, 34 yrs, business owner, athletic, honest, sincere, good looking seeks female, who is nice, warm affectionate, open-minded and humble **AD#1288**

HOPELESS ROMANTIC
White South African male, 1939 model, 5' 11", 160 lbs, slim, blue eyes, healthy, young, casual, down to earth, seeks female, caring, humourous, good personality, physically/emotionally stable, and financially secure **AD#1220**

READY FOR LOVE
Single male, professional, 46 yrs, handsome, outgoing, nice guy, wide variety of interests, seeks female, intelligent, sensitive, stable, ready for a serious mature relationship **AD#1165**

FAMILY ORIENTED
Traditional Jewish male, 51 yrs, 5' 7", dark hair, green eyes, not overweight, recently divorced, with 3 children, 1 living with me, honest, humourous, type B personality, seeking attractive Jewish female, 35-40 yrs, intelligent, slim, non smoker, traditional values, and children are welcome. **AD#1269**

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Cantor celebrates Grey Cup for third time

By PAUL LUNGEN
Staff Reporter

TORONTO — Some guys play in the Canadian Football League for years and never get a sniff at the Grey Cup.

Not Noah Cantor. Grey Cups seem to follow him wherever he plays. In his six years in the CFL, Cantor has played in the championship game three times and won three times – twice with the Argos and this year, with the B.C. Lions.

It's a record that Cantor is grateful to possess. He knows how tough it is to win even one championship and in the days before this year's classic, Cantor and his teammates discussed their good fortune at reaching the pinnacle of CFL competition.

Speaking in the heady aftermath of the Lions' 28 to 26 win over Montreal, Cantor was still savouring the victory. "All week (before the Cup) we spoke about guys 10 years in the league who don't get there," he said. "It's a great feeling to see your teammates celebrate. It's a great feeling.

"You put in all that work during the season and in the off season, and to win a championship, it meets all your goals."

For Cantor, all three Cup wins have been sweet, but this one might have been a little bit sweeter. In previous years, Cantor was a backup lineman and a special teams player – important roles but still not a starter. In previous Cups, he got into the big game but he didn't get to play every down.

This year was different. From day one, Cantor was a starter and a linchpin in the Leo's defensive formations. He lined up in the nose tackle position and butted heads on every play. The Ottawa native played in every game but one – the one that fell on Yom Kippur – registering 34 tackles and five sacks during the season.

At six-foot-four, 265 lbs., Cantor was one of the key men called upon to stuff the Montreal Alouettes' running game – Mike Pringle in particular. The Lions defensive line, anchored by Cantor, limited the Als' top back to 115 yards on 20 carries, a key factor in the team's victory.

Lions peak in time for the playoffs

Going into the championship game, "we knew they were going to run the ball at us. It was important to stick to your 'keys' and do your job."

As the nosetackle, Cantor lines up across from the offensive centre on pretty much every play. His "key" is to follow the centre on the expectation that where the centre goes, the ball carrier will follow. The trick is not to go so far as to let the centre get outside him and block him away from the running back.

Pringle, who reportedly was nursing a hamstring injury, wasn't as much of a factor as he might have been. The Lions' defence, which had come in for criticism early in the season, rose to the occasion and limited the vaunted Als' running game.

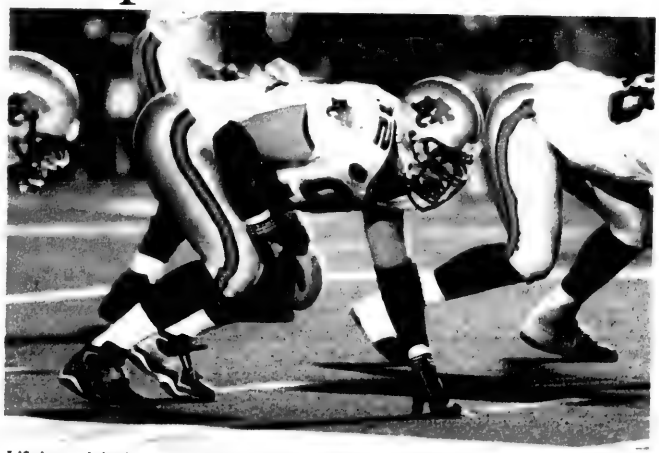
Cantor isn't surprised the Lions' defence was strong at the end. The team entered the 2000 season on the heels of a 13 to 5 record in '99 and was tops in most defensive statistics.

Despite a slow start in 2000, Cantor, who earned a starting job midway through the '99 season, said that "as a defence, we thought we played pretty good."

By midseason, however, the Lions were in a state of upheaval. Head coach Greg Mohns left the team for an opportunity in the XFL and the team's defensive co-ordinator was subsequently fired. "We were completely shocked," Cantor said. "We had to start all over again in mid season."

It took a while, but the defence eventually gelled. By playoff time, the Lions were hot and getting hotter.

There was plenty of confidence among the players. "A lot of people didn't believe we could do it. We did," he said.



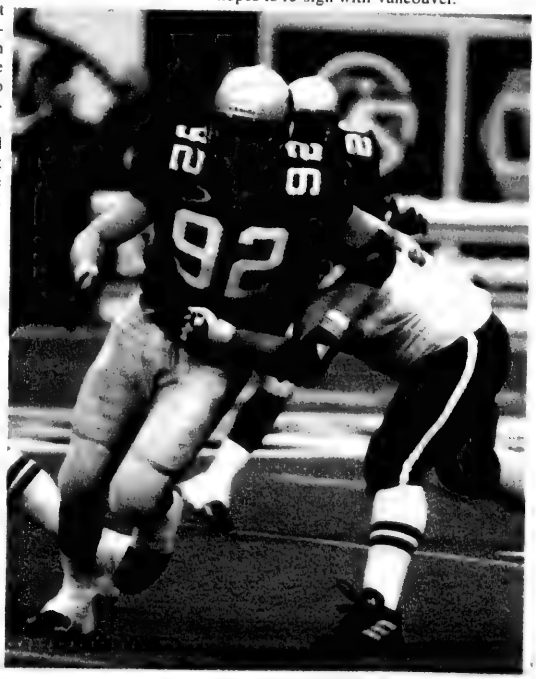
Life is tough in the football pit. Noah Cantor sets himself in a three-point stance prior to the snap of the ball in a road game (above) while he powers by a blocker at home (below). [Photos by Rik Fedyck of pic this....PHOTOGRAPHY]

In the Western final, the Lions dominated Calgary for much of the game, although a late surge by the Stampeders gave them a scare. The Als too were dominated early, but they stunned the Lions with a late touchdown to make it close. A two-point conversion failed and the Lions held on to claim the victory.

Cantor said that throughout the playoffs, the Lions remained "confident. Those games didn't seem as tough as games during the year. We knew if we got on a roll, we had the talent to win," he said.

Victory celebrations were particularly joyful this year. His wife (of less than one year), Donna (née Caplan), along with Noah's parents Bev and Dan from Ottawa, as well as his brother Mark, all joined him for the post game parties.

Once the victory celebrations die down, Cantor will have to consider his playing future. He's a free agent and can entertain offers from any CFL team, although he hopes to re-sign with Vancouver.



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Inside Back

Recommended Reading

Fiction

• **On the Side of the Persecuted,** *by Elisabeth Kesten with Bernard Kesten,* Xlibris Corporation, $25.99 SC

This historical fiction, the profound story of a murderer's struggle for repentance, is set in the 13th century and is based on true events.

• **Song of Ascent,** *by Gabriella Goliger,* Raincoast Books, $18.95 SC

A Canadian masterpiece about a couple of troubled holocaust survivors and their dysfunctional family. Beautifully written.

• **Jewish American Literature,** *edited by Jules Chametzky, John Felstiner, Hilene Flanzbaum and Kathryn Hellerstein,* W.W. Norton & Company, $55 HC

This comprehensive anthology includes work published in all genres from 1654 to the present.

Non-Fiction

• **Delayed Impact: The Holocaust and the Canadian Jewish Community,** *by Franklin Bialystok,* McGill-Queen's University Press, $39.95 HC

A most valuable work that increases our understanding of the post-WWII Canadian Jewish community with regard to the holocaust and its survivors.

• **And I Will Dwell in Their Midst: Orthodox Jews in Suburbia,** *by Etan Diamond,* University of North Carolina Press, $31.95 SC

This sociological study uses Toronto as its example in its analysis of the North American Orthodoxy Jewish community and its adaptation to suburban life.

• **Long Shadows: Truth, Lies and History,** *by Erna Paris,* Alfred A. Knopf, $36.95 HC

"... Tenacious and intelligent investigation of the ways nations lie to themselves ... ways courageous individuals fight to recover the truth..." (Michael Ignatieff)

Children and Young Adults

Ages: Youth

• **Rebecca,** *by Carol Matas,* Scholastic, $5.99 SC

Set in Winnipeg in 1912, this enjoyable book is the latest by the award-winning author.

• **Remember Me,** *by Irene N. Watts.*

A touching account of love and courage in times of hardship. (The kindertransporte and the struggle to find homes for refugee children in Britain are based on fact.)

Ages nine and up

• **Fireflies in the Dark,** *by Susan Goldman Rubin,* Holiday House, $28.95 HC

This is the story of Friedl Dicker-Brandeis, the selfless artist and teacher who managed to bring a world of beauty and fantasy to the children of the Terezin concentration camp. Includes wonderful photographs and reproductions of artwork created there.

Ages two to four

• **Light the Candles,** *by Joan Holub, illustrated by Lynne Cravath,* Puffin Books, $9.99 SC

A Chanukah lift-the-flap book.

Ages 4 to 10

• **The Jar of Fools,** *by Eric A. Kimmel, illustrated by Mordicai Gerstein,* Holiday House, $29.95 HC

Eight Chanukah stories from Chelm. A lovely book.

Recommended Reading appears monthly. This list is prepared by Atara Beck of Israel's Judaica Centre.

APPLE CHEESE LATKES

THIS RECIPE BROUGHT TO YOU BY...
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1 cup cottage cheese
1 cup apples, coarsely grated
1/4 tsp salt
3/4 cup flour
1 tblsp honey
1 tsp lemon juice
1 tblsp almonds, chopped
1/2 tsp cinnamon
4 eggs, separated

Beat egg whites until stiff. Mix all ingredients together, adding egg whites carefully as last ingredient. Spray a griddle or skillet with cooking spray. Heat and drop 3 tblsp. batter at a time to form latkes. Turn when bottom of each latke is browned. Drain well on paper towels.

About Teens

Dear Karilani

I have a problem with the fact that most of the friends I hang around with do drugs. Recently, when we were together they asked me if I wanted some dope. I said no and started making excuses about how I am on medication and can't smoke or drink. But they didn't believe me. They either tease me or shun me. I would stop hanging out with them but I have been friends with them since I was young. It's very difficult for me to start making new friends. What should I do?

Anonymous

Dear Anonymous:

Since when has the word "friend" been defined as someone who "teases and shuns" you? Never. If your friends are doing that, you should question whether or not they are real friends. A friend should never pressure you into doing something you are opposed to.

Because it's hard not to give in to peer pressure, you should be commended on your ability to stay strong in resisting them. Be straightforward and explain to your closest friends how you feel about this. Tell them how much this has upset you and how disappointed you are with them. If they don't understand and continue to make fun of you, it's time to hang out with people who will appreciate a friend who can resist peer pressure. It may be difficult at the start, but in the long run you will feel very proud that you didn't let yourself become part of a group of "followers" and instead became a strong "leader."

Karilani is actually three girls in high school. The drawing is a fiction. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

The Canadian Jewish news

Crossword Puzzle

"The Rivals"

By Matt Gaffney
and David Bianco
(QSyndicate@aol.com)

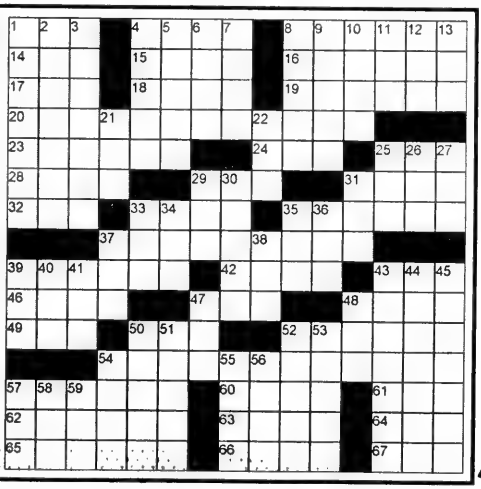
Across

1 Madison Avenue output
4 Unaccompanied
8 Unorthodox, perhaps
14 Letter #2
15 Wedding dance
16 Big name in women's aviation
17 Electronics giant
18 Spoken
19 Actres Brigitte
20 ONE RIVAL
23 Makes a Solomon-like decision?
24 Zip
25 Card table cry
28 Neighborhood
29 ___ mitzvah
31 Tennis star Kournikova
32 Sea, to Cousteau
33 Pale of Settlement ruler
35 Blessing start
37 THE OTHER RIVAL
39 Zeyde's hometown, perhaps
42 Communal
43 Russian space station
46 Madonna's "Take ___"
47 Novelist Beattie
48 Female horse
49 Kugel maker, often
50 ___ State (Idaho)
52 Very straight
54 WHAT EACH DEVELOPED
57 Ending for Norman Mailer
60 Israel's ninth Prime Minister, for short
61 Top, for instance
62 Go by
63 A __ "apple"
64 It often follows you
65 Dishwasher, sometimes
66 Former Chinese leader
67 Bandleader Brown

Down

1 Genesis patriarch
2 State
3 Less rickety
4 First Jew to play the Opry
5 Dershowitz concerns
6 Kuwaiti, say
7 Girls, once
8 Jackie Mason is a non-practicing one
9 Click "send"
10 Plant with fronds
11 Like Methuselah
12 "I Go to ___"
13 It may say "welcome"
21 Infamous mistress
22 Picnic worry
25 African wildebeest
26 Ltd., here
27 "Nope"
29 Sheepish comment?
30 Light crime?
31 Torah's place
33 Little kid
34 Jon Lovitz's former show, for short
35 See 29-across
36 Rosen and Kaline of baseball
37 Winona Ryder, for one
38 Sol
39 Carla's boss on "Cheers"
40 Cable choice
41 Singer Petty
43 Like some bliss
44 Mined matter
45 Late flights
47 "___ right?"
48 2100, one way
50 Mother of nursery rhymes
51 More along in years
52 Assassination victim of '95
53 Serving very well
54 Die spots
55 Proph.
56 Crushing tool
57 A pop
58 Yale grad
59 Sped

(Answers are on page 44.)



jewish Toronto

A New Generation Jumps Into Campaign Total Tops $35 million

The growing commitment of a new generation of community leaders is propelling **Campaign 2001 - The Campaign For Our Children** - toward record numbers. The Campaign has passed the $35 million mark on its way to a $45 million objective, with four million dollars in additional donations and increases averaging 14% over last year. Increased contributions will be designated for programs to assist children at risk and bring young people closer to Jewish life.

It's an objective that is particularly attractive to Jewish young adults. "The 25 - 40 year old population of Jewish Toronto is waking up to taking a role in the community. **UJA FEDERATION** is involving them by appealing to all their different interests," said **Jay Papernick,** of the **Young Business & Professionals Network.**

HOT canvass heating up

The **Young Leadership Cabinet (YLC)** is noting gift increases averaging more than 21 per cent and **Michael Long,** an active force in YLC's **Hands on Toronto (HOT)** reports a rise in HOT's canvassing efforts. "Historically, HOT worked, as its name implies, in a hands-on activity-based way with beneficiary agencies to help their clients. This year, we realized that focus doesn't preclude canvassing and, in fact, our direct agency work shows us just what campaign dollars can do."

According to **Sarit Goldman** and **David Spiro** of the **Young Lawyers Network,** this year's campaign theme is very close to the hearts of their members as well. "The Young Lawyers Network is undertaking a new initiative to lend legal advice and legal aid resources to women and children in crisis through **Jewish Family & Child Service,** a **UJA FEDERATION** supported agency. We also will be holding a **Work-a-thon** in the new year in which our Network will be encouraged to work a day for UJA, donating one day's salary to **Campaign 2001,"** Spiro said.

For many young leaders, a first taste of **UJA FEDERATION** came through participating in an Israel overseas mission. "I had been aware of Jews in need in the former Soviet Union before, but being there and seeing how **UJA FEDERATION** helps put a human face to the problem," said **Betty Gertstein** of the **Young Leadership Cabinet.**

Partners in leadership

"Visiting our projects in **Eilat/Eilot** and talking with the emerging young leadership, we saw where our campaign dollars go and we felt just how much these young Israelis want to get involved, to help and strengthen the vulnerable in their community," echoed **Nancy Klein** who recently returned from Israel as part of a **UJA FEDERATION Partnership 2000 Young Leadership Mission.**

Another exciting avenue for campaign involvement by young leaders is through education. On December 10, the **Young Leadership Cabinet** is hosting a special **Brunch and Learn** program at **Beth Tikvah Synagogue** which will feature **Rabbi Eli Garfinkel** in an interactive look at tzedakah.

For additional information on this exciting program, contact **Jared Isaacson** at **416 631-5732.**

Above: Witnessing Jews from the former Soviet Union starting new lives in Israel despite current tensions has inspired campaign participation by new leaders.

Left: UJA FEDERATION Hands On Toronto volunteers combine direct help for people in need with campaign canvassing.

Arafat's Failed Tactics

A former U.S. presidential advisor, who believes that Yassir Arafat's strategy of violence has failed, was in the spotlight of **UJA FEDERATION** Israel advocacy efforts last week.

"Arafat (Chairman of the Palestine National Authority) is now facing the law of diminishing returns," said **Jay Footlik,** a former Special Assistant to President Bill Clinton and Clinton's principal liaison to the American Jewish community, at a meeting of **UJA FEDERATION** campaign canvassers.

Footlik, one of several **UJA FEDERATION** guest experts who have recently spoken in Toronto, conceded that Arafat may have scored some propaganda victories by "sending children to the front," but he has not made any diplomatic gains. "He is privately being urged by many Arab leaders and certainly by the United States to return to the bargaining table."

The key question, according to Footlik, is whether Arafat has lost control of the forces he set in motion. "Some of my contacts are telling me that he has," said Footlik. "But I think he has made a decision for peace and in his own way he will inch toward agreements with Israel."

Footlik, who met Arafat while working at the White House, described him as "a very shrewd figure, who is intelligent and reads situations well."

These days, Footlik lives in Tel Aviv, where he works at the Peres Centre for Peace as an advisor to former Israeli Prime Minister Shimon Peres. In Toronto, he addressed a standing-room only crowd of key **UJA FEDERATION** campaigners at the Riocan offices of Campaign Co-Chair Ed Sonshine.

Former U.S. presidential advisor Jay Footlik addressed a special reception for campaign canvassers last week in Toronto. (l/r) Joan Shapero, Jay Footlik, Marcie Somers.

Daily Updates Available

UJA FEDERATION is now making daily Israel updates available by e-mail to the community. To subscribe, e-mail: jverbin@ujafed.org with the message "Please send me Israel updates."

For comprehensive information about the Israel situation on-line visit **UJA FEDERATION**'s Jewish Toronto Web site, www.jewishtoronto.net

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This Week

National

Nursing care to be cut at Baycrest. *Page 3*

It's the end of an era as Seagram's closes shop. *Page 42*

Chanukah Gifts

Children will cherish and parents will appreciate these gifts. *Page 58*

Arts & Travel

Israel influences award-winning artist's work. *Page 62*

Jerusalem is still a safe place to visit, IGTO assures. *Page 65*

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Who will be the candidates?

Benjamin Netanyahu returned to Jerusalem on Sunday to declare he wanted to be a candidate for prime minister in the upcoming election necessitated by Ehud Barak's surprise resignation. To run as the Likud party leader, Netanyahu would have to unseat the party's current leader Ariel Sharon.

[photos by Israel and RNS/Reuters]

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — No sooner had the dust of Prime Minister Ehud Barak's surprise resignation announcement settled than former prime minister Benjamin Netanyahu stepped onto centre stage at the King David Hotel and announced his candidacy for the post of prime minister.

While Netanyahu's declaration was expected, what still remains unclear is the nature of the upcoming elections and whether Netanyahu's candidacy will be possible.

Netanyahu arrived from the United States in the early evening hours on Sunday, and by 8 p.m. was facing reporters who awaited his announcement. He criticized Prime Minister Ehud Barak and his government for "degrading Israel's deterrent power" in its handling of the Palestinians and the Hezbollah, and declared his candidacy for the post of prime minister.

Netanyahu presented his 3½ years in power in a positive light, while declaring Barak's resignation "a clear admission of failure." He also accused his political rival of trying to hold the prime minister's seat while "bypassing the people's will."

Earlier in the day, Barak chaired the weekly cabinet meeting and officially informed his ministers of his decision to resign. By 2 p.m., he had presented his letter of resignation to President Moshe Katsav. He also informed Knesset Speaker Avraham Burg of his decision, as required by law.

Barak resigns, Netanyahu enters fray, Sharon's future unclear

The letter was short: "According to the instructions of Article 23(A) of the Basic Law on the Government, and following the announcement of my decision to the government, I inform you of my resignation from the post of prime minister." His resignation was to take effect Tuesday.

At a joint press conference, both Barak and Katsav expressed their hope that the upcoming election campaign will be "short, decisive, fair and to the point."

Paradoxically, it is still uncertain what kind of election will be held (if, indeed, any is held at all), and who the candidates will be. Several options exist, and various processes are in motion. Barak's resignation on Saturday night has created a situation in which special elections for prime minister must be held within 60 days, by Feb. 6, 2001, and which exclude any candidates who are not currently MKs. That automatically disqualifies Netanyahu.

Nonetheless, Netanyahu's supporters are trying to alter the Basic Law on the Government to allow their candidate to participate in the special election for prime minister. Efforts toward that end were initiated by Likud MKs as early as Oct. 30, but the legislation cannot be brought to the plenum for a vote for 45 days.

Continued on page 49

Greater Toronto Area

Shabbat: Vayishlach
Candlelighting: 4:22
Havdallah: 5:27

Delighful Chanukah recipes — please see page 29

The News in Brief

CANADA

For Science Whizzes

TORONTO — Selected science students will be chosen to represent Canada this summer at the Dr. Bessie F. Lawrence 33rd International Summer Science Institute at the Weizmann Institute in Rehovot July2-27, 2001. The program is for students in their last year of secondary school, and who excel in science. The deadline for applications is March 1, 2001. For details, call Sheri Federman at 416-733-9220 or at weizmann@inforamp.net

ISRAEL

Appeal Rejected

JERUSALEM — Israel's Supreme Court has rejected an appeal from a businessman who was sentenced to 16 years in prison for selling Iran information and materials to produce chemical weapons. Nahum Manbar claimed that Israeli security officials were aware of his activities, which he said did not endanger state security.

Depression in Women

JERUSALEM — Almost twice as many Israeli women as men suffer from depression, according to a new study. Thirty-nine percent of Israeli women suffer from depression and related effects, compared to 21 percent of men, the study said.

Rocket Launched

JERUSALEM — An Israeli observation satellite was launched last week aboard a Russian rocket from Russia's Far East. From its position in space, the Eros-A1 satellite will be able to photograph objects as small as six feet, according to Russian and Israeli sources. The satellite will circle the earth once every 100 minutes.

WORLD

Costa Rica Acts

SAN JOSE — After 16 years of legal battles, a Costa Rican court has rejected an appeal by an alleged Nazi war criminal, paving the way for his deportation from the country. Bogdan Koziy, a former member of the Ukrainian Auxiliary Police, is alleged to have actively participated in the murder of five Jewish families in the town of Lysiec in 1942 and 1943.

Romanians Gather

IASI, Romania — Led by Canadian filmmaker Simcha Jacobovici, a few dozen survivors and relatives of the 13,000 Jews murdered in the 1941 Iasi pogrom gathered here last week to mark the first public Holocaust memorial in this northeastern city. Jacobovici, whose father was wounded in the pogrom, erected a plaque to honour Jewish victims of Romania's collaboration with the Nazis.

Int'l *Get* Day

NEW YORK — L'mann B'nos Yisrael International, the New York-based organization dedicated to helping the plight of agunot (women denied a *get*, or Jewish divorce decree) has declared Dec. 19 a pre-Chanukah Agunot *Get* Day. Batei din will be prepared worldwide to facilitate the *get* process, and the organization will cover the cost of the sofer "in an attempt to participate in the mitzvah," said Matti Klein, founder and president of the organization.

Pope-Haider Meeting?

ROME — Protests are mounting over a meeting expected to take place later this month between Pope John Paul II and Austrian far-right leader Joerg Haider. Israel issued a statement last week warning of the consequences of such a meeting, and its ambassador to the Holy See expressed concerns to the Vatican. Italian Jewish and leftist groups were discussing possible protest measures.

Cemetery Attacked

JOHANNESBURG — In one of the worst acts of anti-Semitic vandalism in South Africa in recent years, a Jewish cemetery in the town of Lichtenburg was vandalized. About 60 graves in the cemetery were targeted in this month's incident. More than half of the tombstones were broken, and the remainder pushed over. There was no anti-Semitic graffiti, but in a number of instances dead snakes were left on the graves.

Lieberman Protest

NEW YORK — Hundreds of people protested the contested U.S. presidential race outside the Connecticut home of Democratic vice-presidential candidate Joseph Lieberman. Democrats charged Lieberman's critics with anti-Semitism for holding the rally on a Saturday. Lieberman, who is Orthodox, was in Washington at the time.

Pricey Talmud

NEW YORK — Ten volumes from the 1520 Bomberg edition of the Talmud have sold for $1.2 million at the New York-based auction house of Kestenbaum & Co. Purchased by an anonymous Jewish buyer, the tractates were part of the London Beit Din Library, established in the 18th century by Britain's first chief rabbi, Solomon Hirschell.

UN Dismisses Malcolm Ross Complaint

UNITED NATIONS — The UN Human Rights Committee has dismissed a complaint from Holocaust-denying Canadian teacher Malcolm Ross.

The committee found that Canadian courts were correct in ruling that Ross "contributed to the creation of a poisoned environment" in his school district.

Ross, a one-time teacher in Moncton, had appealed to the UN, saying Canada violated his right to free speech and religion under the UN's Bill of Rights.

His complaint was based on the Supreme Court of Canada's upholding in 1995 of an earlier ruling by a board of inquiry under the New Brunswick Human Rights Commission. The board had ruled that Ross's writings and views were anti-Semitic, and that he should be removed from the classroom.

The UN committee found that Canadian actions were not aimed at Ross's beliefs but at "the manifestation of those beliefs within a particular context."

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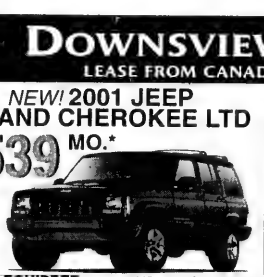
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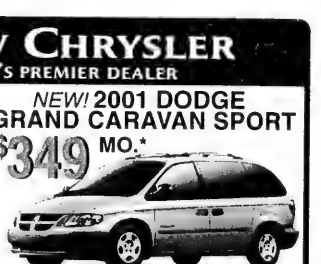
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Registered nursing care set to be cut at Baycrest

New model introduced at Jewish Home for the Aged

By LEILA SPEISMAN
Staff Reporter

TORONTO — Registered nursing care will be one of the main casualties of cutbacks at Baycrest's Jewish Home for the Aged, relatives and friends of residents were told in a panel meeting last week.

A new model of care that was unveiled at the meeting showed RN staff reduced from three per floor to one per floor on the day shift (7 a.m. to 3 p.m.), and from three per floor to one per floor for the entire home on the other two shifts.

Nurses will be transferred to vacancies in other parts of the facility.

At the same time, some of the slack will be taken up by increasing the number of registered practical nurses (RPNs) and health care workers.

The dining room staff and recreation therapists will stay the same.

Other changes include the moving of residents who become more ill from the home to chronic care facilities, the reduction of social work staff, differences in testing and the exploring of alternatives in medication dosage.

The new model of care, explained Baycrest CEO Stephen W. Herbert, is to offset a reduction in government funding by $1.5 million per year over the past five years, for a total of $6 million in cutbacks.

The current reality, according to vice president of finance Laurie Harrison, is that there is a deficit of $9.6 million.

Spread over the entire Baycrest Centre operation, which comprises 20 different legal entities, including the hospital, there is a $4.6 million shortfall.

This works out to $55.94 per resident per day.

"We can't continue to incur this shortfall, without jeopardizing the future of the Jewish Home for the Aged and Baycrest," said Harrison. "We must be here for future generations."

The administration and the board have been lobbying municipal, provincial and federal governments on behalf of the institution, Harrison said, but long-term care is not a high profile issue at the present time.

Vice president of nursing services Mary Ferguson-Paré said that while a "state of the art" model of care had been developed for the new building, delays in the move prevented it from being implemented.

In addition, the "size and [architecture] of the building has impacted on delivery of care," Ferguson-Paré said.

"It seems that there are great distances to be covered both by staff and residents."

The new model, she said, will enable the JHA to "function in a more homelike manner, by offering more choice and flexibility in daily activities, more opportunity to form relationships, and achieve a maximum level of independence."

The challenge, Ferguson-Paré admitted, is "to do all that without exacerbating any of those issues."

Some of the other changes will include more emergency support, more training of RPNs and health care aides, and more volunteer recruitment.

The physicians will discuss ways of dispensing on a daily or twice daily basis rather than three times, whenever possible. While emergency lab tests will be done when needed, routine lab tests will be done one day per week.

Baycrest's commitment to allow the residents to "age in place" has not changed, Ferguson-Paré said. The emphasis now is on maintaining a population that is medically stable. Those who need more care will be transferred to either the Baycrest Hospital or to other chronic care locations.

The new model of care will begin Feb. 1, 2001, and will be considered a pilot project for eight months. At the end of that time, it will be evaluated by staff, administration, residents and families.

The audience at the meeting was not impressed with this information. Long lines formed at the microphones as soon as question-period facilitator Dorothy Pringle, a member of the board of directors, opened the floor.

Continued on page 18

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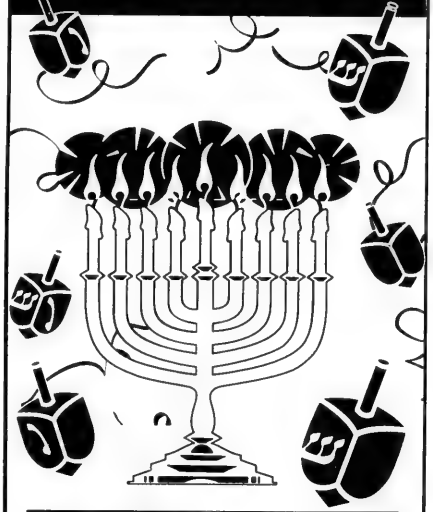

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Deep shocks to the psyche

From the editor's desk

The Rejectionist Palestinian Riots of 2000 brought with them a number of severe shocks to the Jewish world and to the Jewish psyche.

Some 10 weeks after the riots began, Jews, in Israel and in the Diaspora, are still deep in the throes of those shocks.

To try to better cope with them, we should identify what they are. To do that, let us recap some of the events and developments of the past 10 weeks.

• *The timing of the riots.* While the violence actually began in Gaza a week before the start of the Yamim Noraim, the orchestrated Temple Mount "eruption" occurred on the eve of Rosh Hashanah.

For most Jews, of course, this is a special time of year, a very serious time of year, more reflective, contemplative, introspective, a time when we speculate upon life's uncertainties and ponder specifically the unknowability of our own future. It is a time when we feel, in a certain sense, vulnerable.

It was during this time, when we were feeling most vulnerable, that the violence began, stirring, as it were, our individual feelings into a collective national mood.

• *The "spontaneity" of the riots.* From the very first moments of the riots, it was obvious that it had been planned, directed and maintained under the instructions of Yasser Arafat and his lieutenants. The stones had been gathered into piles on the Temple Mount; guns and automatic rifles had been distributed to the Tanzim; schools had been closed; the Palestinian media had begun delivering militant, martial messages well before Arik Sharon's "stroll" on the Temple Mount.

• *Abuse of children.* The celebrated use of children by the PA on the front lines and, conversely, the deliberate shootings aimed at Israeli schoolbuses or private vehicles carrying children has been simply shocking. The PA's goal was to ensure children on both sides would be killed.

• *Jerusalem, but not for Jews.* Virtually simultaneous with the rioting on the Temple Mount was the launching of a public campaign by PA leaders questioning the existences of the First and Second Temple and "warning" against the attempt by the Israelis to "Judaize Jerusalem." Thus the PA realigned the conflict. It was no longer against Israel but against the Jews; it was no longer against a competing territorial claim but now against Judaism itself.

• *Muslim anti-Jewish intolerance.* Muslim religious leaders have been among the most vitriolic and venomous inciters of hatred against the Jews of Israel. The fiercest rioting occurs regularly after Friday prayers.

• *Worldwide, anti-Jewish intolerance.* Like a callus that we hardly feel any longer but know is still there, Jews are not surprised by the occasional expressions of overt anti-Semitism. But the anti-Semitism that erupted around the world in the wake of the rioting, especially in the West, was truly shocking. And the incidents continue. The following was reported merely last week: Australian police defused a bomb that was found in a Sydney-area synagogue; about a dozen Jewish-owned stores in a suburb of Rome were vandalised; 17 gravestones were damaged in a Jewish cemetery in the German town of Saarbrucken; nearly all of the graves in the Jewish cemetery in the town of Lichtenburg, South Africa were damaged. That was only one week of reported incidents.

• *The silence of the Christian world.* Even acknowledging, for the sake of argument, the reluctance of the Church to support the justice of Israel's claim in the territorial aspect of the conflict, no Church leaders have commented upon, let alone condemned, the breathtakingly harsh, anti-Jewish nature of the conflict on the part of the Palestinians and their allies.

• *The hypocrisy of the West.* Western governments – including Canada, alas – have reverted to the same tired, dangerous, unhelpful Israel-bashing policies at the United Nations that characterized the nightmarish, morally-inverted days in the aftermath of the Yom Kippur War.

• *The toll of the dead.* All of the deaths, some 300 to date, were avoidable. The rioting need not have been ordered, need not have persisted, need not now continue. No one should have died.

Thus, given all that has happened since Rosh Hashanah, how could the Jewish psyche not be deeply shocked? We struggle to find answers to troubling, even numbing questions.

The first, and perhaps only true question, is: why? Why is the perpetuation of hatred seemingly embraced so much more enthusiastically by the Palestinian leadership than the attempt to foster understanding? Are the Palestinians irredeemably opposed to any Jewish state in the Middle East? If so, what was the point of the Oslo process? Was it simply a ruse by Arafat, as the Oslo opponents always said? Is there an alternative to a peace process with the Arafat-led Palestinians? Is there an alternative peace "partner" to Arafat? Can the two clashing cultures, societies, ways of life and sets of values ever be reconciled? Why, in the year 2000, do we still see and hear the same ignorant, malicious attitudes towards the Jews as were heard in medieval times?

Next week, thoughts on how we must try to cope with these shocks.

—MBD

SEE JN

REMEMBRANCE OF SONS WHO FELL IN ITALY: Major Tim Dunn of the Canadian Armed Forces took these photos recently at a remembrance ceremony for fallen Canadian soldiers buried in a military cemetery near Naples, Italy. The stones mark the graves of M. Schacter and H. Yuffe.

Cantorial concert held in support of Israel

By CYNTHIA GASNER
Special to The CJN

TORONTO — It was a great night for singing, clapping, and solidarity.

Over 1,500 people participated in a community-wide synagogue cantorial concert at the Shaarei Shomayim Synagogue to demonstrate their commitment to Israel. Music and speeches shifted the mood from fear for Israel's current situation to hope for her future.

Chazzanim Yaakov Motzen and Shlomo Sufrin of Shaarei Shomayim Congregation, Efraim Sapir of Beth Tikvah Synagogue and Benjamin Maissner of Holy Blossom Temple combined liturgical music with traditional Hebrew melodies which reflected the message of peace and love of Jerusalem and Israel.

Rabbi Moshe Shulman, spiritual leader of Shaarei Shomayim Synagogue, said the concert was a rare opportunity to bring the Jewish community of Toronto together "to express our unwavering solidarity with and deep love for the State of Israel in an evening of music and song, music that uplifts the spirit and song that moves the soul.

"Tonight, we all put aside our differences, and we unite as one community, regardless of religious, denominational or communal affiliation.

"We join together because Israel belongs to all of us. And her survival depends on our ability and our willingness to stand united as one," he said.

Cantors Efraim Sapir, Benjamin Maissner, Yaakov Motzen and Shlomo Sufrin at the Synagogue Solidarity Concert for Israel. **[Cynthia Gasner photo]**

Consul General of Israel Meir Romem spoke of the "difficult times" for Israel, but he reassured the audience that "the people of Israel are strong – Israel as you know is a strong country, a viable country."

He added that "this wonderful demonstration strengthens and encourages us – it sends a message to the leaders of Israel and to the people of Israel. We shall do our best to achieve peace and to make Israel one of the best countries of the world."

Chazzan Sufrin's superb interpretation of two of Rabbi Shlomo Carlebach's songs, *Im Eshkachech* and *Uv'neh*, brought a standing ovation from the enthusiastic audience.

There were tears of joy for Chazzan Maissner's interpretation of Nomi Shemer's *Songs of Peace*.

There were tears of sadness as Chazzan Motzen spoke of the many Israeli soldiers who have lost their lives and dedicated composer Shaike Paikov's *Achai Giborei T'hilah* to them.

And there were tears of hope as Chazzan Sapir spoke of his experience as a young combat officer commanding a platoon of Druze soldiers during the war of 1967. "We thought that this would be the war to end war."

In 1973, he was called back from Omaha, Nebraska to serve in his unit in the Yom Kippur War. "Our yearning for no more war is never ending – we pray *Lo Teda Milchama* – Let this country know war no more." Sapir was joined by Maissner and Motzen to perform this wish for peace.

The three Israeli-born chazzanim, Maissner, Motzen and Sapir performed *Jerusalem is Mine* with great emotion and pride.

The four tenors not only harmonized together in a united prayer for peace, but they also demonstrated the camaraderie that exists between them despite their differing religious affiliations.

All in all, it was a memorable evening, from *O Canada* and *Avinu Shebashamayim*, a prayer for Israel composed by Sol Zim and performed by all the chazzanim, to the closing medley of 17 chassidic melodies and the singing of *Hatikvah*, where the audience joined in exuberantly.

Accompanying the chazzanim were Nadia Adler on piano, Shelley Miller on bass guitar and Ken Rabow on percussion.

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Israel said using excessive force to suppress riots

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Israel's security forces used excessive force to suppress recent Israeli Arab riots, claims the executive director of Rabbis for Human Rights.

In an interview last week, Rabbi Arik Ascherman, who is based in Israel, suggested that the Israeli government had overreacted to Israeli Arab protests.

Referring to the unrest in Israel's Arab community that claimed the lives of 13 Arabs, Rabbi Ascherman said, "Violent riots [could have been] dispersed by nonlethal means."

He expressed skepticism over Israel's claims that the police did not have sufficient riot control equipment to deal with protesters.

Rabbi Ascherman said he is awaiting the results of a judicial commission currently studying the Israeli Arab riots, the worst civil disturbances in Israel's history.

Turning to the Palestinian riots on the Temple Mount which developed into a full-blown uprising, he said Israel should have sealed off that compound instead of resorting to force.

The rioting might not have spun out of control after the first day and a half had the number of Palestinian injured been kept to a minimum, he observed.

Rabbi Ascherman, whose group claims to be the only Israeli rabbinic organization comprised of Reform, Conservative, Reconstructionist and Orthodox rabbis, said he condemns violence on both sides as morally wrong and strategically counter-productive.

Rabbi Ascherman was here under the auspices of Canadian Council of Reform Judaism, ARZA Canada, Temple Anshe Sholom, Canadian Friends of Peace Now and Canadian Friends of Givat Haviva.

Rabbis for Human Rights was founded in 1988 in response to serious abuses of human rights by Israeli military authorities in the suppression of the first intifadah, which lasted from 1987 to 1993.

Rabbis for Human Rights maintains that the Israeli army has abused human rights under the guise of security.

A graduate of Harvard and a Reform rabbi himself, he criticized Israel for demolishing Palestinian homes and expropriating their lands and uprooting their fruit trees.

Rabbi Ascherman, 41, said the current Palestinian uprising is the result of pent-up frustration.

"The anger has been building for years. The situation was volatile."

The Palestinians, he added, did not believe there was a genuine peace process under way.

Rabbi Ascherman voiced regret that the gap between rich and poor in Israel has widened so much that it is now one of the biggest in the world.

"Economic justice is a human rights issue," Rabbi Ascherman said.

Saying that poverty is particularly prevalent in Israeli Arab communities, he claimed that the rioting there was led by young, unemployed youths lashing out at the system.

He said that Israel discriminates against its Arab citizens in almost every sphere, from infrastructure allocations to land confiscations.

Rabbi Ascherman, married to Einat Ramon, the first Israeli-born woman to be ordained as a rabbi, said he is guided by the philosophy of tikkun olam (repairing the world).

"We do what we do because it is the right thing to do and the Jewish thing to do.

"What we do is in the interest of Israel and the Jewish people. We need to build an Israel that survives not only physically but morally.

"As a Jew and a Zionist, I get no great pleasure from dealing with the darkest corners of Israeli society."

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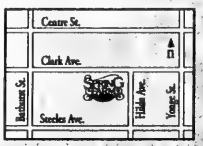

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Arafat not willing to compromise: Doidge

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — People living in the western world need to realize that Yasser Arafat will never compromise, says Norman Doidge, a psychiatrist and political commentator for the *National Post*.

"Living in a democracy, we think that anything can be split and shared.

"Arafat, however, has a long history of saying one thing and doing another," said Doidge, head of long-term psychology for the department of psychiatry, University of Toronto.

He was the second speaker in a three-part series on the crisis in the Middle East, sponsored by ARZA Canada and the Gerald Schwartz/Heather Reisman Centre for Jewish Learning at Holy Blossom Temple.

All subjects in Palestinian schools, he said, are used to admire martyrs, and "they learn that jihad is the religious duty of every Muslim – Jews must be killed.

"This is anti-Semitism as raw as it comes to bear. [We hear] words as chillingly genocidal as anything in *Mein Kampf*," he said.

It is frightening for North American Jews to think that Israel's troubles are driven by anti-Semitism, he said, "because that means some of that hatred is directed at us."

We are told in the media that Arabs want peace, said Doidge, "but it is not true. Surveys have shown that Arabs support Islamic attacks on Israel, and Egyptian studies have shown that educated Egyptians are more opposed [than others] to peace with Israel."

Israelis have rediscovered "reluctantly that the Palestinian leader has ambitions that include the destruction of Israel," he said.

Anti-Semites claim that Jews invented systems of oppression such as Zionism and Marxism, said Doidge. "These thoughts are unconsciously projected on [others around them.]

"This anti-Semitic language then gets displaced to Israel. Anti-Semites get worked up about the faults of Israel; [sometimes even] whole synagogues become full of Jewish anti-Semites.

"People have internalized Arab propaganda and fall under the sway of psychological forces. This is called Jewish self-hate. It begins when Jews begin to feel that anti-Semites are accurate.

> *Anti-Semitism directed at Israel*

"When children are constantly criticized by their parents they begin to internalize, and start thinking that the rejections are just. An innocent child is turned into the devil. This is unconscious projection – how we learn to take in the influences around us."

Even adults, he said, identify with aggressors under supreme pressure. "Terrorism crosses psychological borders. People abducted by terrorists often praise their captors because unconsciously, they depend on them for their next breath. They have mentally turned fear into love."

We have underestimated the influence that anti-Semitism has had on us, said Doidge, because "a lot of anti-Semitism has been displaced on Israel. Israelis are under tremendous pressure. This has been going on since the beginning of time."

What we need, he said, is an articulate Israeli corps who is ready to speak the truth. "Israel wants a durable peace, and we have to campaign for American support."

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CJN hosts chess challenge

TORONTO — Calling all chess players from kindergarten to Grade 12.

The Canadian Jewish News is hosting its first regional chess challenge, under the direction of the Chess 'N Math Association, on Jan. 28.

Players can be at a basic or a competitive level, and competitive players at each age group can move on to a provincial competition.

"We're trying to make young people more aware of our newspaper, and we want to support youth activity," says Janice Atkinson, circulation/promotion manager for *The CJN*.

It is a chance for basic players to test their skills and learn more about the game, and a chance for more experienced players to be challenged, she says.

Larry Bevin, of the Chess 'N Math Association, will bring the necessary equipment, provide the referees and do all the rankings and pairing. Light kosher refreshments will be provided.

Registration for the tournament, being held at the Kamin Education Centre of Associated Hebrew Schools, 300 Atkinson Ave., is from 12:45 to 1:15 p.m. Entry fee is $6 pre-registered and $8 at the door. - C.B.

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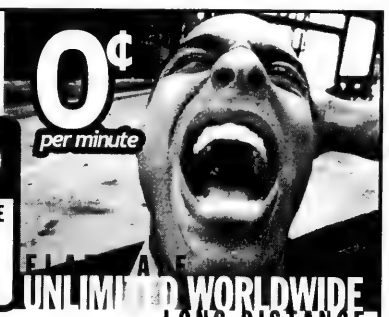

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¡Alegria! celebrates Sephardi culture

By FRANCES KRAFT
Staff Reporter

THORNHILL, ONT. — Saffron, cumin and turmeric were not the only elements adding spice to a recent event at the Sephardic Kehila Centre.

¡Alegria!, a joint project of State of Israel Bonds women's division and the synagogue's women's auxiliary, was an evening featuring Sephardi song and dance, food, and a display of artifacts including a gold-tasseled henna carriage used to carry a bride into her traditional henna party on the night before her wedding.

Participants at last week's event were invited to "celebrate the joy of Sephardic culture," an allusion to the word *alegria*, which is Spanish for joy.

The event was an "extraordinary gathering," said Ora Stolovitz, North American Women's Division vice-chair for Canada.

Rabbi Amram Assayag, who addressed the group at the beginning of the evening, noted the significance of the date. Dec. 5 was the anniversary of the 1496 edict expelling Portugal's Jews, some of whom had fled there four years earlier, after being expelled from Spain.

The recent gathering of 350 women in the three-year-old synagogue whose ark is a replica of one in Toledo, Spain, and whose other architectural features are also modelled on Sephardi synagogues, was proof that "we were able to take all the richness we had...and rebuild from country to country the beauty of our past," said the rabbi.

Sephardi Jews who made their home in Morocco for generations after the expulsion, left in large numbers after the Six Day War, he noted. "We came to Canada with very little."

Despite a fear that they might "disappear," Moroccan immigrants found "a warm Jewish community that we knew little about. There were many differences between Ashkenazic and Sephardic Jews, and an initial language barrier made it hard to communicate," Rabbi Assayag said.

At ¡Alegria!, co-chaired by Luna Igelman and Vivien Sharon, Ashkenazi women mingled with their Sephardi counterparts, some of whom added a touch of visual spice with their traditional caftans.

Ethnomusicologist Judith Cohen and her daughter Tamar Cohen Adams, 14, accompanied themselves on a variety of traditional instruments as they sang Judeo-Spanish and Sephardi songs representing a range of life-cycle events.

Judith Cohen, left, and her daughter Tamar Cohen Adams, sing a traditional Sephardi song. [Frances Kraft photo]

Sephardi dancer Dahlia Obadia, and Charly and Simon Sibony, Judeo-Moroccan and Moroccan-Andalusian singers and chazzanim, also performed.

Admission to the event required a minimum purchase of a $136 "Chai" bond through Bonds' women's division. Renette Berman, women's division chair, noted in her speech that "the bond you bought to attend this event is already being used to...make Israel stronger."

The partnership between Bonds and the synagogue seemed "very natural," said Rabbi Assayag, "in the way we feel about our commitment towards Eretz Yisrael.

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Editorials and Letters

By their own hands, the vicious cycle spins

Last Friday, as noontime prayers came to an end in the Palestinian-controlled territories, worshippers poured out of their mosques with hatred high in their hearts and the instruction to perpetrate a "day of rage" still pounding in their ears. As evening settled upon the battered land, 10 more people, three of them Israelis, had been killed, victims of the Palestinian leaders' ongoing, perfidious betrayal of peace and of their own people. The total number of people killed by the Palestinian rioting since Sept. 28, has now exceeded 300.

Earlier in the week, the United Nations issued a report stating that the rate of unemployment among Palestinians had more than tripled since September from 12 to 40 percent. The report noted that the steep increase in the rate of unemployment was due to the fact that Israel had closed its borders to the Palestinians from the territories after the rioting broke out in September. Not only were Palestinians not permitted to enter Israel to work, the report added, but in some cases they were not permitted to leave their own communities. It concluded by noting that a return to negotiations could only be achieved by "a radical improvement in the living conditions of the people on the ground."

The logic of the report is a tautological absurdity. The Palestinians are caught, the report suggested, in the suffocating centrifuge of a vicious cycle. They riot because of their suffering; they suffer because of high unemployment; but the high unemployment would be relieved if only Israel would allow them back to work at their old jobs!

It is true the Palestinians are caught in a nasty, vicious cycle of despair and violence. But it is a cycle spun for them by their own leaders' hands. It is the rioting that has caused the closure of the borders that has caused high Palestinian unemployment that has caused Palestinian suffering. Thus it is PA leadership, not Israeli, that has the power to immediately and meaningfully relieve the suffering of the Palestinian people by calling a complete, permanent halt to the rioting.

Into the very midst of the vertiginous centrifuge of this ever-spinning cycle of Palestinian violence has now been thrust the Israeli political system. The resignation of Ehud Barak; the attempted triumphal return of Benjamin Netanyahu and the in-limbo status of Ariel Sharon are suddenly new, complicated "spanners" in an already gummed-up government works. One thing is certain: elections must be held in Israel within 60 days. The question remains, as of this writing however, whether Israelis will be voting only for a new prime minister, or for a new prime minister and a new Knesset, and, of course, who will be the candidates?

Whatever the outcome of the elections, may they help bring about a speedy and peaceful end to the destructive and deathly cycle of violence.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Saddam's ironic generosity

There is a terrible irony that while the butcher of Baghdad, Saddam Hussein, is giving $10,000 (US) to the families of Palestinians killed in the current Middle East turmoil, hundreds of children in Iraq are starving to death because of his refusal to allow in arms inspectors.

Is it any wonder that Israelis are becoming more and more suspicious of the viability of peace with their Palestinian neighbours who are calling for Saddam to bomb Tel Aviv? The deaths of both Israelis and Palestinians are deplorable; however, Yasser Arafat, with his 50,000 armed soldiers could, if he wanted to, easily suppress the armed militants and order Palestinian children back to their schools, thereby ending the confrontation.

The Palestinians are throwing away the best opportunity in decades for peace and statehood and they have only themselves to blame.

Bert Raphael
Toronto, Ontario

***

It's Time to Voice Disapproval

I was utterly amazed to see the Nov. 30 article where the Canada Israel Committee (CIC) actually criticizes the *National Post* for its review of Canada's UN voting pattern on matters concerning Israel.

It's time for Jews in Canada to voice their resounding disapproval of Canada's UN record on Israel. Since we meekly chose not to demonstrate our displeasure at the ballot box in the recent election, the least we can do now is be much more vocal with the Liberal government. If Canadian Jewish organizations cannot or will not stand up and ensure that Canada's "routine" UN voting pattern changes, then the organizations may as well be, and perhaps already are, as "perfunctory" as the UN votes Canada has supported.

Mark Silverberg
Toronto, Ontario

***

Trudeau was indeed a friend

I take exception to Alex Shnerer's comment (Letter to the editor, Nov. 16) that the late Pierre Elliott Trudeau was not a friend of the Jewish people.

While it is historically accurate that Canada, under Liberal prime minister Mackenzie King, refused Jewish refugees a safe haven, allowing some Nazis and fascists entrance instead, many Jewish refugees were allowed refuge under former and subsequent Liberal governments. My parents and grandparents were refugees under Liberal Wilfred Laurier in 1910.

Pierre Elliott Trudeau was also the only prime minister to appoint a Jew, the late Bora Laskin in 1970, to the Supreme Court of Canada (four months later, Trudeau elevated him to the position of Chief Justice). In 1982, Trudeau repatriated our Canadian Constitution, transferring power to the people of Canada, thus entrenching the rights of individual citizens. The late Pierre Elliott Trudeau was a great Canadian and humanist and has made our country a better place for Christians and Jews alike.

Ellie Pomerantz
Laval, Quebec

***

Jewry should not push Israel

It never ceases to amaze me that no matter how much evidence there is that Israel is doing what it must do – what any democratic nation in a similar situation would do – there is a faction within the Jewish people that is willing to break ranks with Israel and call upon the Jewish people to force Israel's hand.

In a letter to the editor (Dec. 7), Ira Zbarsky asks us to push Israel to stop defending its citizens and outposts. He refers to the Human Rights Watch, Amnesty International and the UN Commission as "the most respected international human rights organizations" despite the unbalanced approach of these organizations to Israel.

World Jewry should not be pushing Israel to follow biased resolutions; rather, it should push governments to treat Israel more fairly.

Mark Sidloi
Cote St Luc, Quebec

***

Researching Sara Shnirer

I am writing a biography of Sara Shnirer, the founder of Bais Yaakov. Perhaps some of you have information about her personal life or family background, as well as anecdotes or memories. Firsthand knowledge of any aspect of her personality and early years would be greatly appreciated.

I can be reached at cayam@netmedia.net.il or via P.O. Box 52287, Jerusalem, Israel, 91521, or I may be left a message at telephone number 011-972-2-566-0064.

Aviva Cayam
Jerusalem, Israel

***

Who will be left to use the money?

Re: Ron Csillag's article (Nov. 20) on the restitution for Holocaust survivors. According to numerous previous reports, some funds should have reached survivors by Nov. 20. Now, there is no date being mentioned any longer, just delays. Different organizations are trying to be involved in the process which will only add to the delay.

Most of the survivors are in their late seventies and by the time funds become available, there will be no one left to enjoy the extra money.

Fred Kalisky
Cote St. Luc, Quebec

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Separating conjoined twins: Halachic considerations

By RABBI CHAIM STEINMETZ
Special to the CJN

'Propriety of sacrificing one life for the sake of saving many others'

In August 2000, conjoined twins Jodie and Mary were born. After the birth, it became clear that if they remained together they would die. Operating to separate them would result in the certain death of Mary, but would give Jodie a reasonable chance at life. Their parents, devout Catholics, refused to allow their children to be separated, accepting it as God's will that the babies would die.

In September, a British court overruled the objections of the parents and ordered that the operation be performed. On Nov. 6, Jodie and Mary were surgically separated, and Mary died on the operating table.

This is not the first time this difficult moral dilemma has occurred. In September 1977, conjoined twins were born to a prominent rabbinic family in Lakewood, N.J. The children were taken to Children's Hospital in Philadelphia, where Dr. C. Everett Koop (who would later become surgeon general of the United States) was set to operate on them.

Rabbi Moshe Feinstein

In this case as well, if the operation was to be performed, the life of the weaker child would have to be sacrificed.

The parents turned to Rabbi Moshe Feinstein, a highly respected halachic authority, to render a decision. After two weeks of deliberations and repeated consultations with the medical staff, Rabbi Feinstein gave a ruling allowing the operation.

Even though many on the medical team had become impatient waiting for Rabbi Feinstein's ruling, Dr. Koop told them that "the ethics and morals involved in this decision are too complex for me... therefore, I referred it to an old rabbi in New York. He is a great scholar, a saintly individual; he knows how to answer such questions."

Rabbi Moshe Tendler

Sacrifice and Self-Defence

Although Rabbi Feinstein never published a responsum explaining his decision, two recent articles report and reconstruct the reasoning behind this ruling (Rabbi Moshe David Tendler, Rabbi Feinstein's son-in-law, *Responsa of Rav Moshe Feinstein: Translation and Commentary* (Ktav: Hoboken, 1996), pages 125-135; J. David Bleich, *Tradition*, Fall 1996, pages 92-125).

There are two primary issues in deciding this question. One is the propriety of sacrificing one life for the sake of saving many others, and the second is how one defines the concept of self-defence.

The Talmud establishes that one may not commit murder for self preservation. If a person is threatened that if he does not kill another person, he himself will be killed, he must allow himself to be killed.

The Talmud explains that all lives have equal value, and says, "how do you know your blood is redder than his; maybe his blood is redder than yours." By killing in order to save his own life, the killer has acted immorally – he has placed his own life on a higher level than the victim's.

But what if by killing one person many lives would be saved? Some say murder is absolutely forbidden, even for the sake of saving many lives (Rambam and Keseph Mishnah Yesodei 5:5; cf. Chidushei Rav Chaim Halevi 5:1).

Others argue that under certain circumstances, you may decide on pragmatic grounds to sacrifice one life to save the lives of many. They believe that in a case where the aggressors are pursuing a particular person they have selected to die and that this particular person would die anyway after the aggressors attacked, one may turn over the selected person in order to save the lives of other people (Rashi Sanhedrin 72b s.v. Yatza Rosho; cf. Meiri who limits the application of this principle).

This difference of opinion is of great relevance to the case of conjoined twins. If both Jodie and Mary will die without the operation, but Jodie could survive with the operation, it is as though Mary, the weaker child, has been "selected" for death, because she is certain to die. One could argue that Rashi, who permits turning over the selected individual to the aggressor, would allow the surgeons to perform the surgery. However, the Rambam, who on principle opposes killing one to save many, would oppose this operation. Rabbi Tendler reports that Rabbi Feinstein refused to rely on Rashi's opinion, because he did not want to rely on a disputed opinion in a life and death case.

Rabbi Ben-Zion Meir Hai Uziel

The Law of the Rodeph

Rabbi Feinstein finally decided the case based on the law of the pursuer (or *rodeph*). The Torah allows a person to use lethal force, if necessary, to defend his life. In addition, an outsider observing the altercation has an obligation to use lethal force in order to save the life of the victim.

The Talmud says that even if the aggressor is too young to understand his actions, he is still considered a rodeph. However, there is an important exception. In childbirth, where the baby's head has exited the birth canal (making it a full born human), but the difficulty of the subsequent labour is endangering the lives of both mother and child, the child is not in any way considered a rodeph. The Talmud (Sanhedrin 72b) says the reason why the child is not considered a rodeph is because "from heaven she is being pursued."

This statement leaves itself open to interpretation. Rabbi Ben-Zion Uziel (Piskei Uziel 51) understands the Talmud as saying that since childbirth is a natural act, the baby is not a rodeph. A person who is endangering another person's life due to an act of God cannot be considered a rodeph.

However, Rabbi Feinstein (Cf. Even Haezel 1:9; Iggrot Moshe YD II:60) gives this section a different interpretation. He said that this phrase has to be interpreted according to the Jerusalem Talmud. In the Jerusalem Talmud, the reason why the baby and mother are left alone during childbirth is because they are both considered to be mutual antagonists, two people who are both pursuing each other, and therefore neither has the status of rodeph. According to the Jerusalem Talmud, if two people are fighting a duel, neither is considered a rodeph, because the threat is mutual; so too, the mother and child are endangering each other's lives, and therefore neither can be considered a rodeph.

Can the weaker twin, Mary, be considered a rodeph? This depends on which interpretation is chosen. If you maintain that natural circumstances cannot categorize someone as a rodeph, then there is no way Mary can be considered a rodeph. Her presence as one of the conjoined twins is merely an act of God. Following Rabbi Ben Uziel's logic, then, Mary is not a rodeph, and it would be forbidden to separate conjoined twins when one would certainly die.

However, if you maintain that what *exempts* a child during labour from being considered a rodeph is the mutuality of threat, you can argue that since by their continued attachment, Mary is threatening Jodie's life but Jodie is not threatening Mary's life, Mary can be considered a rodeph. There is no mutual threat and Mary is the singular cause of this danger. Her life is not viable, with or without the operation. Because Mary is a rodeph, then, it is permissible to perform the operation that resulted in her death. Similarly, in the Lakewood case, where one baby could clearly be defined as the rodeph, Rabbi Feinstein allowed the operation to proceed.

It is overwhelming for a human being to decide who shall live and who shall die. However, there are times when these decisions must be made. With his courageous decision, Rabbi Feinstein found a way to follow Halachah and save a baby's life.

Rabbi Chaim Steinmetz is the spiritual leader of Tifereth Beth David Jerusalem in Montreal.

Opinions

Mastering the world

In these columns, I have made repeated references to ecology as a religious obligation.

In the Book of Genesis (1:28) humanity is given permission to utilize (literally "master") the earth's resources to the fullest, but tradition has made it clear that this is not a licence to abuse them. For "the earth is the Lord's with all that it holds," says the Book of Psalms (24:1). And God reminds His creatures that they must operate within certain laws – for their own benefit as well as that of nature.

Rabbi Gunther Plaut in Toronto

The Torah has no literal equivalent of the term "ecology," though the interdependence of creation and humanity and the dependence of both on God are an essential part of its world view.

There is, for instance, the institution of the sabbatical year. Farmers were to let the fields lie fallow so that they might recuperate (Leviticus, chapter 25). Called *shemitah*, this long neglected practice is, today, the subject of heated controversy.

There is further a passage in Deuteronomy (20:19-20) which says the following: "When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees, wielding the axe against them. You may eat of them but must not cut them down. Are trees of the field human to withdraw before you into the besieged city?"

Based on these principles, the rabbis expanded human responsibilities for the proper uses of nature and created a whole category of actions that fell under the prohibition of wastefulness, which they called *bal tashchit*.

They ruled, for instance, that by extension, the law against cutting down a fruit tree also forbade the drawing of its sap for the sake of destruction, and thus defoliation of such trees – not uncommon in modern warfare – would also be considered contrary to the spirit of the law.

As the Jewish saying goes, when a tree is cut down, its voice of pain resounds throughout the world. While the word "ecology" was not known to our ancestors, the principle certainly was and observing it in our personal lives is carrying out an important religious obligation.

So, what can we do about it? The important thing is to remember that our own individual behaviour plays a role in upholding ecological cautions.

Recycling rather than thoughtless dumping of used materials is a beginning; turning off the water when you do not need it is another. There are dozens of other opportunities, and supporting organizations like Pollution Probe is a further example. It always is essential to remember that mastering the world is a privilege we must not abuse.

Israeli news program struggles to survive

Two weeks ago, Israel's only English-language daily television newscast, *IBA News*, celebrated its 10th anniversary. It came at a time when TV journalists, especially in the foreign media, were making headlines themselves due to their controversial coverage of the current conflict with the Palestinians.

Robert Sarner in Jerusalem

Since the advent of cable television, people in Israel have become accustomed to seeing their reality through the eyes of foreign correspondents. Reports from Jerusalem and Tel Aviv on CNN, BBC and SKY are watched by countless Israelis, often aghast at what they see by way of frequently misleading, overly-simplified, pro-Palestinian content.

For those in Israel with little command of Hebrew, but eager for local reporting, *IBA News* plays a vital role. As the sole TV program in English presenting the news from an Israeli perspective, it provides a valuable service for diplomats, tourists, visiting professionals and business people, foreign journalists and new immigrants.

Such a program would seem to fulfil an obvious need, particularly in a country forever lamenting its poor international image and its failure to better influence public opinion abroad. Sadly, even after 10 years, *IBA News* is still understaffed, ill-equipped and terribly under-financed. This despite having proven itself as a lively, informative, highly reliable source of Israeli news watched even in some Arab countries. Millions of people outside the region also see *IBA News* material often broadcast on CNN's *World Report* program.

Before I continue singing the praises of *IBA News*, I should own up to my lack of objectivity. As a senior editor/reporter on the program since 1992, I may be partial but I'm not blind to its value to Israel.

Although it is broadcast on Israel Television, the state-run channel, *IBA News* is anything but a public relations arm of the government. Operating according to the highest professional ethics and journalistic criteria, it is fiercely independent in choosing its content.

Free of outside pressure, *IBA News* also features interviews with left-wing and right-wing politicians and activists, both Jewish and Arab. Yet ironically, even as one of Israel's best resources in the public information battle for foreign understanding, it is still struggling to survive.

IBA News (the initials stand for Israel Broadcasting Authority, the local equivalent of the CBC) is shown on the country's public network, Channel One. Although existing on a relatively meager budget, *IBA News* almost perished in the past as part of previous cost-cutting measures. At the time, the head of Israel Television said that with easy access to CNN, there was no more need to "waste" resources on an English-language Israeli news show.

If there's one thing never lacking in Israel, it's hard news, controversy and strident public debate – most of which does not appear on CNN. The multitude of major events and the intensity with which they unfold here is staggering.

This is what *IBA News* is all about seven evenings a week, 12 months a year for some 125,000 people each day in Israel (not including viewers in Jordan, Egypt, Lebanon and Syria.) That's the equivalent of 650,000 viewers in Canada. To its credit, *IBA News* contrasts sharply with the English-language newscasts in the Palestinian Authority and neighbouring countries that are little more than unadulterated propaganda vehicles – rife with vile anti-Semitic incitement – masquerading as journalism.

Nobody likes a good fight more than the news media and the Palestinian uprising has provided journalists with a treasure of action-packed material – usually to the detriment of Israel's international standing.

Daily scenes of Israeli soldiers facing off against Palestinian gunmen and angry mobs (including children) throwing rocks and firebombs make for gripping television if not necessarily a better understanding of what's behind the violence.

Israelis have long ago given up expecting a fair shake from many foreign correspondents when it comes to the Palestinian question. Too often, in both obvious and subliminal ways, their reports betray a bias against Israel, portraying it as the mighty, mean and menacing Goliath against the virtuous, defenseless David (the Palestinians).

In the face of such chronic media distortion and Arab misinformation, Israel must re-examine its own efforts to tell its side of the story more effectively. All the more reason the country should better support its one and only English language TV newscast.

Robert Sarner can be reached at rsarner@netvision.net.il

The decline of Ehud Barak

In May 1999, former IDF Chief of Staff Ehud Barak who then became head of the Labour Party, won an overwhelming election victory, defeating Benjamin Netanyahu by over 10 percent.

Gerald Steinberg in Jerusalem

Eighteen months later, amidst an ongoing war, this relationship has been reversed, and Barak trails Netanyahu by over 20 points in the polls. Reflecting on this situation, the Knesset voted to bring the Barak government to an end and to hold new elections.

While this was only the first of three rounds (three separate votes are necessary), and the decision might still be reversed, these developments reflect the precipitous decline in Barak's standing.

Israeli politics have a long history of negative voting. In 1996, Netanyahu was elected because he was not Peres, and three years later, Barak was elected as a reaction to the divisiveness of Netanyahu.

In the campaign, Barak created "One Israel," which was designed to widen and renew the ossified Labour party, and after the election, he reiterated the pledges to reach comprehensive peace agreements within a year, withdraw from Lebanon, and also repair the damaged Israeli social fabric.

However, the election promises soon faded. Barak surrounded himself with yes-men that came from the same narrow military background, and he excluded coalition members and ministers from discussions of vital issues.

Even the core members of his own party, including Justice Minister Yossi Beilin, and Knesset Speaker Avrum Burg were kept away.

This one-man style of government was reflected in the substantive failures. Ignoring advice from many sources, he misjudged the negotiation processes with Syria and with the Palestinians, and made major mistakes in dealing with Washington.

The stubborn refusal to cancel the sale of a military aircraft to China was particularly damaging, and eventually, Barak was forced to abandon it. After withdrawing from Lebanon, Barak suddenly discovered that the United Nations peacekeeping force that he expected was not coming.

The Camp David summit in July marked the beginning of the end. Barak ignored outside experts who recognized that regardless of the concessions on the Israeli side, Arafat had not created the foundation for Palestinian concessions or for an agreement recognizing the legitimacy of Israel.

Barak pressed ahead, offering concessions on Jerusalem, territory, the dismantling of Jewish communities, and the "right of return" claimed for Palestinian refugees, but got nothing in return.

At this stage, the remaining coalition partners walked out (most had already reeognized that this government was not really interested in a partnership or creating consensus). Had Barak managed to return with a clear agreement to the end the conflict, this might have been enough to gain a narrow victory in elections or a referendum. However, he came home with nothing except the Palestinian preparations for war and terrorism, which erupted on the day before Rosh Hashanah.

Since then, Barak has attempted to manage the military response, putting pressure on the Palestinians to end the violence, while also avoiding escalation leading to a regional war. Here, he is doing somewhat better than as a political leader. However, Barak also appears to be politically and psychologically glued to the hope that the Oslo process can still be pursued, despite Arafat's betrayal and terrorism of the past two months.

For a large part of the Israeli electorate, Ehud Barak is dangerously out of touch with reality.

At the same time, rationally, the last thing Israel needs now is another round of elections. Under current conditions, a bitter and partisan political campaign, (the third in five years) that will only increase the deep divisions among Israelis, appears totally irresponsible.

Israel faces difficult and momentous decisions, and one way or another, a national unity government is the most likely outcome. A broad political leadership will bring the diverse perspectives together to jointly tackle these threats.

The Kirshner File

Israel's armed forces, then and now

From humble beginnings, the Israel Defence Force has grown into a formidable military machine, the strongest in the Middle East. Yet in the increasingly bitter clash with the Palestinians in the West Bank and the Gaza Strip, the IDF is confronted by stone-throwing protesters and armed guerrillas against whom its enormous advantage in technology is not necessarily a decisive factor.

Sheldon Kirshner in Toronto

The IDF, whose antecedents are rooted in the early 20th century, is fighting a battle in which tanks and heavy artillery do not make much of an appreciable difference. It is as if the IDF has been thrown back to the simpler era of Ha-Shomer, founded in 1905 by new Russian Jewish immigrants as the first organized armed group in the Yishuv.

Disbanded in 1920, Ha-Shomer was replaced by the Haganah, which was far more sophisticated. Aligned with rival Jewish formations, Etsel, Lechi and Palmach, the Haganah boldly confronted Arab armies that attacked the newly-formed State of Israel in 1948.

Jewish forces, though highly motivated, were ill-organized, poorly trained and initially outnumbered in that war, writes Hebrew University historian Martin van Creveld in *The Sword and the Olive* (Public Affairs), an exhaustive history of the IDF. Toward the close, however, Israel had almost 90,000 men and women under arms, and the Arabs had 68,000.

Although Israel prevailed and expanded its claustrophobic borders, the war was catastrophic in terms of casualties, claiming 5,682 soldiers, a figure that was never been equalled in any of Israel's subsequent wars.

In the early years of statehood, the IDF performed two primary tasks, the first of which was mounting retaliatory raids across Arab borders. Denying responsibility for these reprisals, Israel switched course and eventually took credit for them. The IDF was also engaged in nation-building through its array of educational and land-settling programs.

Militarily, the 1956 Sinai war was a success, but as van Creveld observes, the IDF was unable to translate victories in the field into solid political achievements. It was a problem that would haunt Israel.

The 1960s were important years in the IDF's evolution as a crack fighting force, van Creveld notes. Israel upgraded its air force, the key to its success in the Six Day War, and with Ezer Weizman at its helm, Israel retired its last remaining piston-engine combat aircraft and purchased supersonic Mysteres, Super Mysteres and Mirage jets from France.

Van Creveld believes that the Six Day War transformed Israel's strategic situation, making its borders much easier to defend. But, he says, the occupation of the Sinai, West Bank, Gaza Strip and Golan Heights was a transformative event, turning Israel into an occupying power, with all its corrupting moral and political excesses.

In van Creveld's judgment, the prestige of the IDF reached its zenith from 1967 to 1973, when new, potent American weapon systems – such as F-4 Phantom fighter-bombers, M-60 tanks and Cobra helicopters – were integrated into its armoury.

Despite its gradual modernization, the IDF was still weighed down by virtually obsolete equipment: World War II-vintage Sherman tanks and M-3 half-tracks. In addition, there was a shortage of ground-to-air missiles and air-to-ground missiles.

During this period, the IDF modified its strategic doctrine. Under the leadership of Chief of Staff Chaim Bar-Lev, who would go on to be a cabinet minister and an ambassador, the offensive-minded IDF adopted a defensive orientation.

This shift occurred as the dust of the Six Day War settled and as Egypt launched an increasingly costly war of attrition against Israel in the Sinai.

As the IDF struggled to cope with Egyptian artillery barrages, commando raids and air attacks, which exacted a fearsome toll on its soldiers, Israeli generals debated on the best way of defending the Sinai.

One school, spearheaded by Israel Tal and Ariel Sharon, argued in favour of a fluid strategy – launching counter-offensives from bases in the rear, away from the Suez Canal and out of Egyptian gun range. The second school, led by Bar-Lev, called for a system of fortified strongholds along the length of the canal, which was closed to shipping during and after the Six Day War. Bar-Lev prevailed.

Despite all the punishing land and air operations the IDF mounted to deter the Egyptians from probing and destroying its positions, Israel failed to break Egypt's will in this war.

And, as van Creveld points out, Israel also found itself battling Egypt's ally, the Soviet Union. In July 1970, just a month before a ceasefire finally ended the "war after the war," as it was sometimes called, Israeli planes downed five MiGS flown by Soviet pilots.

As the second Palestinian uprising rages, Israeli soldiers scuffle with a member of the Palestinian Authority's police force. [RNS]

Yet this was not the sole encounter between Israelis and Soviets. As the weeks dragged on, Israeli aviators found it increasingly difficult to penetrate and knock out Egyptian anti-aircraft missile batteries in the Western Desert manned by Soviet personnel.

In van Creveld's view, the 1973 Yom Kippur War, a jolt to Israel's solar plexus, awakened Israel to the reality that it could not occupy Arab lands with impunity.

The first three days of the war, during which the Israelis lost almost 100 aircraft and chunks of territory to advancing Egyptian and Syrian forces in the Sinai and the Golan, were probably the darkest for Israel.

Although Israel eventually regained the initiative, the Arabs fought considerably better than in previous conflicts. And Israeli casualties were frighteningly high: 2,800 killed and 8,300 wounded, compared to 980 and 4,500 in 1967, and 190 and 900 in 1956.

By van Creveld's calculations, the average number of Israeli dead amounted to about 100 per day, compared to 15 during the much longer War of Independence.

Analyzing the 1982 Lebanon War, Israel's most problematic in terms of conception and results, van Creveld says that the IDF's performance varied according to the adversary.

The IDF performed magnificently against Syria's air force and missile batteries, destroying its anti-aircraft system in Lebanon and shooting down one-fifth of its planes. Israeli armour, too, acquitted itself well in spite of one major failure. Yet the Israeli Air Force's ability to influence events on the ground was ultimately limited due to the nature of the terrain.

PLO formations were quickly scattered, but in western Lebanon Israeli armoured columns were all but irrelevant against guerrilla fighters.

Van Creveld says that the first Palestinian uprising in the territories (the intifadah) sucked the IDF into "moral dilemmas" with which it could not cope.

As a result of the breakdown of the Oslo peace process, the IDF today is embroiled in what amounts to a limited war with the Palestinian Authority. It is a far cry from the days when Israel and the PA were negotiating the details of a peace agreement.

The IDF, which pulled out of southern Lebanon unilaterally last May, is now engaged in a low-intensity war that could well spin out of control and assume disastrous regional proportions. Neither side, however, is winning it. As Prime Minister Ehud Barak said last week, "There is no solution which is purely military."

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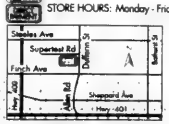

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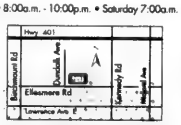

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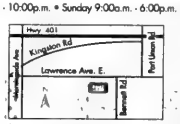

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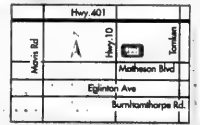

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Jewish leadership: Canadian vs. American

By FRANCES KRAFT
Staff Reporter

TORONTO — It seems Canada's up-and-coming Jewish community leaders differ significantly from their American counterparts.

The contrasts became apparent to some of those leaders over the past two years when the American-based Wexner Heritage Foundation brought its program of intensive Jewish study to Toronto, Montreal and Vancouver.

For Pam Medjuck Stein, 43, who completed the invitation-only program this summer with about 80 counterparts from the three Canadian cities (Toronto having had two groups of 20), the day school issue was a striking marker of the difference between Canadian and American Jewish leaders.

Guidy Mamann

Julia Reitman

At least in Toronto, the vast majority of participants had children in day school, she noted. Among the Americans, even those from larger cities, a minority were day school parents.

"For them, it's 'Should we have a day school?' For us, it's a non-issue," said Medjuck Stein, a past chair of the board of the Toronto Heschel School who gave up her arts law practice to be home with her four children.

There may be a shift taking place in the United States, however, according to Louise Stoll, executive vice-president and chief operating officer of United Jewish Communities, the umbrella for North American Jewish federations.

Speaking at a session at the recent General Assembly held in Chicago for North American Jewish leaders, Stoll said that while public school may have been good for the immigrant generation, it "may not be so great for the continuity generation."

Rabbi Nathan Laufer, president of the Wexner Heritage Foundation, said in a phone interview from his New York office that Canadian Jews, particularly in cities like Montreal and Toronto, are "culturally more conservative than in the United States. What we found were people's cultural values are 15 years or so behind the U.S."

The comment – based on criteria like "people's sense of family," going away to school or staying in one's hometown, and the role of women in synagogue services – was "descriptive" rather than "pejorative," he added.

Pam Medjuck Stein

Rabbi Laufer also found that, in Toronto particularly, participants were better educated, both Jewishly and secularly, than the Americans. "They had higher standards for themselves and for us, not intellectually so much but in terms of what their expectations were."

To accommodate some differences, a session on Canadian Jewry was instituted in this country as part of the Wexner program.

The program, geared for young leaders age 30 to 45, was the brainchild in the early 1980s of Leslie Wexner, founder of The Limited chain of clothing stores. The Wexner Heritage Foundation underwrites the cost of the program and boasts an elite faculty.

Toronto participant Guidy Mamann, 39 – an immigration lawyer and board member of both UJA FEDERATION of Greater Toronto and Jewish Immigrant Aid Services – wasn't interested in the program initially, but the application piqued his interest with questions he'd never even asked himself.

Now, he says, he has a much better understanding of what a Jewish purpose is in life, and what his responsibilities are as a Jewish leader.

The program is not about leadership training, he noted, but about how to lead in a Jewish way. "I think all of us have looked at our own agencies and started to question whether we are delivering service in a Jewish way, in a way that does justice to the things that we learned."

Medjuck Stein, a Halifax native who attended afternoon Hebrew school and Canadian Young Judaea youth group and overnight camp, said the Wexner program was empowering and confidence-building. "If you know who you are as a person and a Jewish person, then that helps you frame the workload you take on."

Fellow participant Julia Reitman of Montreal has gained a "great appreciation" for religious diversity within Judaism as well as increased commitment and increased understanding of the value of education, she said in a recent phone interview.

Reitman, a 47-year-old mother of three, is on the board of Temple Emanu-El-Beth Sholom and is co-chair of its education committee.

She is in touch with ex-Wexner participants, and there is talk of doing a joint project, perhaps a round table. "The more interaction and communication we have, the stronger we will be."

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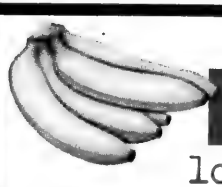

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Kabbalah teacher shares his spiritual teachings

By LEILA SPEISMAN
Staff Reporter

TORONTO — Jews don't need New Age or Eastern wisdom to understand the purpose of life and the nature of human beings, asserts Rabbi Laibl Wolf.

"The teachings of the Torah and of Chassidism can bring [those issues] into clear focus," he told *The CJN*.

Rabbi Wolf is a lawyer, educational psychologist, and a teacher of Kabbalah and chassidic spiritual ways. He lectures, conducts retreats, and counsels families.

He is the founder and director of the Human Development Institute in Australia.

The rabbi was in Toronto recently as scholar-in-residence at Pride of Israel Synagogue.

He lamented the fact that "many Jews want to express themselves as Jews, but shuls and temples have put them off." This leads them to search for truth and meaning in other places than traditional Judaism.

"Many know more about Deepak Chopra [an Indian mystic] than about the Baal Shem Tov [the founder of Chassidism]," he said.

In his retreats and classes, he said, he tries to "integrate chassidic insights with contemporary research."

'Integrate chassidic insights with contemporary research'

For instance, the Rambam says that people are not allowed to express anger under any circumstances, but he doesn't say how to manage that. "That isn't his purpose," Rabbi Wolf noted.

What he himself does, he said, is to train people to observe the way the mind and the heart work by teaching them the spiritual energies that are their bases.

Changing the way you think and feel, leads to "an interpretation of life, and [the ability] to express their emotions."

For example, anger is prevalent in western society, Rabbi Wolf mused, citing road rage as an example. "Just think – if we can solve this human [failing], how much we will be able to improve human society."

Anger, he said, comes from fear. "It is a way of expressing insecurities." People have to realize that showing anger is not the way to get what you want. You must empathize with the other person's insecurities."

He insists that his approach is a very practical one. He is not in favour of the current trend to study Kabbalah, calling it "a waste of time."

"It is best to study the chassidic teachings, which explain things in a profound way."

After one of his lectures or retreats, the rabbi said, he is "pleasantly surprised by the numbers who walk away saying that they found a spiritual dimension that speaks to them."

He introduces "contemplative and meditative aspects to the shul service," he explained. "I teach the depths of meanings of the words of the prayers in a spiritual context, not just their legalistic concepts."

For instance, he said, at each service, he will take 15 or 20 minutes to explain four words from the prayers. "When they reach those four words, or at another time, [the congregants] stop and contemplate them."

The next time, he will choose four other words, and so on. "It doesn't seem like much, but over a year, think what you can accomplish."

It is not only the unaffiliated that can benefit from heightened spiritual awareness. Many of the observant "want to go to shul, daven, and then go home. They miss the ecstacy of davening."

Similarly, he said, most women do not understand the symbolism of the Shabbat candles. "The yellow part of the flame stands for strength and commitment; the blue for giving and sharing. Together, they create the spiritual element of the home for the whole week."

Rabbi Laibl Wolfe

Rabbi Wolf can be reached at www.laiblwolf.com.

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Consultation with residents promised

Continued from page 3

The issue of transfer policy raised a number of questions, such as where those who were transferred would go and whether there would be more people who have to go to chronic care beds because of the staffing changes.

Medical director Michael Gordon assured the audience that moves would be made after full consultation with the resident's family.

Vice president of community services Margaret MacAdam, said that every effort is made to move people to the Baycrest Hospital, but if that is not possible, or if there are no free beds, then they must go elsewhere.

"In the past, some people could stay even if their situation declined," MacAdam said. Now, because of the fewer numbers of registered nurses, "there will probably be more who have to go to the hospital."

Many questions related to the effect the fewer numbers of nurses would have. One person asked what would happen if there was more than one emergency in JHA, when there was only nurse available. The answer given was that either hospital staff would come to help, or 911 would be called.

Another person asked if the available staff would be able to assess a resident's condition or help them if an emergency situation arose. The answer to this question was that the health care aides and RPNs know the residents well enough to know if something is wrong and are trained to recognize emergencies.

In Baycrest's defence, Harrison said that there were increased costs involved in running the new building, particularly in utilities and maintenance. She did not reply to the question of why this as well as other related problems, were not recognized before the move.

Herbert added that the Health Services Restructuring Board has studied the need for more chronic care beds, and a proposal for three more floors of these beds will be presented to the government.

Ferguson-Paré said that during the pilot study, there will be attempts to deploy nursing staff to where they are most needed, such as on floors with Alzheimer's patients.

One questioner warned that after the eight-month pilot study, the pressure on the remaining staff could lead to increased pressure, an erosion of their confidence, and the loss of their faith in, and allegiance to, the institution.

"By the end of that eight months, you may found that you have lost a system, and find yourself hard pressed to recover."

Jack Haft, co-chair of the family advisory council, said that the council "wants the assurance that as many residents as possible can stay within the Baycrest family."

MacAdam said that "to the best extent, if there is a vacancy [in the hospital], top priority goes to a JHA resident."

One of the most vociferous concerns was regarding the role of senior management, or what was seen as too many vice-presidents. Calls were made for some or most of them to be dismissed.

The panel stressed that all changes conformed to ministry of health guidelines for nursing homes.

Pringle promised that the board would consider seriously all the concerns expressed at the meeting, and would continue to keep residents and families informed.

Snider helped create day school system

By CYNTHIA GASNER
Special to The CJN

Obituary

TORONTO — Jennie (Papernick) Snider, 97, who served as principal of the general studies department of the Associated Hebrew Day School for more than 30 years, died recently at Baycrest Centre for Geriatric Care where she was a resident.

A master architect of the day school system, she was an iron-fisted principal who meted out her brand of no-nonsense discipline combined with her motherly concern for every student.

In 1921, she entered Teachers' College, and became one of the first Jewish public school teachers in Canada.

Unusual for her time, she spent one year teaching in London England and on her holidays, she visited Russia, Egypt and what was then Palestine.

In 1940, she was hired by the Toronto Hebrew Day School (now Associated Hebrew Day School) to teach Grade 1. She soon demonstrated her strong administrative qualities and became the first principal of the English department.

She was instrumental in helping the school grow from that one class to a highly regarded day school which now has more than 2000 students.

Her many students will affectionately remember her whistle and handbell – her discipline tactics which were intended to strike fear but became the symbol of caring and concern.

She had a love for music and would often accompany a class play or special event. Although she was not in the Hebrew department, she would often lead the Birkat Hamazon.

Jennie Snider is survived by her daughters, Lenore Solway and Elsa Skuy, three grandsons, and four great-grandchildren.

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Jewish Life

Humanistic view of the world

***CAN WE BE GOOD WITHOUT GOD? An Exploration of Behaviour and the Need to Believe*, by Robert Buckman Viking $29.00**

Books
Bernard Baskin

Some of my good friends never darken the doorway of a synagogue. They don't believe in a Supreme Being. And yet they are good, caring, honest people, sensitive to the needs of others, generous with their time, their love, their property.

The author of this well-reasoned, popularly written book is a Toronto physician, closely involved with the program of the Humanist Association of Canada. For him, human beings are a "myth-hugging" species, easily frightened and fearful of the unknown. A portion of their brain disposes them to seek divine or spiritual interpretations of experiences that are seen or felt.

Moreover, they respond to such basic biological features as herd-instinct, natural aggression and gross overpopulation. He writes, "As a species, we have used almost every imaginable excuse as a justification for our inborn inter-herd aggressive instincts, including race, culture, language and politics. These can all be precipitating factors in starting conflicts – but it is important to note that religion has always featured very prominently in that list."

He then lists some prime examples of religious persecution and atrocities: The Crusades, the Spanish Inquisition, the slaughter of the Huguenots, the Manichean schism, dozens of wars between Protestants and Catholics, between Muslims and Christians, between Hindus and Muslims and civilian slaughter on the largest scale yet known, that of more than six million people, mostly Jews, in Hitler's Third Reich.

The real issue, he insists, is whether it would be a better world if we imagined that God did not exist and if we behaved in accordance with that possibility, trying to sort out our own messes and trying to create our own solutions.

One quickly thinks of some of those who have tried to create their own solutions without God – Stalin, Hitler, Pol Pot and the other godless mass murderers of history.

A person of mature religious conviction possesses the best possible reason for ethical conduct. If this is a universe of accident, in which things happen without reason or purpose, if we have no assurance that our high ethical ideals can be achieved and that ethical conduct is part of the plan or scheme of things, then why should people sacrifice for the sake of others?

On the other hand, if our ethical conduct enables us to advance the cause of human spiritual evolution, then a person has good reason to forego some of the conveniences and comforts he might want for himself in favour of decisions that will help others.

Buckman's highest ethical formulation, even more basic, he believes, than the Golden Rule is this; "Stop and think about the effect of what you are about to do on the people you are about to do it to."

He seems, however, unable to appreciate or properly consider the mystical and emotional aspects of religion – its drama, poetry, colour and ritual – and how and why it has inspired some of the greatest works of art, music and architecture through the ages.

This is an honest, lucid and thoughtful non-theistic approach to a complex subject of perennial interest. Recent surveys indicate that over 90 percent of Canadians believe in God. Evidently, the humanists face a formidable task.

Remembering rescuers of children

By SUZANNE AGASEE
Special to The CJN

Guest Voice

Approximately 380 child survivors, second and third generations from different parts of the world recently gathered in Washington, D.C.

They came to remember and to express their love, friendship, joy and deep gratitude to OSE, the incredible Jewish men and women who rescued them and approximately 6,000 other Jewish children before, during and after the Shoah.

The Oeuvre de Secours aux Enfants – OSE – was founded in 1912 by a group of Jewish doctors and intellectuals in Russia. Their goal was to improve the social and medical conditions of Jewish families in need. In 1922, OSE's head office moved to Berlin and, shortly thereafter, Albert Einstein became its honorary president. Ten years later, the OSE moved to Paris where it continued to assist Jewish families.

Even before the outbreak of World War II, Jewish refugee children arriving from Germany and Austria were placed in OSE homes in the Paris region.

In 1940, OSE personnel began to provide social services inside French internment camps, helping to provide sanitary conditions for thousands of foreign Jews, including German Jews who had been deported to France.

Their special task however, was to extricate the children from these camps and place then into OSE's newly opened homes. Hundreds of children found shelter in the 14 homes, largely staffed by Jewish adults, operating in the "Vichy" zone. American visas obtained with the help of Quakers and the American Friends Service Committee allowed 300 children to emigrate to the United States in 1941-1942.

After the Germans occupied most of Vichy France in November 1942, OSE intensified its secret activities to protect Jewish children. Although its Jewish administrators and social workers were themselves hounded and persecuted, they risked their lives to produce false papers and locate hiding places in non-Jewish homes and institutions for thousands of children.

In July 1942, I was three years old living in Paris with my mother, father, grandmother and two brothers when they came to deport us. My mother took a knife and threatened to kill herself if we were taken. They took my mother and father who disappeared into the hell of Auschwitz.

That same night, a woman from the OSE underground took us out of our home and sheltered us in her home. My grandmother though, was caught and was sent to the gas chambers.

This woman was able to hide us. I was hidden for a short while in a convent and then afterwards, throughout the war, with different Catholic families. After the war, when we could not find our parents, she put us in an OSE home in Fontainebleau. We were brought to Canada in 1948.

After the liberation of Buchenwald in 1945, the OSE took charge of 427 surviving children and adolescents by placing them in special rehabilitation facilities in France. Among those cared for were the writer Elie Wiesel and the Chief Rabbi of Israel, Meir Israel Lau. OSE provided the necessary medical, psychological and educational services.

At the reunion in Washington, we saw a beautiful film, *The Children of Chabannes*, which tells how the people of Chabannes, a village in southern France, saved the lives of 400 Jewish refugee children.

The film was co-directed and produced by Dean Wetherell and Lisa Gossel, whose father and uncle were two of the children saved.

We were guests of the French Embassy at a concert and reception where 14 individuals and three organizations were honoured with citations and plaques for their heroism and bravery. His Excellency Monsieur Francois Bujon de L'estang, the French ambassador, read a message from Prime Minister Lionel Jospin to the OSE organization and its honourees, and the children that they saved.

We also had the opportunity to visit the United States Holocaust Memorial Museum where a special tribute to OSE was held during which we lit candles in the Hall of Memories for our dear departed loved ones.

Suzanne Agasee lives in Toronto. She has worked for almost 30 years in the community with people with developmental disabilities. She and her family will be forever grateful to the people of OSE.

Jewish Life

Chanukah – part 1

By MARK MIETKIEWICZ

Put on your yarmulke
Here comes Chanukah
So much funukah
To celebrate Chanukah
– Adam Sandler.

Adam is right. Chanukah is funakah. And it's almost here. So here are my Top Eight reasons to travel the Internet this Festival of Lights.

Reason No. 1: The Music.

You can listen to Adam Sandler's *Chanukah Song* online **[http://www.chanuka.com/]**. Just be prepared for the occasional Adam Sandlerian type of lyric. Or if your tastes run a bit more traditional, go to Aish Hatorah and listen to *Chanukah, Oh Chanukah, Ma'oz Tsur, I Have a Little Dreidel* and more **[http://aish.com/holidays/Chanukah/songfest.asp]**. The lyrics are printed at this site so you can sing along. Over at the Ort site **[http:// www.ort.org/ort/hanukkah/song.html]**, there is sheet music for *Ma'oz Tsur, Mi Yemalel* and *Chanukah*.

Another favourite song associated with the holiday is G. F. Handel's oratorio *Judas Maccabeus* which celebrates the victories of the ancient Jewish loyalists against their pagan foes. **[http://www.ucalgary.ca/~elsegal/Shokel/981210_HandelHanukkah.html]**. Eliezer Segal examines how one of Handel's themes, See the Conquering Hero Comes, has been adopted by Jews as a Chanukah melody.

Reason No. 2: The Menorahs.

One of the central customs of the holiday is the lighting of the menorah. For clear instructions about the order and directions for lighting, check out Virtual Jerusalem's mega-site **[http://www.vjholidays.com/chanukah/customs.htm]**.

Chanukiyot have been made from almost every substance imaginable. Just when you think you've seen it all, you stumble onto the Lego Menorah page **[http://www.net1plus.com/users/ohl/hanuka.html]**. Oren Levine has three great designs including a chanukiyah on wheels and another with the shamash in the form of a Lego dreidel.

Reason No. 3: The Gelt.

The exchange of coins is a tradition of Chanukah but in From Gelt to Gifts **[http://www.ucalgary.ca/~elsegal/Shokel/961121_Geltl.html]**, Eliezer Segel looks at the curious frenzy of gift-giving that has evolved at this time of the year.

In her article, Will Your Hanukkah Survive the Christmas Frenzy?, Susan Linn offers advice for Jewish parents **[http://www.familyeducation.com/article/0,1120,3-10992-0-1,00.html]**.

"From Frosty to Santa, the secular symbols of Christmas – and the magical world they suggest – are so enticing for children that no matter how hard parents try to twist Chanukah into a 'Jewish Christmas,' it comes off as a pale and not very satisfying substitute."

Linn gives advice about how to talk about Chanukah with your children. She suggests minimizing or eliminating gift-giving during Chanukah and concentrate on enjoying the holiday's more traditional pleasures. She also gives ideas about creating your own family traditions.

Most gelt exchanged today is made of chocolate. Of course, you could drop by the store to stock up. But why not mint your own? Try out Chocolate Mint Chanukah Gelt **[http://www.cyber-kitchen.com/rfcj/HANUKKAH/Sweets_Chocolate-Mint_Hanukah_Gelt_-_pareve.html]**.

Or for some truly rich coins, try Gil Marks' luscious gelt using butter, heavy cream and liqueur **[http://www.njo.com/savor/ledger/a13334.html]**.

Reason No. 4: The Dreidels.

One of the best known symbols of the holiday is the dreidel or sevivon.

You can find a brief history at the Ort site **[http://www.ort.org/ort/hanukkah/]**. In Poker, Dreidel and Hannukah, Robin Treistman looks at the dreidel and asks: if Judaism traditionally frowns on gambling, "how is it that once a year, children pull out a funny, little, squarish top, engraved on four sides with Hebrew letters, and ... gamble?" **[http://www.wzo.org.il/encountr/dreidle.htm]**

Sure it can't match the excitement of betting on a dreidel against your friends, but if you're alone you may want to take on your computer in a dreidel competition **[http://www.billybear 4kids.com/holidays/hanukkah/dreidel2.htm]**. Press a button, spin against the computer and if your luck isn't great, no one will know.

Stay tuned for my next four reasons next week.

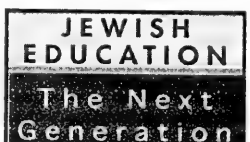
***

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

Searching for educational meaning

By ELLIOTT MALAMET

Complaining about schools is part of our cultural landscape, like griping about politics or bemoaning the sad state of one's favourite sports team, destined to finish last once again.



But surveying the current state of educational opportunities for many Orthodox children in Toronto has become more than an amusing perennial pastime. For many parents, hope that became disappointment and then resignation has now surfaced as anger.

Of course, even to use the term "Orthodox education" is to imply a unity of methodology and purpose that does not exist in such schools. There is a significant difference between the outlook and sensibility of so called "modern Orthodox" schools and their brethren to the right. Let us, in this column, offer a few preliminary problems that face modern Orthodox education everywhere in the current historical epoch. In no particular order:

• If you don't pay the teachers enough, you will lose the best minds of this generation to pursuits other than Jewish education. This is not speculation, but fact. So it is truly put up or be silent when it comes to asking for better, more sophisticated teachers.

• A sore dearth of exemplary role models for the kids to emulate. The hockey standings and the latest business ventures of the rich and infamous seem to have created a good deal more grist for the Shabbat morning shul conversation than any Rabbi Solovetchik-like lonely quest for religious meaning.

• The blistering corrosiveness of contemporary trash culture. "Modern" for our children simply does not translate as Faulkner, Matisse and Hawking. Invariably, what it descends to is instant messaging, wrestling and pornotainment. "Modern Orthodoxy" must face the music of its name: is the synthesis suggested by the term simply a code word for a complete surrender to the prevailing zeitgeist?

• Most of all, there is the overriding problem with "the vision thing" (as another Bush descends on us, nostalgia beckons). What is it that modern Orthodox schools really want to offer their kids? What vision of reality? What vision of truth? What actual philosophy of existence? Can passion be delivered to modern Orthodox youth, passion not just for Torah but for the glory of Creation that can be found in all sorts of bends in the road (art, literature, music, science, history, psychology, philosophy, i.e. what the astronomer Timothy Ferris calls "the big shebang")?

Students want a religion which directly addresses their spiritual and emotional desert places. They want teachers who will help them to think and feel beyond the text or, even better, through the text. They want inspiration, and yes, they want to be loved. And whether they know it or not, they want to be persuaded of the necessity and truth of the religion that they are being told they owe an allegiance to and which demands of them halachic fidelity.

To achieve all this, schools which attempt to salvage tradition will have to find the elements designed to counteract the modern context depicted by the poet Philip Larkin with such poignant irony: "Bonds and gesture pushed to one side/like an outdated combine harvester/And everyone young going down the long slide/To happiness, endlessly."

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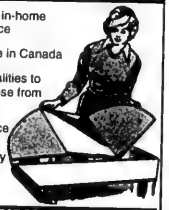
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Greater Toronto Area

Janina Bar and Joe Riesenbach.

Survivor meets woman who saved his family

By PAUL LUNGEN
Staff Reporter

TORONTO — For two years and five days in 1943 and 1944, the Riesenbach family's world consisted of a tiny attic in a farmer's barn, or, when danger was particularly acute, a coffin-like space under a mound of potatoes in a cold cellar.

Five members of the Riesenbach family lived in those cramped spaces, subsisting on a paltry diet of boiled potatoes as their muscles atrophied from lack of use.

The Riesenbachs never forgot Josef and Julia Bar and their teenaged daughter Janina, the Polish Catholic family who risked their lives to save them from the Nazis and their local collaborators.

When Soviet forces pushed the Germans out of their Silesian village of Markowa, the Riesenbachs received a new lease on life.

Joe Riesenbach made a new life for himself in Winnipeg, but he kept contact with the Bars, sending them parcels of clothing, food and "luxury" items they could not get in Communist Poland.

When he retired a few years ago, Joe offered to bring Janina to Canada for a visit. Citing her age, she declined. Instead, she sent her grandson, Wacek Balawejder, who twice visited the Riesenbachs in Winnipeg and Joe's sister, Genny Wasser, in Toronto. He spent a total of 14 months here.

Cindy Wasser, Joe's niece, reciprocated that visit, travelling to Markowa about a year ago. She met Janina and relayed a message "that it was her fondest wish to see Joe and his sisters before she died."

Still, Joe was hesitant. "I had no interest to return to Poland. I have bad memories," he said.

In June 1999, however, he received a letter from the Holocaust Museum in Washington, to which he had given mementoes of his past. A family from Argentina visiting the museum recognized a post-war Shanah Tovah that featured a photo of the Riesenbach family.

Gabriel Anmuth, a civil engineer in Bahia Blanca, had seen the same postcard among his late father's letters and photos. It turned out that his late father, Netalio, was a distant cousin of the Riesenbachs.

In January, the Riesenbachs met Gabriel and his wife Marisa, a Hebrew school teacher, in Miami. They talked about their family histories.

Gabriel "wanted to visit Poland to see the roots where his grandfather came from," Joe said. Joe's son, Ron, was ready to join the Anmuths and so Joe signed on as well. In October, Joe, his wife Ruth, Ron and the Anmuths made the trip.

They visited Warsaw, where they were intensely moved by the memorials in the city's former Jewish ghetto. They took a train in Cracow, where Polish Catholics are reviving the city's once vibrant Jewish culture. And they visited Auschwitz-Birkenau, only a short distance away.

In Cracow, they were met by a driver and interpreter arranged by Shtetl Shleppers, a Texas-based non-profit organization that organizes custom tours of Eastern Europe.

Heading to Markowa, Joe was a little apprehensive, but "I felt good because I had part of my family with me. As I approached the village, I knew it wouldn't be the same."

His family home had been renovated and appropriated by the local municipality. Some of the old Jewish cemeteries were gone and even the barn where they were hidden had been torn down.

But waiting for them in front of their house were Janina Bar and her family, children and grandchildren, about 15 people in

Continued on page 23

The home of Janina Bar.

'Once I came here, they couldn't tear us apart'

Continued from page 22

all. Joe and Janina embraced immediately and their emotions spilled over.

"Once I came there, they couldn't tear us apart. The tears came, of course. I tried to toughen up," he said.

The Bars invited them into their home and the families talked and talked. Food was piled high on the table and there was plenty of vodka and wine to fortify them.

"Janina said she loved my mother. They were like sisters," Joe said.

Janina recounted an occasion when the Riesenbachs were nearly caught. One Sunday, when the local priest spoke from the pulpit and told his parishioners that two Jewish families were still unaccounted for, he urged them to leave the church and do a house to house search to find them.

Josef Bar rushed home immediately and moved the Riesenbachs from the barn's attic to a space he had constructed for them under a pile of potatoes. Even though local villagers searched the cellar, their hiding place was not found.

"If the Nazi had found us out, they [the Bars] would have been executed on the spot," Joe said. "It happened. It happened in the village... Thirteen Poles [including children] and seven or eight Jews were executed in the same village."

While many in the village were inclined to hunt down Jews, it was the Bars' deep religious faith that saved the Riesenbachs.

"Janina's mother, Julia, was a true Christian. She believed in fate, that if God sent these people to them, it was God's will that she help them," Joe said.

Many others in the village didn't see it that way – and still don't. The Bars' wartime exploits remain a closely guarded family secret in Markowa for fear of attack by anti-Semitic neighbours. When Wacek accompanied their Jewish visitors outside the home, he shied away from them and turned his back so neighbours wouldn't conclude he was with them, Ruth said. The Bars "told us not to attract attention," she added.

Still, for the Riesenbachs and Anmuths, the visit was an experience to be cherished.

"Ron called it a highlight of his life. You come back changed," said Ron's wife, Perla.

"It was definitely worthwhile," Joe said. "It was very fulfilling."

Details of the trip can be found at www.riesenbach.com.

PLAYING WITH LIGHT: Playing with light at the Jewish Discovery Place Children's Museum at the Bathurst Jewish Community Centre. The museum is celebrating the Festival of Lights at the Chanukah Happening event on Sunday, Dec. 17, from 11 a.m. to 4 p.m.

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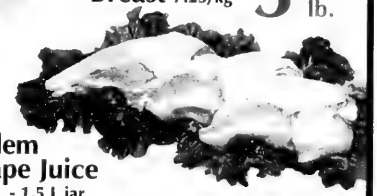

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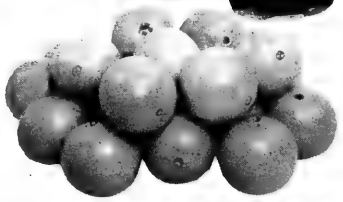

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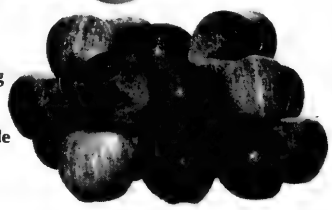

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Canadian museums may hold Nazi loot

By RON CSILLAG
Staff Reporter

TORONTO — Two leading Canadian museums announced last week they will follow the example of art galleries around the world and take measures to find the rightful owners of works in their collections that may have been looted from Jews during the Nazi era.

The National Gallery of Canada and the Art Gallery of Ontario (AGO) say they both possess artworks with suspicious "gaps" in their provenance, or history, relating to the years 1933 to 1945 – the exact span of the Third Reich.

The institutions, both supported with public dollars, will be posting images of the artworks on their Web sites in the coming weeks, in the hope that any mystery surrounding their ownership will be settled.

The National Gallery has about 100 paintings and sculptures with incomplete histories relating to the war era, while the AGO has discovered 20 paintings with similarly suspect backgrounds. The National Gallery expects its list to be posted in the next few weeks (at national.gallery.ca) while the AGO says its images will be online in the new year (www.ago.on.ca).

There is the possibility that some of the objects now in the Canadian museums belonged to Jewish families and were plundered by the Nazis, Pierre Theberge, the National Gallery's director, said last week. "Let's hope there is some response," he told the *Ottawa Citizen.*

Theberge said the National Gallery's move is part of the "reassessment of the last 50 or 60 years, and part of the general movement of restitution."

The CJN reported last month that Matthew Teitelbaum, the AGO's director, had launched an investigation into the history of some of the museum's holdings.

"We don't anticipate difficulties with our collection," he said at the time, adding recently, however, that the museum will be on high alert for art treasures slated to arrive in May from Russia. There are fears that parts of the collection may include Nazi-plundered works.

While noting that Canadian museums have generally lagged behind their American and European counterparts, Canadian Jewish Congress hailed the moves.

"But this is just the first step" said Nathan Leipciger, chair of CJC's Holocaust committee. "As has been done in other countries, we need to look at all works of art acquired by our art institutions after 1933 and produced before 1946 to determine whether there are in fact pieces of looted art in Canadian museums and galleries. We need a more transparent method of examining this issue to erase any doubts and to deal with still unanswered questions."

Bonnie Czegledi, a Toronto lawyer who specializes in international art law, says the Canadian museums were more or less shamed into acting.

"I'm not surprised," she said of the National Gallery and AGO initiatives. "Either they speak now or be publicly humiliated later.

"Every other country has done a lot more compared to us. I think they had to act."

Hector Feliciano, one of the world's foremost art sleuths, told a Toronto audience in October that no Nazi-plundered artworks found their way into Canada.

But Czegledi said she would be very surprised if such art did not wind up here.

"Canada was no exception," she said, noting that huge quantities of stolen artworks were "dumped" in New York during the war years. There's little doubt, she feels, that some of that was smuggled into Canada, and eventually made its way into public and private collections.

However, laying claim to stolen art is difficult, she explained.

Unlike looted property and unpaid war-era insurance policies, there is rarely a paper trail when it comes to art and there is no uniform way to proceed.

She does not advocate litigation. Rather, museums should be approached with affidavits or insurance policies – anything that can identify the piece and link it to Holocaust survivors or their heirs.

Claimants may also rely on Canada's Criminal Code, which makes it a crime to deal in stolen goods, even if the transaction took place outside Canada.

The New York-based Art Loss Register may also be of some help. It charges a small fee, but acts only for museums or for individuals buying from other individuals. (The registry may be accessed at www.artloss.com).

The Canadian galleries may have been spurred by the federal government. In October, Canada sent two delegates to a conference in Vilnius on looted intellectual and cultural property.

At the time, a spokesperson for the government said Canada would "quite likely" follow up by examining plundered artworks in this country, and working with museums.

Last week's announcement follows similar action in the United States, where an agreement reached between American art museums and a U.S. presidential Holocaust commission requires that the museums disclose on their Web sites the background of all artworks acquired between 1933 and 1945.

In Vienna, a government committee last week recommended the return of two paintings looted by the Nazis from Austrian Jews. The paintings by Gustav Klimt include *Lady With Hat and Boa*, valued at up to $9.5 million.

Other recent cases include:

- Last year, the Montreal Museum of Fine Art returned a 16th century oil painting by the Italian master Giorgio Vasari to the government of Hungary.
- In 1996, five war-era drawings found in the collection of the AGO were voluntarily returned to the Berlin Museum.

Czegledi estimates the Nazis acquired one-fifth of the western world's art.

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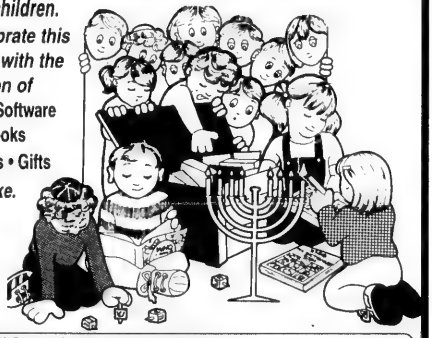
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Rabbi Avram Kowalsky
Practicing Attorney, Founding President of Shalheves High School for Girls, Baltimore Maryland
ZEALOTRY & THE WAR OF THE HASMONAYIM

10:00 a.m.
Dr.Eric Lawee
Professor, Center for Jewish Studies, York University
MORAL EVALUATIONS OF FIGURES IN TANACH
or
Rabbi Moshe Hochman
Rebbe Ner Yisroel Yeshiva
HALACHIC ASPECTS OF CHANNUKAH

11:00 a.m.
Ilana Sober
Halachic Consultant for Issues of Family Purity (Yoetzet Halacha, Nishmat)
THE ORIGINAL MENORAH: CHANNUKAH & THE MISHKAN
or
Rabbi Immanuel Schochet,
Professor of Philosophy, Humber College
SEVEN NOACHIDE LAWS: THE JEWISH RESPONSIBILITY

12:00 p.m. LUNCH AND LEARN
with Sam Kapustin
Director of Judaic Studies, C.H.A.T.
TALMUD AND TODDLERS: AT WHAT AGE SHOULD WE BEGIN THE STUDY OF TALMUD?
THE CASE OF THE MAHARAL OF PRAGUE

1:15 p.m.
Rabbi Maury Kelman,
Chairman Kedma, Law Associate, New York
KEEPING UP WITH THE JONES: CHANNUKAH AND CHUKAT HAGOYIM
or
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On Campus

AJC hires new director of campus programming

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX – Lysa Magder is juggling several balls at once but considers each of equal importance.

Magder, 34, is the Atlantic Jewish Council's (AJC) newly appointed director of campus programming and young professional development as well as the associate campaign manager for the United Jewish Appeal in Atlantic Canada.

"Without UJA funding, we [the AJC] wouldn't exist," Magder says. "We have to keep young professionals, singles, couples and families involved in the community. And for the university students, we have to ensure they maintain their connection to the Jewish community at large."

Programs for young professionals being organized regularly

Magder, who was raised in Toronto and is now the mother of two small children, studied urban planning at the University of British Columbia and worked as an ESL teacher in Vancouver before coming to Halifax. She was also active in her Vancouver synagogue.

"At the synagogue, I was introduced to community programming and loved it," she says.

"I really felt community education was my thing. I was inspired. When this position [at the AJC] opened, it was a natural for me."

She knows working with small populations in small Atlantic communities will be challenging.

"It will be important to make university students outside Halifax feel part of the Atlantic provinces Jewish Students Federation. There are 70 students in the region registered with us and a large number [are] not affiliated."

Programs for young professionals are being organized regularly.

"We'll hold a regional convention for everyone in February. We're having Shabbat dinners hosted in private homes in Halifax every other week, usually with about 10 students, and all at kosher homes or homes where the food is prepared kosher.

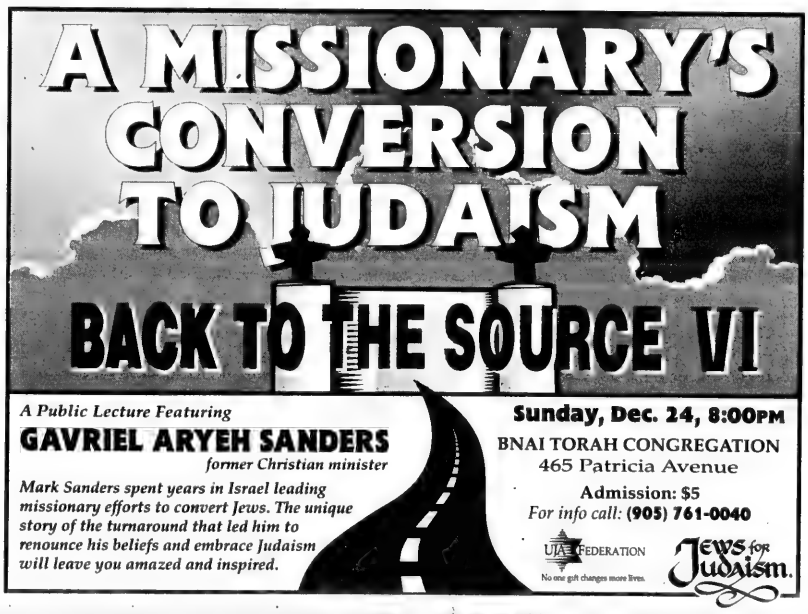
"We had a wine and cheese after a Havdalah service. We'll get togther for a Chanukah event and we're working on a speaker series on topics relevant to that age group, topics that don't necessarily have to be Judaically focused."

Magder says a problem is finding a common ground, like a Hillel House, for the students to meet.

Nevertheless, she says, there has to be a building process. "I don't expect instant success. I'm learning too, learning [about] the community and growing into the position."

Magder says *arevim* in Moncton and St. John's, Nfld. make her job easier. Arevim are individuals or couples from Israel posted in small Jewish communities in Canada by the AJC to act as Jewish resources – sometimes teaching, sometimes programming activities, sometimes offering the only Jewish guidance in town.

"They're essential to me, extra people to help the program and make my job worthwhile," Magder says. "They are real inspirations."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מָמָה מיה

אם אתם מדוכאים באמת, או עוברים עליכם ימים קשים, או סתם בא לכם שיהיה טוב- לכו לְמָמָה מיה. הלכתי בציפיות מאוד קטנות לראות ביצוע מוצלח לשירי לחקת אבבא, שחיממו לנו את שנת השבעים, והינה לחפתעתי הנעימה, חיברו את השירים לסיפור נחמד שמתרחש באי יווני, עם הרבה חוש הומור ובלי לקחת ללב. לפעמים הקהל מתגלגל מצחוק מחצורה שבה חיברו את השירים לסיפור, ולפעמים הוא סתם שר בחטאה. כיף אמיתי. רוצו רוצו. בעצם אתם יכולים ללכת לאט, כי בניגוד להמלצת אחרות שלי, שעד שהן מתפרסמות המופע כבר ירד, ההצגה הזאת תרוץ שנים.

שיטת הבחירות

לפני ארבע שנים חחליט מי שהחליט שצריך לחזק את ראש הממשלה, כדי שלא כל מפלגה קיקיונית תוכל להפיל את ממשלתו. מה עשו- הפרידו את בחירת ראש הממשלה מבחירת המפלגות. וכמו שקורה חרבה פעמים, קשה היה לדמיין אלו שיטיים ייגרמו עם הכנסת השיטה החדשה. קמו הבוחרים ובחרו את נתניהו ואחר כך את ברק, אך הפסיקו לתמוך במפלגות של המנהיגים ובחרו יותר מפלגות קטנות וקיקיוניות. והינה, במקום בחירות אחת לארבע שנים עברנו לבחירות כל שנתיים. ולא משנה אם דרכו של נתניהו או דרכו של ברק צודקת, שניהם הופלו על ידי מפלגות קטנות וקיקיוניות שהצליחו ליצור רוב נגדם. וזה יקרה שוב אם לא תשונה השיטה הזו. חדבר האחרון שמדינה מתוחה ואמוציונאלית כמו ישראל צריכה זה ראש ממשלה בלי מנדט שמתחלק אחת לשנתיים. אבל שישאר בינינו.

שמש על המוח

שנה בישראל היא כמו חמש שנים במדינה אחרת. זה החסבר חיחידי לעובדה שמשאלי דעת הקהל נתנים לנתניהו רוב בבחירות הקרובות. הזיכרון הקצר חוא משהוא משהוא יותר מידי שמש קופחת על חמות.

דימוי עצמי ירוד

אמיר בן דויד כותב את חשורות חבאות בעיתון האר"ץ: "הלעג לקולנוע הישראלי הוא יותר מכל לעג למי שאנחנו: קטנים, נידחים, דוברי עבריח, דלי תקציב, מתקשים להתפרנס, לא נוצצים, לא זוהרים. ישראלים". ממש מדחים, כי כשאני מבקר בארץ , אני רואה אנשי עולם שמטיילים יותר, מכירים יותר, מקוריים, עם חוט שדרה, חברים טובים, לא מפחקים ומוכנים לעבוד קשה. אני נאה לחיות ישראלי. מתקשים להתפרנס! מאיפה הוא לוקח את זה דווקא אחרי המהפכה הטכנולוגית של חשנים האחרונות! נשגב ממני.

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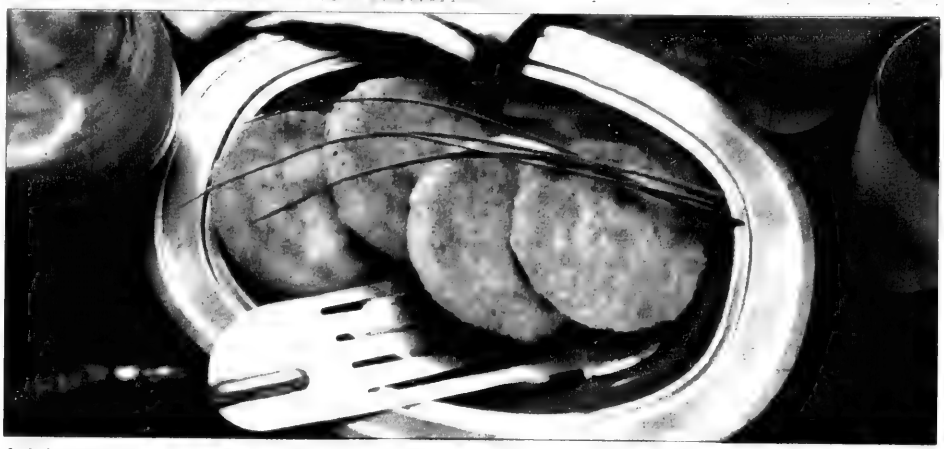
"The secret to making the perfect potato latke is really quite simple – if at first you don't succeed, fry, fry again!"

Chanukah Delights



Chanukah is still the time for latkes—greasy or not

By BARBARA SILVERSTEIN
Special to The CJN

The celebration of Chanukah would not be complete without potato latkes, the traditional food consumed by Ashkenazi Jews on this festive holiday.

Chanukah, traditionally, is the time to enjoy greasy food like potato latkes – potato pancakes fried in oil. The grease symbolizes the miracle of the oil that burned in the menorah for eight days when Judah the Maccabee rededicated the Temple, after defeating Antiochus.

However, with people so health conscious in this day and age, the excess oil is drained off before the latkes are served, and some people even bake them, says Thelma Barer-Stein, author of the award-winning *You Eat What You Are: People Culture and Food Traditions* (Firefly Books 1999). She said there's less emphasis on eating grease. "It's the latkes that have become the tradition now."

And while the Jewish people have been celebrating Chanukah for more than 2,000 years, the consumption of potato latkes would not have started before the 15th century because potatoes did not become a staple of the European diet until the New World was discovered; potatoes were brought to Europe by the conquistadors from the Americas, Barer-Stein says.

"When people accepted potatoes as food in Europe, they found all kinds of uses," she said. "And potato latkes was one. This is conjecture."

She noted that potatoes were a cheap satisfying food especially when they were cooked or fried with fat.

She said Sephardi Jews eat soufganiot or doughnuts on Chanukah, which she believes can be traced back to a fried honey ball – loukomathes – that originated in Greece. She added that soufganiot are popular in Israel and are often incorporated in North American Chanukah celebrations.

As for the earliest of Chanukah culinary traditions, Barer-Stein said that Jews probably dipped bread into oil to commemorate the eight days of light.

Continued on page 30

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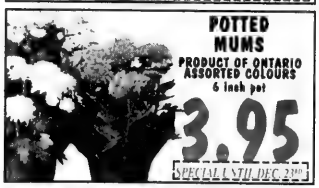
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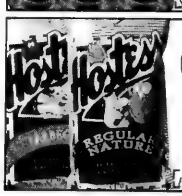

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Jews dipped bread into oil to commemorate the days of light

Continued from page 29

You Eat What You Are, an encyclopedia that looks at food and its social histories, recently netted Barer-Stein a Gold Award from Cuisine Canada, a national organization of people, companies and institutions devoted to promoting local food and beverages in the five major regions of Canada.

When the first edition of *You Eat What You Are* was published in 1979, no one could understand how she could write 720 pages about food without including recipes, Barer-Stein said, adding that the second edition is twice the size of the original, and covers 170 cultural groups. "[But now] nobody would question why this book was written. In 20 years there has been a lot change for the good. People understand multiculturalism.

She stressed that the purpose of her book was to replace tolerance, which she finds "demeaning and insulting" with an "understanding, appreciation and respect for those who differ from us. Food is an easy door to open between cultures."

In response to *The CJN's* query about the origins of potato latkes, Barer-Stein reviewed potato pancake recipes from a number of countries and concluded that the Hungarian recipe is the closest to the modern-day latke.

The Hungarian potato pancake, which is made from grated raw potato and raw onion, flour and eggs, is dropped into hot fat and served hot with sour cream, she said.

Kartoffelpuffer, a potato pancake dish popular in northern Germany, is similar to the Hungarian recipe, she said. Made with grated raw potato and onion, flour and eggs, these pancakes are served with slightly salted unsweetened apple sauce.

Frying is not a popular cooking technique in the former Czechoslovakia, which is famous for dumplings of all kinds, Barer-Stein noted. The Czechs use the same kind of mixture as traditional latkes – raw or cooked grated potatoes and onion, egg and flour – shape the mixture into balls and poach them in broth or gravy.

Filled potato pancakes from Ukraine have more in common with knishes than with latkes, said Barer-Stein.

These pancakes, a thick dough made from potatoes that are peeled, boiled and mashed, are molded into flat cakes; the filling is put on one side and the other side of the pancake is folded down and sealed, she said. They are brushed with egg, dusted with bread crumbs, baked or fried and served with sour cream or pureed tomatoes.

But tracing recipes to definitive geo-political regions is not an exact science, according to Barer-Stein. "The countries [in Europe] are so close together the recipes travelled from one country to the next. It's difficult to say this belongs there."

The two ways of grating potatoes for latkes – with the peel off or on – do not appear to be tied to any specific geographical region, she noted.

Some old recipes sources, she said, suggest coarsely grating well-washed potatoes with the skins on and leaving them in a bowl for 10 to 15 minutes until they turn brown; the mixture is put in a colander and rinsed with a lot of cold water to remove the brown colour.

Barer Stein said this method, which is not as common as the peeling-before-grating method, gets rid of the starch and the latkes end up being very white inside – the skins seem to disappear.

Both methods, she said, call for the excess water to be removed before the rest of the ingredients are added; the latkes are cooked in "hot fat, which seals the outside quickly, leaving the inside soft and tender."

The co-author of *To Life: Setting a New Standard for Delectable Healthy Eating within Cherished Kosher Traditions* (Culture Concepts Inc.), Barer-Stein, along with co-authors Esther Schwartz and Risa Vandersluis, developed their own lighter recipe for latkes in their book:

ASHKENAZI POTATO PANCAKES

large, deep heavy skillet for frying
4 large potatoes, grated coarsely
1 cup of mashed potatoes
2 eggs
3 tbsp. flour
1 tsp. baking powder
3 tbps. grated onion (optional)
salt and pepper to taste.
1 tbsp oil

Put grated potatoes into a bowl of cold water to keep them white. Drain excess water when all the potatoes are grated. Combine all the ingredients in a large bowl.

Heat large skillet, adding oil to coat the bottom. When oil is hot drop potato batter by large spoonfuls into the skillet. When one side is browned (about 4 minutes), turn, flatten slightly and brown second side. Drain pancakes on a paper towel. Keep latkes warm on a plate in the oven.

EASY MEALS: Roast chicken is the classic main course for any holiday meal.

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Best Wishes for a Happy Chanukah

Chanukah Delights

The Mendelson twins have a twin cookbook launch

By BARBARA SILVERSTEIN
Special to The CJN

On an early evening in the fall, dozens of people mill around a large old house in mid-town Toronto.

They're on hand to toast twin sisters Lynn and Susan Mendelson, who are holding a twin book launch at Lynn's home.

Most of the guests are friends and neighbours of the hostess, a local caterer. She has just published her second cookbook – *Chicken! Chicken! Chicken! And more Chicken!* (Whitecap Books).

A Vancouver caterer and food writer, Susan co-authored her eighth cookbook, *The Lazy Gourmet* (Whitecap Books), with chef Joey Cruz.

Early the next morning before heading back to Vancouver she squeezes in an interview with *The CJN*.

A Toronto native, Susan, 48, moved west to study theatre arts in the early '70s at University of British Columbia. She later pursued social work and worked at the Vancouver East Cultural Centre. To help pay the rent, she says, she sold carrot cake, as well as cheese cake from a recipe she developed, at intermission during performances at the centre.

Twin sisters Lynn (on left) and Susan Mendelson at their recent cookbook launch. [Barbara Silverstein photo]

Her cheesecake became so well known in Vancouver, a CBC radio producer approached her to develop other recipes on a regular basis for local listeners, she says.

That led her to write cookbooks and start a catering business which is now one of the city's largest, she says.

Susan says her grandmother, Fay Bigman, inspired her to cook. "She was a fabulous cook and incredible baker.

"She had always wished she had a little tea shop to sell her baking."

Unlike her grandmother, Susan pursued a career in food. "I wanted to check out my dream."

This year, Susan, the mother of a 10-year-old girl, made *Chatelaine* magazine's list of the top 75 business women in the country, she says.

Her first cookbook, *Mama Never Cooked Like This*, published in 1980, became somewhat of a classic, she says.

Her mother is a great baker, but not a big eater, she says. "Our whole family is into food."

Lynn, like Susan had always enjoyed cooking and entertaining, but did not consider cooking or working with food as a career choice, she says.

"I entertained food-wise. When I was in university, I was always cooking, having people over for meals. I catered the first seder at Trent University.

"I say I got my degree between dinner parties."

She went on to work with emotionally disturbed children in Toronto, and kept up her cooking and entertaining.

In 1985, when she was pregnant with her first child, Whitecap approached Lynn, now a mother of four, about doing a cookbook. She managed to put together the book, and *Chicken! Chicken Chicken!* was published just months before the birth of her daughter Joanna.

Susan continued working part time, leaving the work force permanently after her third child was born. "I just assumed that my days of being paid for my labour were over."

About three years ago, one of her neighbours asked her to cater a dinner party for his litigation group. "I had so many calls after that I was in business."

When her first chicken book sold out it was never re-issued, Lynn says. "I never pushed to have it republished. At The Cookbook Store they said it was one of the 10 most asked for cookbooks out of print.

The Cookbook Store staff urged her to do something with the book, but she never did, until someone from Whitecap saw the list, she says.

"He said, 'I'd like to do something with it.' "

She says writing the book was a long process of compiling and testing all the recipes she's used over the years. And when asked if she'll do another, she says she tells people: "It took me a lifetime to put this one together. I don't have another life left."

She says she and Susan both ended up going into the food business after embarking on other career paths. "We're identical twins. We both fell into the same kinds of things from totally different vantages and totally different sides of the country.

"We both love food. We both love entertaining. We both did what we loved. But not in a direct route."

SESAME SOY CHICKEN SALAD
From *Chicken! Chicken! Chicken!*

2 whole chicken breasts, skinned, deboned and cut into bite-size pieces
2 tbsp. vegetable oil
1 cup of cauliflower florets
1 cup of broccoli florets
4 carrots peeled and julienned
1 zucchini julienned with skin on
½ cup snow peas
½ cup sliced mushrooms
½ cup of shredded red cabbage
2 tbsp. toasted sesame seeds
1 recipe for ginger-sesame dressing

Saute chicken in oil on medium heat 2 to 3 minutes until the chicken is cooked and the colour is opaque. Remove chicken from skillet with slotted spoon and set aside. Drain well.

Steam cauliflower and broccoli over boiling water for 6 minutes, rinse with cold water, drain, and set aside. Steam carrots 4 to 5 minutes, rinse with cold water, drain and set aside. Steam zucchini 2 to 3 minutes and snow peas for 1 minute, rinse with cold water, drain, and set aside.

Put mushrooms and cabbage in a large bowl, add chicken, steamed vegetables. Toss with ginger sesame dressing and garnish with toasted sesame seeds. Serves 4 to 6.

Ginger Sesame Dressing

4 tbsp. red wine vinegar
2 tbsp. soy sauce
1 clove of garlic, chopped
2 tsp minced ginger
1 tsp. sugar
¾ cup vegetable oil
3 drops of sesame oil
2 tbsp. toasted sesame seeds

Combine vinegar, soy sauce and garlic, ginger and sugar. Put in food processor or blender. With motor running add oil in a thin steady stream. stir sesame seeds in by hand.

From *The Lazy Gourmet*

VEGETARIAN CHOPPED LIVER

2 tbsp vegetable oil
1 12 oz. can of green beans
1½ large onions, chopped or sliced
3 hard-boiled eggs
½ cup light toasted walnuts
1 tbsp chopped fresh parsley
1 tsp. capers
2 tbsp. mayonnaise
salt and pepper to taste

Drain green beans, set aside. Heat oil on medium heat and saute onions until carmelized. Put all ingredients into food processor and blend into a paste. Add a little more mayonnaise if necessary. Garnish with parsley and cherry tomatoes.

NICOISE SALAD

2 to 3 heads of romaine salad torn in bite-size pieces
1 lb. green beans, blanched
½ cup sliced black olives
8 hard-boiled eggs
1 4 to 6 oz. can of flaked tuna, drained
herb vinaigrette recipe

In a large bowl combine lettuce, green beans, olives and vinaigrette dressing, toss well.

Cut the eggs in half, length-wise and arrange on top of the salad. Pour flaked tuna over salad.

Herb Vinaigrette

½ cup white wine vinegar
1 tbsp chopped herbs (rosemary, chives. thyme or basil)
1 tbsp. honey
1 tsp. dijon mustard
¾ cup of olive oil
salt and ground pepper to taste

Blend vinegar, herbs, honey, mustard. Slowly whisk in oil until an emulsion has formed. Season with salt and pepper.

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Best Wishes for a Happy Chanukah

Having a repertoire of appetizers is handy at Chanukah

BY EILEEN GOLTZ
Special to The CJN

With Chanukah just around the corner, and family and friends stopping by to help celebrate, it's nice to have a repertoire of appetizers to serve before the latkes and soufganiot are ready.

Some of the best and most beautiful containers for the appetizers come from the produce and bakery sections of your grocery. Hollowed out cabbages and squash make perfect bowls for dips and spreads or can be used to hold vegetable crudites.

A melon or pineapple is a great container for a creamy sweet dip. Lemon and orange cups also make attractive small containers for sweet or savoury dips and spreads. Whole bread loaves in different sizes and shapes that have been hollowed out can be filled with warm dips that you bake in the oven or cold dips and spreads for chips and crackers. You can also use the hollowed out bread loaves as containers for breadsticks or slices of bread.

Some appetizers to try:

CHICKEN & BEEF SATE

1 lb. chicken breast cutlets
1 steak, 1 in. thick (about 1¼ pounds)
2 large limes
1 tbsp. grated, peeled ginger root
2 tsp. sugar
24 (10-in.) wooden skewers
¼ cup soy sauce
2 garlic cloves, crushed with garlic press
cucumber relish (below)
spicy peanut sauce (below)

Slice chicken cutlets lengthwise into ¾-inch-wide strips; place in medium bowl. Holding knife almost parallel to work surface, slice steak crosswise into thin strips; place in another bowl. From limes, grate 2 tsp. peel and squeeze 2 tbsp. juice. In small bowl, with fork, mix lime peel, lime juice, soy sauce, ginger, sugar, and garlic. Stir half of soy sauce mixture into chicken. Stir remaining soy sauce mixture into beef. Cover and refrigerate both bowls 30 minutes to marinate. Soak wooden skewers in water 20 minutes. Meanwhile, prepare spicy peanut sauce and cucumber relish. Thread chicken strips and beef strips separately on wooden skewers, accordion-style.

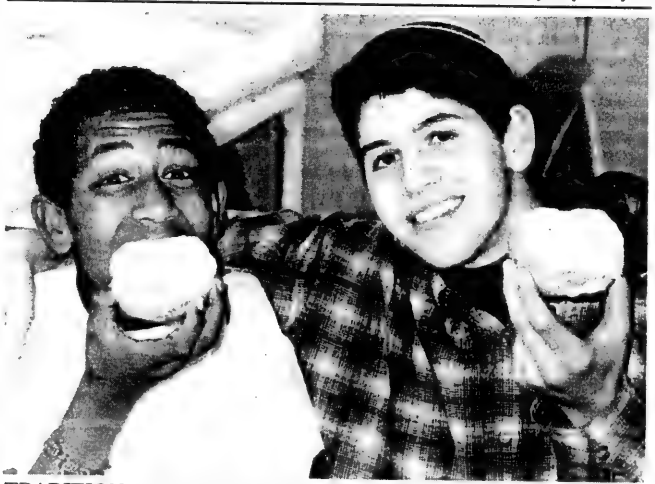
Using a grill pan or an outdoor grill, grill the chicken and beef strips over medium heat 3 to 7 minutes, turning once, until just cooked through (you can also broil the meat). Serve immediately with spicy peanut sauce and cucumber relish.

Spicy Peanut Sauce:

In medium bowl, with wire whisk or fork, mix ¼ cup creamy peanut butter, ¼ cup very hot tap water, 4 tsp. seasoned rice vinegar, 1 tbsp. soy sauce, 1 tbsp. light molasses, and ¼ tsp. crushed red pepper until smooth. Makes about ⅔ cup.

Cucumber Relish:

In medium bowl, with spoon, mix 4 medium Kirby cucumbers (about 4 oz. each), diced, ¼ cup seasoned rice vinegar, 2 tbsp. diced red onion, 1 tbsp. vegetable oil, and ¼ tsp. crushed red pepper. Makes about 2½ cups.



TRADITIONAL CHANUKAH TREAT: A Chanukah celebration is not complete without soufganiot, a traditional holiday treat.

ASIAN STUFFED MUSHROOMS

1 lb. mushrooms, large ones
2 tbsp. oil
3 large garlic cloves, peeled and minced
2 tbsp. fresh ginger, peeled and minced
¾ cup red bell pepper, finely chopped (1 medium pepper)
1 stalk bok choy, chopped (½ cup) (you can substitute celery)
1 tsp. sesame oil
1 tbsp. soy sauce
½ tsp. salt
½ cup fresh bread crumbs
1/4 tsp. chili paste
3 scallions, thinly sliced
1 tbsp. fresh lemon juice

Preheat the oven to 375. Grease a baking pan. Pull the stems from the mushroom caps and chop them finely. Place the caps in the prepared baking pan. Heat the oil in a skillet over medium heat. Saute the garlic, ginger and red bell pepper just until tender, about 3 minutes. (Stir in a tbsp. or two of water if the ginger begins to stick.) Stir in the chopped mushroom stems and the bok choy. Cook until the mushrooms are tender and the liquid has evaporated, about 5 minutes more. Remove the pan from the heat, and stir in the sesame oil, soy sauce, salt, bread crumbs, chili paste, scallions, and lemon juice. Using a tsp., stuff the mushroom caps with the filling. Bake for 20 to 25 minutes, until the caps are tender. Serve immediately. Serves 6.

This can be doubled or tripled.

CHINESE FIRECRACKERS

1 tsp. oil
½ pound ground turkey breast
1 cup chopped cabbage
½ cup shredded carrots
2 green onion, finely chopped
1 tbsp. chili paste
1 tbsp. white wine
1 tsp. cornstarch
14 sheets phyllo dough
1 tbsp. and 1 tsp. vegetable oil
⅓ cup sweet and sour sauce

Heat 1 tsp. oil in 10-in. nonstick skillet over medium heat. Cook turkey, cabbage, carrot and onions in oil about 5 minutes, stirring frequently, until turkey is no longer pink and vegetables are crisp-tender.

Stir in chili paste. Mix wine and cornstarch; stir into turkey mixture. Cook uncovered, stirring occasionally, until slightly thickened. Heat oven to 375. Cut stack of phyllo sheets crosswise in half. Cover with waxed paper, then with damp towel to prevent them from drying out. Place 1 half-sheet of phyllo on flat surface. Brush with small amount of oil. Top with second half-sheet of phyllo. Place about 2 tbsp. turkey mixture on short end of phyllo; shape mixture into about 4-in. log. Roll up phyllo and turkey mixture. Twist phyllo 1 in. from each end to make firecracker shape. Place on ungreased cookie sheet. Repeat with remaining phyllo and turkey mixture.

Brush firecrackers with remaining oil. Bake 18 to 22 minutes or until phyllo is crisp and golden brown. Serve with sweet-and-sour sauce. Makes 14 servings.

APPLE DIP WITH A TWIST

A zesty dip, delicious with fruits and vegetables.

1¼ cups ranch dressing (you can use fat free)
1¼ cups grated apple
1 tbsp. prepared horseradish
¾ tsp. pumpkin pie spice
2 tsp. fresh lemon juice
¼ tsp. ground black pepper, or to taste

Mix the ranch dressing, grated apple, horseradish, pumpkin pie spice, lemon juice and pepper in a medium sized serving bowl and chill until serving. Makes 2 cups.

THAI EGGPLANT DIP

A tasty baked eggplant appetizer, served with baked pita bread wedges.

1 (1 lb.) eggplant
⅓ cup golden raisins, chopped
2 tbsp. water
2 tbsp. chopped fresh basil
2 tsp. fresh lemon juice
1 tsp. olive oil
¼ tsp. black pepper
⅛ tsp. salt
1 garlic clove, minced
4 (6-in.) pitas
½cup (2 ounces) shredded part-skim mozzarella cheese
3 tbsp. grated Parmesan cheese

Preheat oven to 425. Pierce eggplant several times with a fork, and wrap in foil. Place eggplant on a baking sheet, and bake at 425 for 1 hour. Cool slightly. Peel, seed, and mash eggplant with a potato masher. Combine raisins and water in a small bowl. Cover with plastic wrap and microwave at high 30 seconds. Let stand, covered, 10 minutes; drain. Add the raisins, basil, lemon juice, olive oil, pepper, salt and garlic to eggplant. Mix well and then preheat the broiler. Sprinkle the pitas with cheeses, and broil for 2 minutes or until cheese melts. Cut each pita into 6 wedges, and serve with a spoonful of eggplant dip on top. Serves 6 to 8. This can be doubled or tripled.

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Soufganiot are a simple holiday treat

BY EILEEN GOLTZ
Special to The CJN

The word soufganiot, is a modern Hebrew word that comes from the Greek word sufgan, which means puffed and fried.

The following recipes for soufganiot are straight forward and taste wonderful. Traditionally, the soufganiot is jelly filled and rolled in sugar but as always, when it comes to personal taste in fried foods, anything goes.

SIMPLE SOUFGANIOT

2 scant tbsp. (2 packages) active dry yeast
4 tbsp. sugar, plus sugar for rolling
¾ cup lukewarm water or milk
2½ cups unbleached all-purpose flour, sifted
2 large egg yolks
pinch of salt
1 tsp. ground cinnamon
1½ tbsp. unsalted butter or pareve margarine, at room temperature
vegetable oil for deep-frying
½ cup plum, strawberry or apricot jam

Sprinkle the yeast and 2 tbsp. of the sugar into the water or milk and stir to dissolve. Place the flour on a work surface and make a well in the centre. Add the yeast mixture, egg yolks, salt, cinnamon, and the remaining 2 tbsp. sugar. Knead well, about 5 minutes, working the butter or margarine into the dough and kneading until the dough is elastic. You can also use a food processor fitted with the steel blade to do this, processing about 2 minutes. Put the dough on a greased bowl, cover with plastic, and let it rise overnight in the refrigerator. Sprinkle flour on the work surface.

Roll out the dough to a ⅛-inch thickness using a 2-in. cookie cutter or floured drinking glass, cut out circles. Let the dough circles rise 15 minutes or more. With your hands, gently form the dough circles into balls.

Pour 2 inches of oil into a heavy pot and heat until very hot, about 375. Slip the donuts into the oil, 4 or 5 at a time, using a slotted spoon. Turn them when brown, after a few minutes, to crisp on the other side.

Drain on paper towels. Using a turkey baster or an injector available at cooking stores, inject a tsp. of jam into each doughnut. Then roll all of them in granulated sugar and serve immediately. You can make larger soufganiot if you like. Makes 24 2-in. soufganiot.

CLASSIC SOUFGANIOT

3¼ to 3½ cups all-purpose flour
2 packages active dry yeast
½ tsp. ground cinnamon
1 cup water
⅓ cup granulated sugar
2 tbsp. cooking oil
½ tsp. salt
1 egg
½ tsp. vanilla
¼ to ½ cup fruit preserves (strawberry, raspberry, blueberry, spread)
cooking oil for deep frying
sifted powdered sugar

In a large mixing bowl stir together 1¼ cups of the flour, the yeast, and cinnamon; set aside. In a medium saucepan heat and stir water, sugar, cooking oil, and salt just until warm (120 to 130 degrees). Add oil mixture to flour mixture; add egg and vanilla. Beat with an electric mixer on low to medium speed for 30 seconds, scraping the sides of the bowl constantly. Beat on high speed for 3 minutes. Using a wooden spoon, stir in as much of the remaining flour as you can. Turn dough out onto a lightly floured surface.

Knead in enough of the remaining flour to make moderately soft dough that is smooth and elastic (3 to 5 minutes total). Shape dough into a ball. Place in a lightly greased bowl, turning once to grease the surface of the dough.

Cover and let rise in a warm place until double in size (about 1 hour). Punch dough down. Turn dough out onto a lightly floured surface. Divide in half.

Cover and let rest for 10 minutes. Roll dough, 1 portion at a time, to ¼-in. thickness. Cut dough with a floured 2½-in. biscuit cutter, dipping cutter into flour between cuts. Place about ½ tsp. preserves or chocolate spread onto the centres of half of the circles. Lightly moisten edges of circles; top with remaining circles. Press edges together to seal.

Repeat with remaining dough and fillings. Reroll and cut trimmings. Fry filled donuts, 2 or 3 at a time, in deep hot oil (365 degrees) about 1 minute on each side or until golden, turning once with a slotted spoon.

Remove from oil; drain on paper towels. Sprinkle with powdered sugar. Cool on wire racks. Makes about 24.

BUTTERMILK DROP DOUGHNUTS

vegetable oil
2 cups all-purpose flour
¼ cup sugar
1 tsp. salt
1 tsp. baking powder
1 tsp. ground nutmeg
½ tsp. baking soda
¼ cup vegetable oil
¾ cup buttermilk
1 egg
sugar or cinnamon sugar

Heat oil (2 to 3 inches) in Dutch oven to 375. Mix flour, sugar, salt, baking powder, nutmeg and baking soda in large bowl. Add oil, buttermilk and egg; beat with fork until smooth. Drop batter by teaspoonfuls (do not make too large or they will not cook through) into hot oil. Fry about 3 minutes or until golden brown on both sides; drain on paper towels. Immediately roll in sugar. Makes about 3½ dozen.

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Chanukah Delights

Kosher meals with a flair for savoir faire

The Kosher Information Service of the Kashruth Council of Toronto, affiliated with the Vaad Harabonim of Toronto, UJA FEDERATION of Greater Toronto and Canadian Jewish Congress, tests holiday recipes for the Jewish community. They offer the following recipes for Chanukah:

ROASTED RED PEPPER SOUP

2 garlic cloves, minced
2 medium onions, chopped
2 tbsp. oil
4 large roasted red peppers
4 cups chicken or vegetable broth

Sauté garlic and onions in hot oil until soft, about 8 minutes. Set aside.

To roast peppers, broil until they are charred and blistered. Place in a paper bag for a few minutes to cool. Place the peppers in a bowl, pull off the skin, and remove the stems, membranes and seeds. Strain and use the juices for the soup. Puree the peppers; add to soup pot along with the sautéed vegetables and the broth. Heat and serve. Serves 6.

Note: If homemade broth is not available, use powdered flavoured broth. The soup will then be pareve.

POTATO SALAD IN A MOLD

6 medium potatoes
1 celery stalk, chopped
1 carrot, finely sliced
1 tsp. dried dill, finely chopped
½ green, red or orange pepper, finely chopped
4 green onions, thinly sliced
2 tbsp. vinegar
⅓ cup light mayonnaise
1 tbsp. prepared mustard

Garnishes
¼ cup chopped flat leaf parsley
3 hard-boiled eggs, quartered
paprika

Boil potatoes in jackets in salted water until just tender (do not overcook). Drain, cool, peel and dice. Combine with remaining ingredients. Transfer to greased mold, chill. Unmold on a plate lined with greens. Garnish with parsley, top with hardboiled eggs and sprinkle with paprika. Serve at room temperature. Serves 6-8.

BALSAMIC MARINATED CHICKEN ON SALAD

6 boneless, skinless chicken breasts

Marinade
⅓ cup balsamic vinegar
1 tsp. dried oregano
1 tsp. dried basil
¼ tsp. dried rosemary
2 garlic cloves, minced
3 tbsp. olive oil
3 tbsp. kosher white wine
3 tsp. soy sauce
3 tsp. Dijon style mustard
1 medium onion, finely chopped

Place the chicken and marinade ingredients in a large bowl or plastic bag. Coat all the ingredients with the marinade and refrigerate for 2 hours.

Salad
½ lb. snow peas
½ lb. yellow string beans
1 small red onion, thinly sliced
½ lb. mushrooms, sliced
1 head Boston lettuce, washed and torn
¼ cup Italian salad dressing or your favourite dressing
2 tomatoes garnished, quartered

Preheat oven to 400F (200C).

Place the chicken breasts in a baking dish. Drizzle with the marinade; cover with foil and bake for 25 to 30 minutes or until done. Remove from baking dish and place on a carving board. Slice into thin strips. Set aside.

String the snow peas; blanch in boiling water for 2 minutes. Drain and rinse under cold water; dry thoroughly and set aside. Cook yellow beans in boiling water for 5 minutes. Rinse under cold water; dry thoroughly and cut into 1-in. pieces.

In a salad bowl, combine all the salad ingredients and add the dressing. Toss well. Place the chicken strips on top of the salad ingredients. Garnish with the quartered tomatoes. Serves 6-8.

Italian Dressing
½ cup salad oil
½ cup olive oil
¼ cup vinegar
1 clove garlic, minced

Combine all ingredients in a screw-top jar. Cover and shake well. Chill before serving. Yield: 1¼ cups.

Continued on page 35

Food evokes memories of mothers' kitchens

By RAHEL MUSLEAH
Special to The CJN

I am 42 years old, and my mother is still bringing me food. Every time she visits, she comes bearing favourite dishes from my Indian-Iraqi-Syrian Jewish background: cheese samoosas – flaky pastries stuffed with cheese; containers of hulbah – a thick, intensely green sauce made of cilantro leaves and fenugreek seeds; bhajees of all kinds – curries of cabbage, carrots and lentils, of spinach, potatoes and chick peas.

My most visceral memories of Shabbat and holidays revolve around my mother's kitchen. I can almost hear the oil bubbling as she stirs round golden potatoes in a wok-like pot we brought all the way from India to make a specialty called aloomakalas. I see her ladling the potatoes into a dish, carefully draining the oil, while my two sisters and I wait impatiently to sample one each. I feel the steam rising as I break open the crust, crisp on the outside, white and fluffy inside, and I have to wait still another moment so I don't burn my tongue. And then I close my eyes and savour each bite, treasuring the complex simplicity of crunch and tenderness together.

I learned about Moroccan, Kurdish and Iraqi Jews

I smell the lemon, salt and cilantro she adds to the tomato chutney that remains the perennial appetizer at our Shabbat dinners. I feel the silky onion skins, parboiled and ready to be stuffed with rice and chopped chicken to make mahashas. I watch as she prepares kishmish badam (our version of *rosinkes mit mandlen*) to crown the saffron-yellow rice pilau, sauteing slivered almonds until they turn the colour of a faultless suntan, and raisins until they lose their wrinkles and puff up into smooth balls. Most of all, I see my mother stirring, whirring, blending and mixing her recipe for love – food. It is her way of nurturing our Jewish spirit.

Food. The word and all it signifies would no doubt provoke a host of ambivalent responses in any group of American Jewish women today, loaded with concerns about dieting, body image, eating disorders, and of course, lack of time to cook. On the positive side of the scale, however, food represents much that is good – emotional, physical and spiritual sustenance, a means of self-expression and creativity. Food is a primary and value-laden ingredient in Judaism; no celebration is complete without it.

Minimally, food embodies identity: If gefilte fish is traditional in your home, you are probably not a Libyan Jew. If comfort food means burekas and baklava, your origins are probably not Russian. "Food is history, geography, anthropology, oral history," says Joan Nathan, author of seven Jewish cookbooks.

"It brings up memories of the past, and what makes your family different from others. When you cook special foods, you connect to family, God and history – all through your hands."

Nathan discovered the vast scope of Jewish cuisine in Israel, when she worked for Jerusalem mayor Teddy Kollek. "Until then," she says, "Jewish food was my mother's chicken soup and matzah balls. My family was Polish, Hungarian and German. I learned about Moroccan Jews, Kurdish and Iraqi Jews. The whole world opened up to me."

Mollie Katzen, author of the *Moosewood* and other vegetarian cookbooks, recalls helping her mother prepare on Friday mornings for Shabbat.

It was the only time her mother really cooked: she spent the morning baking desserts and challah. "By the time we served everything, the house was clean, quiet and transformed. The whole thing seemed so magical. I felt the holiness deeply."

Judaism, in fact, nourished some of Katzen's formative memories and shaped her attitude toward food. Judaism taught her a "reverence for food and a consciousness of its coming from nature. The first prayers I learned – without even knowing what they meant– were all about being grateful for food."

Like the sensual aroma of a freshly baked challah wafting between the generations, food represents a potent "symbol of continuity to a migrating, wandering people," says Claudia Roden, author of *The Book of Jewish Food: An Odyssey from Samarkand to New York*, which won a James Beard award in 1997.

"It is a way of remembering generations past and vanished worlds. It is about roots and identity."

Roden was born in Zamalek, a district of Cairo, to a family of Syrian ancestry. When she cooks family dishes, she says, "every smell, every flavour brings back memories of my mother and my aunts, and the friends whose hospitality we enjoyed. Behind every dish is the story of life in a far-off town or village long ago. Researching the dishes was my way of discovering the story of my family and the story of the Diaspora."

Continued on page 39

Kosher savoir faire

Continued from page 34

EGGPLANT LATKES

6 baby eggplants cut in ½ in. slices
¼ cup flour
3 eggs, beaten with 3 tbsp. dry or semi dry kosher wine
oil for frying
1½ cups bread or cracker crumbs
dash salt, pepper, garlic powder (optional)

Sprinkle both sides of eggplant slices with salt. Let stand 20 minutes. Rinse and pat dry on paper towels to remove excess moisture. Dip each slice in flour, shaking off excess. Dip each slice in egg/wine mixture, then in bread or cracker crumbs. Sprinkle with salt, pepper and garlic powder.

Deep fried: Heat oil in a deep, heavy pot. Fry slices in batches until golden brown. Drain on absorbent paper. Serve warm. If desired, dip in chili sauce, soy sauce or teriyaki sauce.

Broiled: Heat oven to broil. Place slices on foil lined baking sheet, lightly greased. Broil for 5 minutes or until golden. Turn and broil other side until golden. Watch carefully. Yield: 18 or more latkes.

Note: To make ahead – refrigerate coated eggplant slices for about 2 hours. Fry just before serving.

CHOCOLATE KISS COOKIES

3 egg whites (room temperature)
½ tsp. kosher cream of tartar
1 cup sugar
2 tbsp. cocoa, sifted

Preheat oven to 325F (160C).

Beat egg whites until foamy; add the cream of tartar and heat until soft peaks form. Continue beating while adding the sugar slowly. Beat until stiff peaks form but the egg whites are glossy. By hand, gently fold in the cocoa. Using a scant teaspoon for each kiss, spoon the kisses on a parchment or foil lined baking sheet. Set them 1 inch apart as they will spread. Bake for 20 minutes or until they seem dry. Cool before removing from pan. Store in a dry, airtight cookie jar. They will keep for about a week.

Note: All vinegars need kosher certification.

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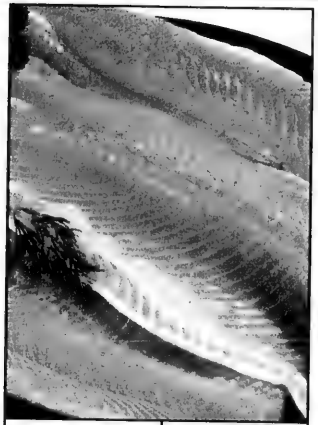

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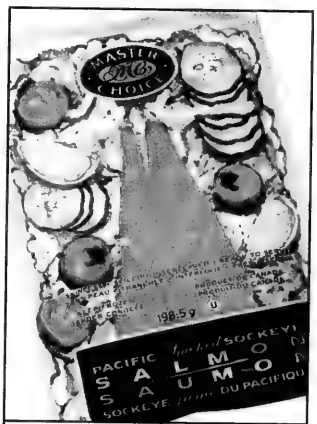

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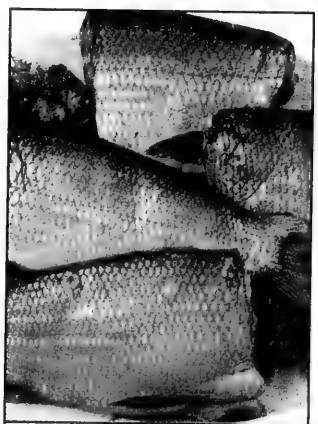

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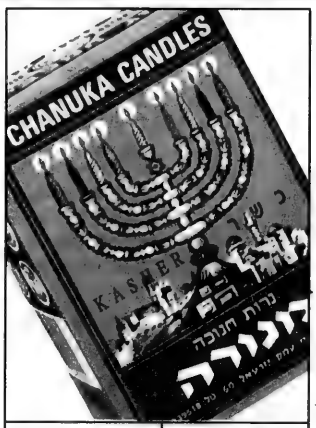

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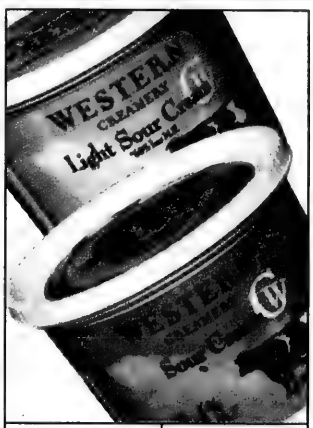

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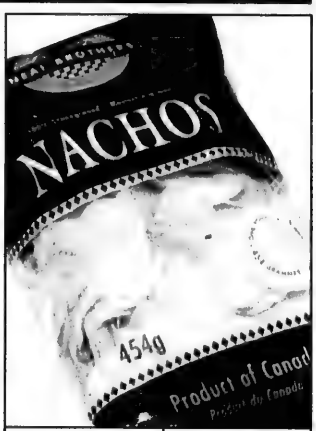

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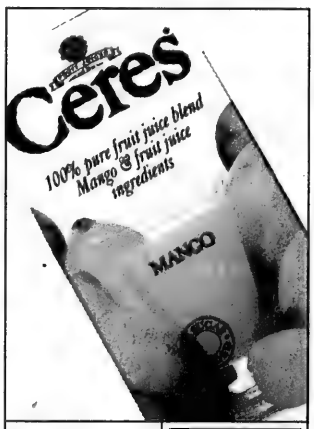

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Chanukah Delights

Food evokes memories of mothers' kitchens

Continued from page 35

The Egypt Roden knew was a cosmopolitan, French-speaking country where the Jewish community had a "happy and important place in the mosaic of minorities." When her family left Egypt as a result of Egypt's war with Israel in 1956, they sustained a deep feeling of loss, but cooking was a piece of their cultural heritage they could save to pass on to their children.

In fact, says Roden, who lives in London, in an immigrant culture cooking usually survives the longest, even when clothing, music, language and religious observance have been abandoned.

"Although cooking is fragile because it lives in human activity, it isn't easily destroyed," she says. "It is transmitted in the family like genes, and it has the capacity for change and for passing on new experience from one generation to another."

Sometimes, though, women have used food to demonstrate their acceptance of a new culture. Marcie Cohen Ferris, a museum educator who is studying southern Jewish women's food habits, notes that southern Jewish women "constructed braided identities, regional and religious," through food, an area over which they had control.

While women made their grandmothers' recipes for Romanian eggplant salad and apple strudel, they also blended in classic southern cookery.

In New Orleans, kosher families substituted chicken for the shrimp in jambalaya, says Ferris, who grew up in Blytheville, Ark., and now lives in Washington, D.C. Friday night dinners often featured fried chicken, okra, black-eyed peas, yams and turnip greens. Breakfast could include salt herring and grits, side by side. Recipes also passed back and forth between Jewish women and the black nannies, housekeepers and cooks they employed.

The heady intersection between food and memory has given rise to a spate of new cookbooks flavoured with personal reminiscences. Memoirs and cookbooks have become popular, because as communities have left old homelands, culinary traditions are in danger of disappearing, says Roden.

In *Miriam's Kitchen* (Viking), a poignant memoir scented with fried onions and lost worlds, Elizabeth Ehrlich reclaims tradition as she discovers the secrets of potato pancakes and savoury Shabbat puddings in her mother-in-law's kitchen, which reminds her of her grandmothers' kitchens she loved as a child.

A Holocaust survivor, Miriam shares a legacy of stories and recipes, helping Ehrlich connect the wisdom of the past with the present. "It's discipline, a kosher kitchen," Ehrlich writes. "It is an encompassing way of life, in which discipline and meaning, the mundane and the spiritual, are inextricably tied. You are only washing dishes, but you are doing something more. You are tending something ancient, and it matters."

In *Memory's Kitchen: A Legacy From the Women of Terezin*, Cara De Silva (Jason Aronson), gathers the recipes that Mina Pachter and her friends compiled in the Nazi "showcamp" of Theresienstadt as a way of defying the Nazis and preserving their identities. In the stark absence of real nourishment, the women recreated lavish holiday meals of chicken, goulash, noodle kugel and cake.

> Sometimes, though, women have used food to demonstrate their acceptance of a new culture

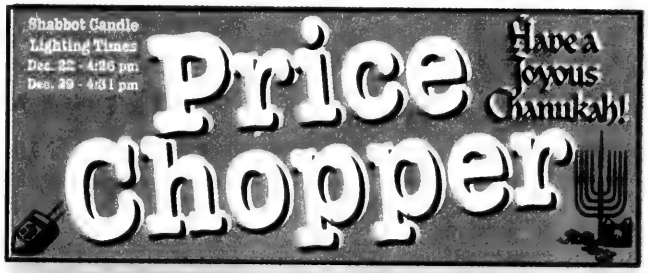
Centuries earlier, conversos in the Spanish Inquisition held onto Jewish culinary practices even when it threatened their physical survival, because it was crucial to their spiritual survival. One hundred recipes are documented in *A Drizzle of Honey – The Lives and Recipes of Spain's Secret Jews*, a 1999 National Book Award winner by David Gitlitz and Linda Kay Davidson (St. Martin's).

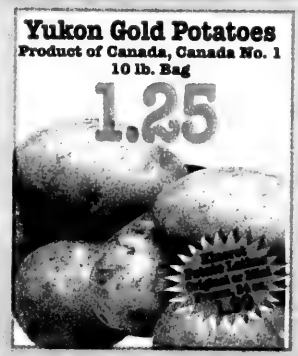
For some Jewish women, invested over the ages in nurturing their families, cooking – that most practical of all religious spheres – is a deeply sacred act.

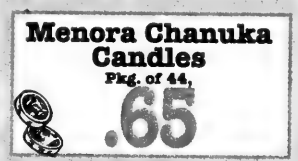
Nathan describes Sephardic women who wash rice seven times for Passover so it is as clean as possible, and Lubavitch women who peel strawberries before they use them for Passover because they fear chametz may have touched the fruit. This extra work is their way of turning the profane into the sacred.

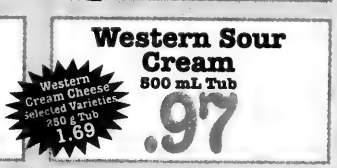
In my own kitchen, preparing for the sacred tends to collide with the profane. In the midst of creating a delectable holiday meal, as the kitchen is fragrant with cardamom and cumin, my kids ask for pizza. Later, I know they will savour the aloomakalas, rice pilau, and cake-like carrot pudding, and I hope the love I blended into the food will always flavour their memories of my kitchen.

Rahel Musleah is the author of Why On This Night? A Passover Haggadah for Family Celebration *(Simon & Schuster). She presents programs on the Jewish communities of India, where she was born.*









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What's New and About People deadlines: Monday, Dec. 18, is deadline for Jan. 4 issue and Tuesday, Jan. 2, is deadline for Jan. 11. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Friday, Dec. 15

NASHIRA SHABBAT

Song-filled services followed by a light meal, for those in their 20s and 30s. 7:30 p.m. at Beth Tzedec Congregation, 789-3291 ext. 529.

Saturday, Dec. 16

BBYO TEEN DANCE

BBYO dance for 14-18 year olds at 4700 Bathurst St., 8 p.m. to midnight. Come and dance to the music of Universal Sound Inc. 398-2004.

Sunday, Dec. 17

CHANUKAH HAPPENING

Jewish Discovery Place Children's Museum celebrates the "miracle of the oil" – decorate and eat doughnuts, paint with oil, make candle, play with dreidels, eat chocolate "gelt", prizes. Ten interactive exhibits, 11 a.m. to 4 p.m., Bathurst Jewish Community Centre, 636-1880, ext. 456.

CHANUKAH FUN FAIR

Chabad @Flamingo, the Ernest Manson Lubavitch Centre, Chanukah Fun Fair and Olive Oil Factory, Chanukah crafts, Netivot Hatorah Day School Choir, raffles, prizes, ceramics, great food 11 a.m. to 4 p.m., 8001 Bathurst St., Thornhill, 905-763-4949.

HAPPY CHANUKAH

Beth Tzedec Chanukah party, 11:30 a.m. to 1:30 p.m. featuring DooDoo the Clown. Painting, pottery, crafts, games, songs, prizes and more.

YIDDISH FILM SERIES

Classic Yiddish film series with guest host and Toronto Jewish Film Festival program director **Shlomo Schwartzberg**, screens *Tevya the Milkman* (English subtitles) 7 p.m., Beth Tikvah Synagogue. 221-3433

GOG AND MAGOG

Gog and Magog, The Final Confrontation, an illustrated presentation by **Rabbi Isser Z. Weisberg** which explores the Books of the Prophets and other ancient Jewish sources, 8 p.m., Congregation B'nai Torah, 465 Patricia Ave. Sponsored by The Jewish Discovery Centre. 937-5373.

CHANUKAH EVENT

At the Kiever Synagogue, 25 Bellevue Ave., 3 p.m. Entertainment, doughnuts and much more.

CHANUKAH CELEBRATION

Winchevsky Centre community Chanukah celebration featuring arts and crafts with **Melanie Chikofsky**, Chanukah music with the Camp Naivelt Klezmer Band, tableau presentations, candlelighting, games, pot luck lunch. 10:30 a.m., 585 Cranbrooke Ave. 789-5502.

CHANUKAH PARTY

Beit Rayim Synagogue and School Chanukah party, noon to 3 p.m., 9711 Bayview Ave. Performance by **Lenny Graf** and Mandel Entertainment, crafts, dancing, latkes, doughnuts and more. 905-770-7639.

Monday, Dec. 18

PRISON CORRESPONDENCE

Cranbrook Friendship Club presents Letters from Robben Island: A Selection of Ahmed Kathrada's Prison Correspondence 1964-89, talk and discussion with **Prof. Ben Shek**, 12:30 p.m., Winchevsky Centre, 585 Cranbrooke Ave. Lunch included. **Ahmed Kathrada** was a South African political prisoner for 25 years

SUPPORT GROUP

Jewish Parents and Families of Lesbians and Gays meets 7:30 p.m. with a facilitator at Jewish Family & Child Service in the Lipa Green

Continued on page 41

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Continued from page 40

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Tuesday, Dec. 19

RABBI STERN LECTURE

Shaarei Tefillah Congregation lecture series with **Rabbi Moshe Stern** continues with May We Use the Results Obtained by Nazi Experiments? 8 p.m.

Wednesday, Dec. 20

CHANUKAH LUNCHEON

Beth Tzedec Sisterhood Chanukah luncheon, 12:15 p.m. Guest speaker **Dorion Liebgott,** curator, Beth Tzedec Reuben & Helene Dennis Museum, leads a discussion on the museum's newly published catalogue *Art & Tradition.* RSVP to synagogue office 781-3511.

CARE GIVER SUPPORT

Terrace Gardens free Care Giver Support Group meets 7-8:30 p.m. 3705 Bathurst St. No registration necessary. All welcome. **Sharon** 789-7670. Group meets the 3rd Wednesday of every month.

Thursday, Dec. 21

BEIT RAYIM CELEBRATION

Beit Rayim Hebrew School and the Beit Rayim Hebrew School Choir light the first Chanukah candle, have a Kabbalat Shabbat and celebrate the start of Chanukah at Indigo Book Store at Yonge Street and Hwy 7 in Richmond Hill. Free soufganiot. Indigo Book Store is donating 15 percent of book proceeds toward the establishment of a school library. 905-770-7638.

BOOK CLUB

Holy Blossom Temple Library Book Club with **Prof. Henry Auster** discusses **Cynthia Ozick's** *The Pagan Rabbi and Other Stories* 2 p.m. **Anne** 789-3291, ext. 235.

And What Else Is New

RABBI-IN-RESIDENCE

Beth Tzedec Congregation's Rabbi-in-Residence Drop-in-Program with **Rabbi Aubrey L. Glazer,** Sunday, Dec. 17 to Thursday, Dec. 21, 9 a.m. to 9 p.m. For anyone, all ages. During this week Rabbi Glazer will sit in synagogue and study. You may come in at any time and learn with the rabbi. Topics can change every hour on the hour.

SPIRITUAL RENEWAL

Teacher/actor/singer/recording artist **Rabbi Shawn Zevit** leads a weekend of spiritual renewal at Congregation Darchei Noam and Temple Kol Ami Dec. 22 and 23 entitled Light and Dark: A Chanukah Shabbaton of Spiritual Renewal.

Friday, Dec. 22, 7:45 p.m. Kabbalat Shabbat, Temple Kol Ami, 35 Atkinson Ave. Thornhill, 905-709-2620.

Saturday, Dec. 23, 10 a.m., Shabbat service at Darchei Noam, kiddush luncheon and study session 1:30-2:30 p.m.; havdalah program 7:30-9:30 p.m. when Rabbi Zevit performs traditional and new music. 15 Hove St., 638-4783.

For more information, **David Lefkowich** 633-3813.

SOLEL HAPPENINGS

Solel Congregation, 2399 Folkway Dr., Mississauga, 905-820-5915.

Thursday, Dec. 14: Jewish Night at the Movies screens *Sunshine* 7:30 p.m., followed by discussion

Monday, Dec. 18: Book review by **Arlene Botnick** of *The Red Tent* by **Anita Diamant**.

Friday, Dec. 22: Zimriyah, 7:30 p.m. Chanukah family service, song fest featuring all grades. Bring children and chanukiyah.

Sunday, Dec. 24: Festivities, latkes and song at Chanukah party sponsored by the Brotherhood. Bring the family and chanukiyah.

CHANUKAH PARTY

Chanukah Party at Shaarei Shomayim Synagogue, Sunday, Dec. 23, 7 p.m. for marrieds, singles, children. Full dinner, live music, games and fun! Reserve, **Rochelle** 789-3213, ext. 200. Payment deadline Dec. 15.

CHANUKAH GIFT DRIVE

National Council of Jewish Women of Canada-Toronto Section is requesting gifts, perfume, music tapes, T-shirts, picture books, stuffed animals, fancy soaps, for its Chanukah gift drive for Huronia Regional Centre for delayed and disabled adults. Drop off gifts at Council House, 4700 Bathurst St. before Dec. 18.

CHANUKAH EVENT

Pride of Israel's Chanukah party event Saturday, Dec. 23. Programs: Regular Shabbat afternoon and evening services 4:30 p.m.; lighting of menorah 6 p.m.; full sit down Chanukah dinner, 6:30 p.m.; children's entertainment (face painting, goodie bags) Register 226-0111.

GIGANTIC BOOK FAIR

Books for kids and adults, Judaica books and more, Sunday, Dec. 17, 9 a.m. to 1 p.m. and Monday, Dec. 18, 6-9 p.m. at Holy Blossom Temple.

JF & CS GROUPS

Jewish Family & Child Service groups. 638-7800. To register, **Debbie Sanita** ext. 212 **Shawn Sidney** ext. 215.

Divorce: Will This Feeling Ever End? for individuals having trouble moving on with their lives after separation. Begins Jan. 16 for 8 sessions.

Adolescent Social Skills-age 12-14. Program to assist adolescents to develop social skills, self-esteem, confidence, deal with problems, identify and express feelings and become more aware of non-verbal communication. Begins Jan. 16 for 8 sessions.

FOR SENIORS

Association of Jewish Seniors luncheon and installation of officers Thursday, Dec. 14, 10 a.m. at Shaarei Shomayim Synagogue. Guests welcome. **Goldie** 635-2860.

Beth Tikvah Friendship Group celebrates Chanukah 2000 Tuesday, Dec. 19, 8 p.m. **Boris Nieman** provides musical rhythms to keep you dancing between servings of latkes.

LZA Seniors Club has a few rooms left for the Miami trip, 4, 6, 8 weeks. Call **Stanley** 905-669-1347 or the office 630-9444. The Borochov Centre, 272 Codsell Ave., is open for socializing Monday to Friday, 10 a.m. to 3 p.m.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Dec. 14, bingo; Dec. 21, Israeli movie video; Dec. 23, Chanukah dance, music, refreshments; Dec. 28, party for members; Dec. 31, New Year's party for members. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771,

Adult Chanukah musical party starring **Bill Berle** (keyboard, violin, klezmer) and **Gord Lindsay** (vocal, keyboard), Monday, Dec. 18, 12:30 p.m. at Shaarei Shomayim Synagogue. Sponsored by the Friendship Club and the brotherhood. Also exhibit of paintings by Friendship Club members.

Earl Bales Seniors' Club: Dec. 20, Casino Rama; Dec. 31, New Year's dinner and dance; Jan. 16, 10 a.m. lecture, Taking Charge of Your Life with **Len Rubinstein;** Membership open for 2001; bridge players wanted for Monday, Tuesday and Wednesday afternoons. 395-7881.

Shaarei Shomayim Friendship Club painting classes Wednesdays 1-3 p.m. **Lena** 785-5773.

Young at Heart Seniors vacation at glatt kosher Saxony Hotel in Miami, 2 weeks or more. Meals or efficiency. **Helen** 635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Healthy Cooking with dietician/nutritionist **Andrea Sturk** Tuesday, Dec. 19, 1:15 p.m.

Osteoporosis Support Group focuses on Getting it all Together, Tuesday, Dec. 19, 1:15-2:30 p.m. Resource person **Joan Turner**.

Israeli Club Etrog for Hebrew speaking persons meets Tuesdays at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Dec. 19, Chanukah party. **Anna** ext. 110.

Movie, *The Peacemaker,* Sunday, Dec. 17, 2:30 p.m.

WAGMAN CENTRE

Wagman Centre, 55 Ameer Ave. For information, **Mara Swartz** 785-2500, ext. 2275.

Roy Thomson Hall Lunch Time Concert, Friday, Dec. 15, **Sepidab Eslahjou,** soprano, and **Brett Chapman,** baritone. Bus leaves Baycrest Terrace 10:30 a.m., returns 2:30 p.m. Bring lunch. Reserve.

Registration for next session of Fitness and Health (Jan. to April) Monday, Dec. 18 and Tuesday, Dec. 19, 9 a.m. to noon and 1-3 p.m. in the Wagman Lobby.

Celebrate New Year's in advance on Thursday, Dec. 28, with dinner and wine 5:30 p.m. followed by live entertainment at 7 p.m.Reserve.

Wednesday, Jan. 10: outing to the Pier-Toronto's Waterfront Museum and shopping. Bus leaves 10 a.m. and returns 3 p.m. Reserve.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Family Chanukah Concert Sunday, Dec. 17, 11:30 a.m., songs, storytelling, music with **Anne Lederman, Martin Vande Van, Sasha Luminsky, Alan Merovitz.**

Register for winter programs. Classes start the week of Monday, Jan. 8. Come in, pick up the program book, have a look around.

Winter Break Fun Days for 4-10 years Dec. 27, 28, 29, Jan. 2, 3, 4, 5. 9 a.m. to 4 p.m. Pre-register .

Bloor JCC Co-Ed Volleyball Wednesdays 8-10 p.m. Teams will be organized for all skill levels. Volunteers needed for ref/set up. Call **Tony Gambacorta**.

Seniors calendar: Thursday, Dec. 21, 2 p.m. Chanukah party, food, music, song, **Jordan Klapman** and **Faye Kellerstein.** Seniors co-ordinator **Arlene Smith**.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 636-1880.

Learning Experience-Fundraiser Tuesday, Jan. 30, 1 p.m., Leah Posluns Theatre. **Psychic Richard Ravenhawke** talks about Psychic Reading. Also, private psychic readings after the talk. **Janet** ext. 259.

SINGLES EVENTS CAN BE FOUND ON PAGE 42

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Sat., Dec. 16, 8:30 pm
Amherst Synagogue
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Coast to Coast

It's the end of an era as Seagram's closes shop

By JANICE ARNOLD
Staff Reporter

MONTREAL — The heart is more stubborn than the mind, said a subdued Edgar Bronfman Jr., at the final annual meeting of Seagram's, in trying to express the emotional wrench his family went through in letting the Montreal-headquartered company disappear.

In the end, though, reason prevailed over sentiment, he indicated, in explaining why Seagram, the distilling empire founded by his grandfather Sam, over 70 years ago, is officially merging with, but effectively being taken over by, the French entertainment and media giant, Vivendi.

"It's not easy letting go of so much of our past, and none of us – myself, my father Edgar, my uncle Charles, my brother Sam – have taken this decision lightly.

"It's not been without a great deal of emotion, as a third-generation Bronfman and the third to lead the company. It's been particularly difficult to make dispassionate decisions about a company that has been so integral to my family's life."

What will produce the best return for shareholders, he said, was what clinched the decision, announced last June.

Clichés like "end of an era" and "historic" came easily to the lips of Seagram shareholders as they gathered for the last time. Nevertheless, they voted 90 percent for the merger of Seagram, Vivendi, and Canal+, Europe's leading pay TV company into the new Vivendi Universal.

For the Jewish community, first the departure of Charles to New York in 1997, and now the passing into oblivion of Seagram, a name that inspired pride and nostalgia for a time when its legendary chief was the community's patriarch, it is a reminder that things will never be the way they were.

The meeting itself was as brief as could be, the atmosphere sober.

Charles and Edgar Sr. sticking to the business at hand, announced without comment the overwhelming approval. There was not even a glass of V.O. to toast the occasion, in constrast to the champagne that flowed at the Vivendi shareholders' meeting at the Louvre the same day.

"My father and uncle felt a matter-of-fact meeting was called for; this was neither a time to trumpet our history or celebrate the future," Edgar Jr. said later to the press.

In response to shareholder Allan Raymond, who felt more ceremony would have been appropriate, Bronfman replied, "I'm not sure a longer meeting would have shown more respect. We are proud of our eight decades of association with Montreal and [our] contribution to the city...We hope that commitment will live on."

Edgar Jr., 45, who will be Vivendi Universal's vice-chair, the number two position, said the merger is consistent with the path he took Seagram on since he became CEO in 1994. He has transformed the company's focus to entertainment, with wine and spirits representing an ever-diminishing relative source of revenue.

The Universal Music Group and Universal Studios were among the major acquisitions made by Bronfman. Cable TV and theme parks also became a big part of Seagram's, with the newest to open in Osaka, Japan, next spring.

The original liquor division, still profitable, is for sale.

"The formation of this new company actually represents the culmination of Seagram's previously announced strategy to transform itself into a global media and entertainment company," he said.

"Vivendi Universal offers shareholders tremendous growth prospects – stronger growth than Vivendi, Seagram or Canal+ could have achieved as stand-alone businesses...Vivendi Universal has the capacity to bring together a diverse array of entertainment and information, and make it available to consumers anywhere, at any time, over any device or platform, in both the wired and wireless world."

Combined revenues are a projected 24.6 billion euros this year.

"Even before the Time Warner/AOL deal was announced at the beginning of this year, it was becoming quite obvious to me that, in order to create value for our shareholders in the future, we would have to look at new business opportunities – a partner, a joint venture, an alliance, a merger. Why?

"Because it was clear that the communications and media industries were being reshaped significantly by the convergence of entertainment, telecommunications, computers and mobile devices."

The fate of the Seagram's head office, the chateau-like edifice on Peel Street, and other real estate here is not known at this point, nor is that of local Seagram employees.

The property is now the assets of Vivendi Universal, Bronfman said, and most of the employees work in the liquor division, so what will happen to them depends on who buys it.

The younger Bronfman withstood severe criticism in the media for his foray into entertainment, a business far more fickle than booze.

Even within the family there was uncertainty. Edgar Sr. wrote in his memoirs that his brother Charles was not comfortable with his nephew's takeover $5.7-billion takeover of Hollywood's MCA Inc. in 1995.

But at Seagram's annual meeting last year, Charles gave his nephew a hearty endorsement. "I congratulate you for the courageous and professional way you are leading this company. You are doing a helluva job."

Bronfmans will occupy five of the 18 seats on Vivendi Universal's board of directors.

Today, Edgar Jr. feels vindicated. "Everything new starts with a mess. But I have proven I know how to manage film, TV, parks, recorded music...Each move has proven to be a sound decision."

New ambassador welcomed in Montreal

By JANICE ARNOLD
Staff Reporter

MONTREAL — The new Israeli ambassador to Canada says the "international community is rewarding Arafat for deserting the peace track" when it condemns Israel at the United Nations Security Council.

"In the future, when he is not happy with the negotiations, he knows he can resort to violence and will enjoy the sympathy of the international community and it will put pressure on us," Haim Divon told a luncheon at FEDERATION CJA, attended by about 200 organizational leaders and rabbis.

It was Divon's first formal introduction to the Montreal community since arriving in October.

Canada's voting pattern on the Arab-Israeli conflict at the UN has been "a blow," Divon said, but an "outcry" from the Jewish community can have an effect. He asked the community to work closely with the embassy in trying to get Israel's message across.

"It used to be we saw hasbara [roughly, public relations] as an important element, but an add-on, a side dish. Now it is the main dish," said Divon, who was a former political adviser to Yossi Beilin, when he was deputy foreign minister.

Divon said the conflict with the Palestinians has become a war of images, a battle he concedes Israel is currently losing because of the power of television. Few people are interested in reading in-depth articles to gain a better understanding of the background.

He sees his job as "bringing the international community to its senses." In Canada, he intends to "systematically" work with organizations and the media to make Israel's case. This is Divon's second posting in Canada; he was a consul in Toronto from 1981-83, during the heated days of the conflict in Lebanon.

Disappointed though he may be in the Canadian government's recent UN activity, Divon said, "I am much better off than my colleagues in Europe."

Only 2 ½ months ago, Israel was "the darling" of the world, he said.

"Everyone was praising our commitment to peace and the bold steps the government was willing to take. Even the Americans were surprised how far Barak was going, even discussing Jerusalem and the right of return.

"Suddenly, everything is shattered, and not because Israel changed its policy or went back on peace, but exactly the other way around. Arafat decided for his own objectives to reverse the track we all agreed on."

Divon suggested it was because Arafat was not happy with the sympathy Israel was receiving or the expectations that he match Israel's moves..

Divon termed Arafat's use of violence as a "calculated and clever move" to get the world to see Israel as the aggressors, and thereby regain sympathy for the Palestinians.

Divon said Israel prefers peace, but "at the same time, is determined to defend itself in the way we know how. We do not want our willingness for peace translated as a sign of weakness."

Representatives of each of the sponsoring organizations of the luncheon pledged their support for Israel and willingness to work with the ambassador.

Several also spoke of their disappointment in Canada's UN voting.

"These are truly difficult times for Israel and the Jewish people," said FEDERATION CJA first vice-president Steven Cummings. "You can count on our continued support of our dear Israel, in its times of travail and glory."

Canada-Israel Committee Quebec chair Thomas Hecht said he wants to work with Divon to see that Canada "does a revision" of its policy, a remark that received applause.

"Canada must be an honest broker, not blindly follow the litany of condemnations."

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Coast to Coast

Israel's legitimacy core of Mideast conflict: Cotler

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The core of the conflict in the Middle East has been, and continues to be, the unwillingness of the Arabs to accept the legitimacy of Israel as a Jewish state, says McGill University Prof. Irwin Cotler.

The conflict is not about territory, about land, about resources or even about Jerusalem, although each of these forms part of the conflict, says Cotler.

He was speaking at the recent Negev Dinner in honour of Herb Gray, deputy prime minister and MP for Windsor West.

Cotler said he had planned to speak about human rights but felt he would be remiss in not speaking about the Middle East.

"The issue is about legitimacy, identity, and the right of the Jewish people to live in secure and recognized boundaries," said Cotler.

Acknowledging the discrimination against Israel from all sides, Cotler urged the audience to "learn the case and spread the word in order to educate others about Israel's legitimate claims.

"I ask each of you, at some point in the next year, to try to sensitize 10 non-Jews to a better understanding of the Jewish cause."

Gray, the longest serving member of Parliament – he was first elected in 1962 – was first honoured at a Negev Dinner, 20 years ago in his hometown of Windsor.

"This was my 13th election in a row – my bar mitzvah election," said Gray.

The dinner, held at Congregation Machzikei Hadas, was co-chaired by former honourees Dr. Norman Barwin and Rabbi Reuven Bulka.

Members of Parliament, senators, local councillors and other dignitaries were in attendance, as well as representatives of various Jewish organizations and institutions. Ambassador Haim Divon brought greetings from the State of Israel.

Mark Klyman, Mark Mendelson and Shaul Kochavi, on behalf of JNF Canada, presented the Bernard M. Bloomfield Medal for Exceptional Service to Laura Greenberg, a longtime volunteer who has recently moved to Toronto.

Funds raised at the Negev Dinner will be used to develop Havaya Plus, a playground for disabled children in the Centre for Development of Intra-Family Communication at Kibbutz Magen in the Western Negev Desert.

After the elections, a commentary

Scene in Ottawa

By G.K. SIMCOE

In his concession speech following the election, Stockwell Day bravely declared that November 28 represents the "first day of the next election campaign."

As an ironic aside, his comments seem to confirm the widely held, albeit, cynical belief that a politician's first task following a victory is to begin the re-election campaign! But we digress.

Now that the election is over, perhaps we could risk some commentary regarding the various political parties and the Jewish community.

What should politicians and community leaders do to ensure meaningful, mutually constructive and beneficial relations?

The Liberals won the election and the overwhelming support of the Jewish community. To their mutual credit, efforts within both the party and the community to move beyond the tensions that surfaced during the campaign continue even though, strictly speaking, the government could safely ignore Jewish leadership for a while. Liberals, both elected and backroom, are reaching out to smooth over problems connected to UN votes.

That aside, individual aspirants to the not-yet-vacant corner office in Centre Block (i.e., the PMO) will have to work a bit harder to secure Jewish backing for leadership bids down the road.

The Canadian Alliance remains an enigma for much of the Jewish community. There is a growing sense that maybe it wasn't all election hype and there is a critical mass of mutual interest.

However disappointing the election results in Ontario may have been for the Alliance, Stockwell Day can point to a growing number of Jews who have expressed comfort in situating their feet and their pocketbooks in the Alliance camp.

On the other hand, the fears of some dark, inherent streak of intolerance and anti-Semitism just won't entirely disappear.

It would serve the Alliance well to maintain its intensive interest in the Jewish community over the next couple of years with the hope that increased familiarity will help dispel those fears, assuming they aren't justified.

(Next week, we look at the state of relations between the Jewish community and the three other federal parties.)

Aliyah project aims to revitalize Zionist movement

By FRANCES KRAFT
Staff Reporter

TORONTO — Jared Matas and Robin Merkel are used to fielding questions about their plans.

The friends and Habonim Dror alumni are making aliyah Dec. 30, at a time when ongoing violence in Israel has caused some people to rethink plans just to visit, let alone move there.

Not to mention that they're going as part of a group of 11 to an "urban kibbutz," an arrangement that puts a new spin on an old idea, although there have been at least two other urban kibbutzim in Israel.

Matas and Merkel are headed for Kvutsat Yovel, whose members – all olim from Australia, Britain and North America – will live in a Jerusalem apartment building and work at outside jobs, instead of running a more typical rural agricultural endeavour.

Although Habonim Dror does not exist as a youth movement in Israel, it maintains an office there and has a sister youth movement, HaNoar HaOved v'HaLomed.

Kvutsat Yovel members will share property and earnings, and make decisions by consensus. They will live in separate apartments, but will share a communal living room and activity room.

Like the other urban kibbutzniks, Matas, 25, wants to "work for change" in Israel rather than "sitting on the sidelines here in North America... There are a lot of progressive values which I feel the Jewish state should be embodying."

He is particularly interested in the relationship between Jews and Arabs, although he said the group members would like to become involved in a broad range of issues.

In light of the recent conflict in Israel, Matas – who recently completed a two-year term as national director of Habonim Dror North America – feels it's "all the more important for us to be there."

He has found most of his family and friends supportive, albeit "a bit concerned about security."

A native of Winnipeg who moved to Vancouver at age 13, Matas (a nephew of Winnipeg human-rights lawyer David Matas and a cousin to Winnipeg author Carol Matas) was imbued with a deep connection to Israel growing up in the Labour Zionist youth movement, he said in a recent interview from his home in New York.

He is an alumnus of the movement's Camp Miriam in British Columbia, and spent a year in Israel on Workshop, Habonim Dror's post high school program before pursuing a BA in political science at the University of Toronto.

The idea of creating an urban kibbutz *garin* (a group that goes to Israel to establish a kibbutz, first popularized in the 1930s) was proposed at a North American Habonim Dror conference two years ago, and a target aliyah date was set for the year 2000. As of last week, five members were already in Israel.

The project is, in part, an effort to revitalize the Zionist movement in North America, according to a news release. It's the first Habonim Dror *garin* from North America, and perhaps from the English-speaking world, since 1987, said Merkel.

The 23-year-old computer programmer never really considered changing his plans, he said in a phone interview from his native Vancouver. His family has been supportive, he noted, but after violence erupted in Israel, people started asking him if he was still going ahead with the move.

He's been so busy preparing for aliyah, as well as working, that he hasn't had time to become very nervous or excited, he said.

A graduate of McGill University where he co-ran an Arab-Jewish dialogue group, Merkel, like Matas, attended Camp Miriam and the one-year program in Israel. Merkel has also worked at other Habonim Dror camps in Canada and the United States.

The traditional socialist values upon which kibbutzim were established are "just as true today as they were when the state was founded," Matas said.

Anyone interested in joining the kibbutz can find more information at www.kvutsatyovel.com.

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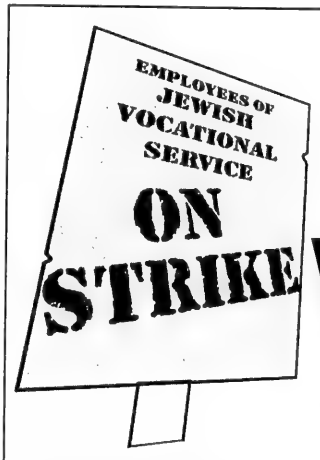


Why?

JVS (Jewish Vocational Service) employees have now been on strike since Oct. 28. At the heart of this workplace dispute are two key issues:

1) Management's desire to open the agency during Jewish holidays
(It has closed for all Jewish Holidays since its inception in 1947.)

2) Poor Salaries. Some departments have professional staff who are being paid up to 50% less than their colleagues in similar agencies.

Behind the Issues:

- Accepted labour standards dictate that the ratio of staff to managers should average 10:1 The JVS ratio is 4:1.
- Miscellaneous expenditures went from $32,602 in 1997 to $139,045 in 2000.
- Salaries in 1997 (including management) totalled $2,857,596. Salaries in 2000 totalled $3,837,276 – an increase of 34%. Salaries for unionized employees, meanwhile, went up by 4%.
- An Unfair Labour Practice charge has been filed against JVS management with the Ontario Labour Relations Board, after they spent hundreds of dollars on letters sent to employees to intimidate them.
- Since the strike began, management has hired security at a cost of about $3,500 per week.

All of this has been done by a management which claims there is no money.

It's time JVS worked for its employees!

A message from CUPE Local 2137
CUPE On the front line

Barrie's Jews raise funds for city's first synagogue

By BEN ROSE
Staff Reporter

TORONTO —The Jewish community in Barrie, which has grown to 100 families, has already raised $100,000 from its own members to build the city's first synagogue.

"We hope it will be a rallying point and attract more Jews to Barrie so that we will have 200 to 300 families," said Eric Allen, executive member of the Simcoe County Jewish Association.

Last July, *The CJN* reported that a Torah was donated to the Barrie community by B'nai Tikvah Congregation in Niagara Falls.

After that article was published, the Barrie community was given a beautifully treed 1.3 acre site in south Barrie by a Toronto developer.

It will be the site of the new synagogue. Construction is expected to be completed in a year or two.

The new synagogue, as yet unnamed, will be a Reform congregation. It will be 4,000 to 5,000 square feet, including a Hebrew school, a social hall and a small library, and will cost an estimated $500,000 to $600,000.

The synagogue will be designed for free by architect Cliff Korman, Toronto, who designed the new Ritz Carlton hotel.

"We are beginning our fund-raising drive in earnest in the new year and we hope Jews in Toronto and other places will respond," said Allen.

Barrie's current Hebrew school, which rents quarters in the local YMCA, has doubled in size in recent years, he said.

The High Holy Day services, which are also held in rented space, attract Jewish cottagers in the area, in addition to a significant number of Jews who work in Toronto but live in Barrie. At the last Yom Kippur services, for example, 150 people attended.

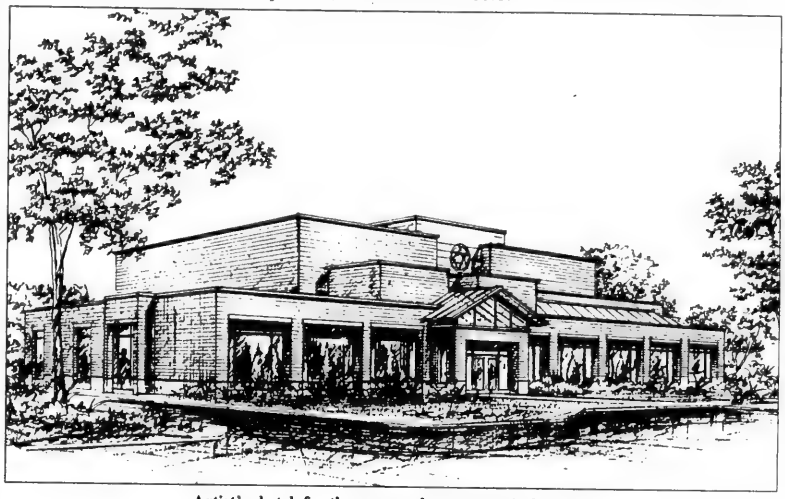
The new synagogue will serve this rapidly growing region. The Simcoe County Jewish Association also has members living in Collingwood, Gravenhurst and other towns.

Barrie itself is growing at the rate of 5,000 people a year and now has a population of 100,000, Allen said.

"Jewish people settle here for the same reasons as other people – more inexpensive housing and a better lifestyle."

The Association's most recent fund-raiser – their largest yet, attracting 1,000 people – was a night of music called Festival of Lights on Nov. 25 at the Barrie Central High School auditorium. Among the musicians lending their talents were an all-female choir, Bravado, the Janet French jazz trio, as well as Col. Chris Hadfield, the guest of honour, Dave Hadfield as well as a musician who headed the fundraising committee for the event.

If you are interested in helping build the new synagogue, call Allen at (705) 725-8103.



Artist's sketch for the proposed synagogue in Barrie.

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Enhance French language, not laws: B'nai Brith

By DAVID LAZARUS
Staff Reporter

MONTREAL — French in Quebec is in a healthy state and while it deserves to be promoted, it must not be at the expense of the province's anglophone minorities, other minorities or a Jewish community that has seen the "disappearance of a generation," B'nai Brith said in a brief last week to the controversial Estates General on Language commission.

B'nai Brith, Quebec Region's (BBQ) League for Human Rights submission – excerpts of which were due to be presented Dec. 13 – was made despite the organization's concerns and widespread perception that the findings of the commission will be in favour of toughening the province's language laws.

"This Estates General on Language could go down in history for exemplary integrity if it cast off the manifest political baggage attending its birth and declared itself in favour of absolute respect for all citizens, no matter their maternal tongue," the brief stated.

"It would be more effective if you pointed out the successes and increase in usage of the French language, versus the impression that the decision to hold the Estates General was made solely on the basis that the government is planning to toughen the language laws."

Indeed, the brief, while repeatedly affirming the need to maintain the "vitality" of French in the province, contained criticisms and recommendations with respect to the negative impact of Quebec's exclusionary and "coercive" language policies on English-speaking communities, the Jewish community and other minorities.

The League said any toughening of the "noose" of current language laws – especially if implemented to "appease" marginal intolerant and extremist elements within the nationalist movement – would subject Quebec to ridicule abroad, revive tensions within the province and make Quebec incapable of "meeting the challenges of the new millennium."

The brief said a reason for the continued Jewish migration from Quebec is due to "mixed signals" from Quebec nationalists and separatists to anglophone Jewish youth that "they will not be welcome in the new Quebec."

"For every politician who will blithely state that we are the 'best-treated minority' in Quebec," the League said, "others can point how badly under-represented the Jewish community is in the public sector and government service."

The League recommended, among other things, increasing immigrants' access to English schools; lowering the eligibility threshold for bilingual municipal and health care institutional services for non-francophones from 50 percent to 25 percent; improving the quality of written and spoken French taught in French schools; and allowing equal-sized lettering for languages other than French on commercial signs.

Canadian Jewish Congress, Quebec region, is planning to deliver its own brief in March.

מזל טוב Mazel Tov

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Happy first birthday Jordyn Bailey, daughter of Fara & Michael Forman. Proud grandparents, Alan & Elaine Rubinoff and Don & Wendy Forman.

Brandon Richmon, born Aug. 13 to Jordana & David. Great-grandmothers Helen Rosenbloom & Yetta Leuchter. Grandparents, Betty & Abe Richmon, Louise & Mel Rosenbloom.

Yitzchak Sasson, born to Michael & Joanna Stavsky. Grandparents Leila & Stephen Speisman, Denise & Avi Stavsky, and aunts Tammy and Shevi thrilled to bits.

Mazel tov to Samahra Zatzman on your bat mitzvah Sept. 9. Love from Mum, Papa, Noah, Sariana, Bubbie & Sabba Hyman, and the extended family.

Happy 50th anniversary to Henry & Aileen Frydrych. With all our love, Seymour & Rochelle, Norm & Joni, David, Paul, Karen, Ashley, Kelly, Eric and Haley.

Allyson Kriszenfeld and Darryl Lawrence are engaged to be married April 2 in Hamilton. Mazel tov to all families.

Mazel tov Alexandra Prasow & Edward Heshka who celebrated their first wedding anniversary Oct. 10. Best wishes from mom & dad Sharon & Sholem Prasow.

Best wishes Bubbie & Zayde, Marilyn & Bert Raphael on their 40th anniversary, from Daniel, Samantha, Jordyn and Alexis.

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Health & Lifestyles

Depression said more common among seniors

By BEN ROSE
Staff Reporter

TORONTO — Major depression is twice as common among seniors as it is in younger people, says Dr. Susan Lieff, consulting psychiatrist at the Baycrest Centre for Geriatric Care.

A total of 12 percent of elderly people, including those in nursing homes, suffer from major depression, she said in a recent talk that was part of the Ada Starkman lecture series.

"We don't know what causes depression; it's a combination of psychological, biological and social factors."

But the stigma attached to mental illness prevents victims from getting the treatment they need, she said.

Medications that alter the brain chemistry are the best bet for seniors with depression, while psychotherapy is often of little use, she said.

However, she added, when medications are used, you can "take your pick of the drugs, no one [medication] is superior. Choose the one whose side effects are most tolerable."

Lieff, who has been treating seniors for 15 years, recommended that people who suspect they are depressed should see their family doctor first, asking for an appointment long enough to give them a chance to talk about their worries.

"The 10-minute visit won't do. I'm sure the nurse or receptionist will arrange a longer time."

Stubborn cases often respond better to electric shock treatment (ECT) than they do to medication, and recent advances have taken ECT beyond the application in *One Flew Over the Cuckoo's Nest*, she said.

With people living longer lives, she sees patients now in their 80s or 90s – "I even see one who is 100" – rather than in their 70s, as she used to.

She said there is a myth that people who suffer from depression are "weak persons or too sensitive."

Financial worries are frequently the cause of depression among seniors, with those in lower socio-economic classes suffering from the illness more often than those better off, she said.

"Some who come from a different culture may have the symptoms but may not be able to say they are depressed. Generally, seniors in a depressed mood show a loss of interest in pleasure. And the pleasure of enjoying their grandchildren is the last to go."

Among the symptoms of depression are appetite and sleep disturbances, psychomotor agitation, diminished ability to think or concentrate and recurrent thoughts of death. In the elderly, irritability, pessimism, clinging, preoccupation with physical ills and fixed beliefs may be important signs.

From 25 to 40 percent of family caregivers looking after someone with a serious illness suffer from depression, she said.

People who have retired and don't know what to do with themselves are also high on the list.

Only serious heart cases take up more hospital beds than depression, and only arthritis patients have more pain, Lieff said.

She advised her audience to get involved in the treatment of their family or friends.

They can't lie in bed and worry, she said. They have to get up and sit in a chair.

But she cautioned that behaviour modification is not suitable for all patients.

Mark Gryfe, president of the Baycrest Foundation, thanked the Beverley and Aaron Black family for sponsoring the lecture. Dr. Len Goodman, of Baycrest's Leadership Development, thanked Barbara Frances for helping to arrange the lecture.

Montreal's Mount Sinai launches two new services despite cutbacks

By JANICE ARNOLD
Staff Reporter

MONTREAL — Mount Sinai Hospital centre president Elliot Bier announced two new services soon to begin, despite continuing financial constraints.

A palliative home-care program and an asthma management centre have been launched entirely with privately raised money. MSH is also in the rare position among Quebec hospitals in having ended the 1999-2000 fiscal years with a $879,196 surplus.

The home-care program will seek to ensure that terminally ill patients receive the services they need to remain at home as long as possible or even, with the proper support, die at home.

"Research has shown that many terminally ill patients would prefer to stay in their homes surrounded by family and friends rather than be admitted to the hospital," said Bier.

The program, which will be available in a few months, will complement services now offered by CLSCs, the Victorian Order of Nurses and other institutions. MSH doctors and physio- and occupational therapists are expected to fill the gaps.

Home care is likely to reduce demand on MSH's 15 palliative-care beds, for which there is a waiting list, Bier said. "Furthermore, certain resources can be provided more cost-efficiently at home rather than in hospital."

The asthma centre, which will open at the beginning of 2001, will offer adults with the condition diagnosis, treatment, education and follow-up from a multidisciplinary team.

"One of the main goals of the centre is to teach asthmatics more about the disease," said pneumology chief Dr. Norman Wolkove. "Patients will learn how to use their medications properly, especially their inhalers, and how to avoid environmental triggers like pollen, chemicals, dust and pet dander, which may be aggravating their asthma. (MSH) will also provide a comprehensive followup program to ensure the long-term control of the disease."

Wolkove said that many of the approximately 500 deaths in Canada from asthmatic attacks could have been prevented.

The asthma centre will also be a research site.

Bier said the centre should save the health-care system money by reducing the number of visits asthmatics make to emergency rooms and days spent in hospital.

MSH, founded by the Jewish community in 1909 in the Laurentians as a small tuberculosis sanitarium, has been located in Côte St. Luc for 10 years. Of its 107 beds, 35 are for short-term respiratory disease care, 57 for general chronic care, and 15 for palliative care.

At a press conference held at MSH MP Irwin Cotler said "The federal government has to enhance funding… The $35 billion restored since 1999 is not enough. Going back to where we were in 1993-94 is not enough."

Screening helps prevent colorectal cancer

By LEILA SPEISMAN
Staff Reporter

TORONTO — Victims of colorectal cancer, cancer of the colon and rectum, have a 90 percent chance of surviving for at least five years when the disease is detected and treated early.

The survival rate drops to 10 percent if it is not caught until its advanced stage.

More to the point, a media release from The Colorectal Cancer Screening Initiative Foundation quotes experts as estimating that up to 95 percent of all colorectal cancer is preventable with timely, thorough testing.

The Colorectal Cancer Screening Initiative Foundation is conducting a national public awareness campaign to teach people about this disease, and to encourage them to discuss being tested for it with their doctors.

While a small percentage of cases occur in people with identifiable factors – such as family history, or history of irritable bowel syndrome, ulcerative colitis or Crohn's disease – most come from the general population.

It affects men and women of all ages equally, and is the second most prevalent and deadly cancer.

Canada and the United States have among the highest incidents of colorectal cancer in the world.

The insidious nature of colorectal cancer is that there are often no symptoms, or the symptoms are mild or very general, and thus easily ignored.

Besides, many of us feel squeamish about even talking about that part of the body, let alone having something done to it.

The first symptom, the release notes, may be experienced as an acute medical emergency.

Colorectal cancer develops in the parts of the body's digestive system which removes nutrients from food, and stores waste until it passes out of the body as feces.

Most colorectal cancers develop from benign polyps on the inner wall of the colorectum, the release explains. Early removal of these polyps, then, is essential.

There are four tests for colorectal cancer; the fecal occult blood test, flexible sigmoidoscopy, double contrast barium enema, and colonoscopy.

While no one would call these tests by any means pleasant, their use is of proven benefit.

While there is no research to prove any particular way to prevent the polyps or cancer from starting, the suggestion is that adopting a lifestyle that protects against disease generally is wise – such as the consumption of five to 10 helpings of vegetables and fruits each day, being physically active, and having an adequate calcium and folic acid intake.

For more information, call the foundation at 416-486-0033.

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See Page 65

Netanyahu's candidacy bid unites opponents

Continued from page 1

Assessments made by legal experts in the Knesset hold that there is little chance that the Basic Law will be changed in time. Any such changes must pass through four readings in the Knesset, the last three requiring majorities of at least 61 MKs. This is considered unlikely in the foreseeable future.

Likud MK Yuval Steinitz, who initiated the bill calling for changes to the Basic Law, said yesterday that he intends to appeal to the High Court of Justice against what he termed "an anti-democratic situation."

However, prior to Barak's surprising announcement, a bill for the dissolution of the Knesset had already passed a preliminary reading, and general elections were in the process of being arranged for May 2001. If the MKs opt to pass the bill into law, dissolving the Knesset, then general elections for parliament and for prime minister will be held.

Netanyahu would be eligible to participate in those elections.

A final option appears highly unlikely, given the decision made Sunday by the Knesset legal adviser, Tzvi Inbar, to bar Herut MK Michael Kleiner's non-confidence motion. However, if the motion should pass, general elections will be held in 90 days.

Kleiner said Sunday that he disagrees with Inbar's opinion and warned that he will appeal to the High Court of Justice against the Knesset speaker if he is blocked from submitting his non-confidence motion.

Responding to Netanyahu's announcement last night, Likud chair Ariel Sharon said he welcomes any candidate in the elections. He also vociferously denied allegations of colluding with Barak in expediting the elections so that Netanyahu would be prevented from participating.

Sharon expressed confidence that Likud would win in the upcoming elections and re-iterated his call for the cancellation of the direct election of prime minister and a return to the previous system.

One Israel MK Elie Goldschmidt, chair of the Knesset finance committee, is preparing to initiate deliberations over the funding which treasury will provide for candidates in the special election for prime minister. The estimated budget for the elections currently stands at NIS 350 million

Israel's Prime Minister Ehud Barak formally submitted his resignation to President Moshe Katsav at the president's residence on Sunday. [Israel Sun photo]

Barak's resignation is "intifadah's triumph"

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Barak's sudden resignation could further derail the battered peace process, said Palestinian Authority Chairman Yasser Arafat as he returned to the Gaza Strip on Sunday after a trip to Saudi Arabia.

The resignation "means peace talks will stop until the elections are over," Arafat told reporters in Gaza.

"This is not the first time the talks and implementation are delayed."

Earlier, speaking in Riyadh, Arafat declared that Barak's resignation is a result of the Palestinian intifadah.

The Palestinian leader's skepticism about Barak's move was the keynote in a surge of criticism in the Arab world.

A commentator on Syrian state-run Radio Damascus said yesterday that Prime Minister Ehud Barak's resignation is designed exclusively to promote his own political future.

"It's clear that Barak, who submitted his resignation, is looking for an alibi to remain in power," the Syrian commentator said.

"It's clear that spilling Arab blood is the strongest card in this sanguinary bazaar, in which the enemy's leaders vie with one another to display the most extreme, harsh policy," the Syrian commentator continued. "It appears that the one who hates Arabs the most, who kills the most Arabs and demolishes the most homes, will be the one with the greatest chance of success in the elections."

Speaking in Damascus as a participant in the first meeting of a special monitoring committee established at the recent Arab summit, Egypt's Foreign Minister Amr Moussa described the resignation as "an internal Israeli matter."

However, he added, "we take interest in it, since Israel is a side in the Arab-Israeli conflict, and is supposed to be a party in the peace process."

Meanwhile, Egypt's leading daily *Al-Ahram* expressed concerns that internal political feuding in Israel may prove costly to the Palestinians.

Israel's elections might send the Palestinian-Israel conflict into a new vicious circle, an *Al-Ahram* editorial said.

In Lebanon, Hezbollah took partial credit on Sunday for Barak's resignation. The resistance group's two decades of fighting in Southern Lebanon, together with the 10-week old Palestinian intifadah, led to Barak's downfall, Hezbollah claimed.

"The Islamic resistance and the intifadah in Palestine were able to lay the foundation for the government collapse in Israel," Nabeel Qaouk, a spokesperson for Hezbollah, said.

In Mecca, Khaled Meshal, the chairman of Hamas' political bureau told Associated Press that Barak's resignation can be attributed directly to the intifadah.

"The intifadah should continue," Meshal said. "It has caused such great confusion among the enemy and brought his downfall."

Jordanian newspapers interpreted Barak's resignation as a sign that conditions for peace in Israel aren't ripe. *Ad-Dustour* reported on its front page that "the intifadah forced General Barak to go home."

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Comment

Balancing act at 10 Downing Street

By SHARON SADEH
Ha'aretz Daily Newspaper Ltd.

Israel has taken a drubbing in the court of public opinion in London: 54 percent of those polled in a public opinion survey conducted by the *Daily Telegraph* at the end of October thought that Israel had used excessive force against the Palestinians.

Similarly, most of the media in Britain, apart from the *Daily Telegraph*, believe that Israel is being unwarrantedly tough and brutal.

One body that does not share these views is the British government. Increasingly, it is becoming apparent that London is presently showing greater understanding for the Israeli position than the United States, Turkey, Jordan and other friendly states. Throughout the period of the confrontation with the Palestinians, the British have abstained from issuing one-sided statements and have been careful not to pin the blame on Israel, as French President Jacques Chirac did.

Some in Israel were surprised at this, in the light of the fact that Britain has a vibrant pro-Palestinian lobby and that the Arab world exercises a strong influence on decision makers.

In conversations conducted by Israeli diplomats they learned that if it were strictly up to Britain, it would have abstained on the vote on the sharply worded condemnation of Israel passed by the United Nations Security Council – but that the British had no choice but to go along when it became apparent that the United States was not going to veto the resolution.

But that instance aside, Britain has steadfastly refused to add its voice to the chorus of detractors of Israeli policy. The British maintain that the UN's one-sided stance, led by France and with the encouragement of the Arab states, is undermining the prospects that the world body will be viewed as an honest broker in the Middle East.

The balanced approach taken by Britain is largely due to one person: the prime minister, Tony Blair.

Three factors have contributed in this regard. As a devout Anglican, Blair views Israel as the incarnation of the biblical vision. In public speeches he has stated that he views the Jewish way of life as a paragon for the realization of values such as a cohesive family structure and social involvement and solidarity with the needy. Even before he was elected prime minister, Blair displayed great warmth toward the Jewish community and toward Israel. The Arab world has got used to the idea that Blair has a "weak spot" in regard to Jews, but despite this did not mark him as pro-Israel.

Prior to the 1999 elections in Israel, the Labour party consulted extensively with experts of New Labour, who shared with the Israelis their lessons about the victory they had achieved in the general election of 1997 in Britain. The British party attaches cardinal importance to the cultivation of ties with movements that espouse the same social-democratic ideological platform. To criticize Israel at the present juncture would be tantamount to doing harm to a sister party.

From the experience he acquired during the negotiations on formulating the peace accord in Northern Ireland, Blair learned that in political conflicts where deep-rooted religious elements are involved there is no black-and-white reality and that the road to bridging the differences is, unfortunately, strewn with manifestations of violence.

With the backing of his foreign secretary, Robin Cook, Blair, who is now enjoying a renewed surge of popularity in the polls, dictated a consistent, balanced foreign policy based on a view of the long-term needs of the parties to the conflict and deriving the current diplomatic solutions. At the prime minister's behest, an approach took root of not levelling one-sided accusations and of aspiring to help in whatever way possible – whether this involves logistic aid or conveying diplomatic messages – to achieve a settlement in the Middle East.

This pragmatic posture was deeply appreciated, with the result that Blair has become the European leader who is most expert on the peace process. The two sides frequently consult with him on a personal basis, and meetings at 10 Downing have become a permanent station of Ehud Barak and Yasser Arafat on their way to and from Washington.

However, despite the uniform facade which is currently being shown by the British establishment, a variety of forces are at work behind the scenes. The Palestinians are investing considerable efforts to move British rhetoric in the direction desirable to them, and Labourites who are identified with the "old left," the Palestinians' traditional bastion of support, are constantly being interviewed and organizing public events. At this stage, though, they have not succeeded in enlisting the party's mainstream to support them.

Arab and Palestinian representatives are bringing extremely heavy pressure to bear on the British Foreign Office with the aim of obtaining a more critical line toward Israel. Their most galling failure occurred about 10 days ago when the Palestinians tried to drag Blair into issuing a one-sided condemnation of Israel when he was called upon to reply in the House to a question from a pro-Palestinian MP.

Blair did not deliver what the Palestinians wanted and expected: He cast the responsibility to restore order and calm equally on both sides, and called on both sides to return to the negotiating table. The Palestinians had not expected such an explicit indication of their responsibility for the continuation of the crisis.

Arafat fears attack on his person by settlers

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Palestinian Authority Chairman Yasser Arafat has not visited the West Bank since early October, for fear that Jewish settlers might try to kill him, senior officials close to the Palestinian leader have said.

Arafat was last seen in the West Bank Oct. 3, a few days after the outbreak of the Al Aksa intifadah. He has travelled abroad dozens of times during the 10 weeks of fighting, but each time he has returned by helicopter or airplane to the Rafah airstrip in Gaza.

Arafat is convinced that Jewish extremists could harm him, perhaps by means of an attack with a lone M-16 rifle, the Palestinians say. In the event of such an assassination attempt, Arafat believes that Israel would not be able to, or might not have the inclination to protect him.

Security concerns, however, are not the only reason that Arafat has not set foot in the West Bank. Arafat is worried that Palestinian leaders in the area might submit a series of demands that he would be unable to meet, the sources say.

In addition, the PA chairman fears that under certain circumstances, Israel might keep him trapped in the West Bank, blocking his return to Gaza and effectively rendering him a prisoner in Ramallah.

Since the start of the violence, the West Bank and Gaza have basically functioned as two separate Palestinian states, an Israeli security source said. Though both areas come under Arafat's control, his hold on the West Bank is less stable. Fatah operatives have strengthened their positions in the West Bank, acting as independent players in the showdown with Israel.

Israeli security officials also believe that the PA security apparatus is unravelling and that the PA lacks sufficient funds to pay the salaries of its security personnel. Fatah activists are exerting heavy pressure on PA security officials, the Israeli sources say, trying to coax them into taking part in the armed struggle against Israel. In fact, there is something of a competition taking shape among individuals associated with different parts of the PA security system, with all trying to prove that they are most actively involved in anti-Israel actions.

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Canada

Israel & the Jewish World

Seek to uphold hate speech law

By ANNA COX
Jewish Telegraphic Agency

JOHANNESBURG — A Muslim radio station is asking the Johannesburg High Court to overturn a section of the broadcasters' code of conduct that prohibits hate speech.

Radio 786 brought the case after the South African Jewish Board of Deputies lodged a complaint against the station for airing a controversial program about the ideology of Zionism and how it resulted in the creation of the Jewish State.

"I accept that 1 million-plus Jews died during the Second World War, but I dispute the fact that they were murdered, that they were killed by gassing," Yacoub Zaki, a historian at the Muslim Institute in London, said during the broadcast.

"These people died, like other people in the camps, from infectious diseases, particularly typhus," he said.

Section 2(a) of the code states that broadcasters shall not air any material that is indecent or offensive to public morals, or is offensive to the religious convictions or feelings of any segment of the population.

The Board of Deputies contends that the section is a reasonable and justifiable limitation on the freedom of expression as provided for in the country's constitution, and that setting it aside would permit hate speech to be broadcast in South Africa.

"We maintain that Radio 786 has attempted to disguise classic anti-Semitic racism and Holocaust denial under the guise of opposition to the political ideology of Zionism," the Board said in a statement.

For its part, Radio 786 charged that the section was "put in place during apartheid days and is too broad. There are other clauses in the constitution which protect citizens from hate speech."

The court has not yet delivered a ruling.

Selective reporting of body counts

According to Reports

Comparing body counts is an ugly indulgence, but occasionally instructive. This is one of those occasions.

First the background: Following Israel's pinpoint helicopter strike on Palestinian Authority (PA) buildings in Gaza on Nov. 20 in retaliation for the roadside bombing of a school bus near Kfar Darom that left two Israelis dead and several children wounded – some severely, the U.S. State Department condemned Israel.

"Israel needs to understand that excessive use of force is not the right way to solve the problems," the U.S. State Department said.

One Palestinian was killed in the Israeli strike. The American Jewish community was extremely upset that the United States, Israel's closest ally, criticized Israel for defending its people.

Now the hypocrisy: On December 21, 1989, the United States sent 24,000 troops to Panama City, not because its soldiers and civilians were being fired upon or attacked in any way, but rather for the sole purpose of "arresting" (read: kidnapping) General Manuel Noriega.

Noriega was not accused of committing acts of violence or terrorism against the United States, but rather of drug trafficking, racketeering and money laundering.

The United States used stealth bombers in addition to helicopter gun ships. Over 10,000 Panamanians were made homeless and several hundred civilians were killed. (Unlike Israel, the United States gave no advance warning, either explicit or implicit, to alert civilians and save lives).

The U.S. Southern Command acknowledged that in a brief period, 314 Panamanian soldiers and 202 civilians died. No media were allowed to cover the operation; even the Red Cross was kept away. Stories filtered out of far higher death tolls. In Sept. 1990, CBS's *60 Minutes* claimed thousands, in fact, may have been killed – all to capture one man for drug trafficking.

Did the U.S. State Department condemn this as an excessive use of force and poor way to solve problems?

Prepared by Paul Michaels, Director of Communications, the Canada Israel Committee.

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MT	MINIBUS 7 SEATS	455
MT	MINIBUS 10 SEATS	518
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E	DAEWOO LANOS	217
F	SUZUKI BALENO 1.6	245
G	TOYOTA COROLLA 1.6	273
X	CHEVROLET CAVALIER	322
XL	PEUGEOT 406 2.0	357
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Russian action on Iran could threaten Israel

By SHARON SAMBER
Jewish Telegraphic Agency

WASHINGTON — Russia's decision to terminate its agreement with the United States on stopping Russian arms sales to Iran poses new threats to Israel's security, Jewish groups warn.

Last week, Moscow pulled out of a pact sealed in 1995 by then prime minister Viktor Chernomyrdin and Vice President Al Gore under which Russia agreed to end conventional arms exports to Iran.

A U.S. delegation travelled to Moscow last week, trying to preserve the embargo on weapons sales to Tehran.

"We remain committed to constraining arms sales that pose a threat to regional stability and to the national security interests of the United States, our friends, our allies in the region," State Department spokesman Richard Boucher said.

Boucher said the United States is not aware of any new Russian arms contracts with Iran, but wants the delegation to have a "frank and comprehensive discussion" with Russian officials about Moscow's future intentions.

Russian involvement in Iranian weapons programs remains a major concern, said Barry Jacobs, the American Jewish Committee's (AJC) director of strategic studies.

Jacobs voiced disappointment that the formal agreement was allowed to lapse, but said the Gore-Chernomyrdin deal was not very effective anyway.

"Russian assistance never stopped," Jacobs said, and therefore Iran remains a primary threat to Israel.

In its testimony at an Oct. 5 Senate hearing on the transfer of Russian technology and strategic weapons capabilities to Iran, the AJC called for U.S. restrictions on Iranian technology proliferation, and accused Iran of continuing to smuggle and develop weapons of mass destruction and delivery systems that could reach Israel.

The American Israel Public Affairs Committee (AIPAC), the pro-Israel lobby, said Russian supply of weapons technology to rogue states like Iran remains an extremely serious problem.

Despite the passage this year of the Iran Nonproliferation Act, a measure designed to stop the flow of weapons technology from Russia to Iran, many have viewed the Clinton administration's approach to the problem as too soft.

The issue will remain a top priority for AIPAC regardless of who assumes the presidency in January, AIPAC spokesman Kenneth Bricker said.

"The next administration may take this matter more seriously," he added.

American Jewish groups had supported congressional attempts in 1998 to impose sanctions on Russian companies exporting missile technology to Iran. The Clinton administration, however, preferred to address the issue through diplomatic channels and stopped the legislation, saying it wanted more time to put a tough nuclear nonproliferation policy in place.

President Clinton did issue an executive order imposing economic penalties against Russian organizations that were found to be providing sensitive missile or nuclear assistance to Iran.

In 1998 Russia was involved in the construction of an Iranian nuclear facility, which Israel said might help Iran advance its military nuclear program and the production of nuclear byproducts. Earlier that year, the Kremlin announced that it had stopped supplying missile technology to Iran, and officials said they thwarted some Russian companies' plans to provide the Islamic republic with technology that could have military uses.

According to a Central Intelligence Agency report, Iran sought nuclear-related equipment, material, and technical expertise from Russia during the second half of 1999.

Mizrachi solidarity with Israel

JERUSALEM — A solidarity mission of 250 men, women and youth from the United States, Canada, France, Great Britain, South Africa, the former Soviet Union, Argentina, Brazil, Australia and Holland, representing World Mizrachi, Emunah, Amit, Bnei Akiva and Yavneh Olamit, passed the following resolution at their conference held on Nov. 25:

• We express our strong solidarity and loyalty to our movements in Israel and to our fellow Jews in all of Israel wherever they live.

• We urge our fellow Jews in our respective countries and all over the world to visit Israel at this difficult time to give encouragement and express our solidarity and comradeship to our beleaguered brethren.

• We urge the strengthening of Israel's hasbara to more effectively combat the hatred and falsehood being circulated by the Palestinian Authorities, together with Fatah and Hamas associates who have been orchestrating all the violence of the past two months. We call upon the Israeli government to make, as a precondition to any further discussion with the Palestinian Authority, the immediate arrest and detention of the terrorists who were released by the PA in the last two months.

• We must lend support. The morale of the country is suffering from the onslaught by the Palestinians, and the inadequate expression by political leadership of the righteousness of our cause – of Jewish ownership of this country and of our historic attachment to it.

• We reaffirm Jerusalem as our eternal and undivided capital as the focus of Jewish dreams throughout our long periods of exile.

• The battle for the existence of our beloved homeland underlines the need for better, more Jewish-focused education for our youth in Israel and in the world, and we regret that some politicians, journalists, academics and leaders of Israel, in word and in writing, undermine the confidence of the people of Israel.

• More than ever, the voice of Torah, of Jewish tradition and the effective education of our youth are the key to the future of Israel and of the Jewish people. We reaffirm our deep commitment to the eternal Mizrachi ideal of Eretz Yisrael, L'Am Yisrael al pi Torat Yisrael.

The week in Israel

Dec. 4

• Hezbollah officials refused a request by the Red Cross to visit with the three Israel soldiers and businessman who were kidnapped earlier in the year. According to an IDF inquiry, some of the gunmen who abducted the soldiers had been wearing UN peacekeeper uniforms.

Dec. 5

• The Bureau of Statistics reported that residents of Bnei Brak can expect to live the longest of all Israeli urban dwellers: women 81.1 years and men 77.4 years, compared to 79.6 years and 75.7 years respectively.

Dec. 6

• Israel's ambassador to Jordan, David Dadon, said there are no plans to evacuate the Israeli embassy there. Families of Israeli diplomats were sent home after Shlomo Ratzabi, an embassy employee, was shot and wounded in Amman, the second such attack in less than a month.

Dec. 7

• A Jerusalem court refused to dismiss the case filed against the PA by the family of Cpl. Vadim Nourzhich, one of the two soldiers lynched by a Palestinian mob in October in Ramallah.

• The IDF is equipping some of its soldiers with video cameras so they can document what happens during clashes with Palestinians. The move comes as part of the public relations battle the two sides are fighting, mirroring the violence on the ground.

Dec. 8

• Palestinian sources confirmed Mohammed Deif, the Hamas militant who tops Israel's most-wanted list, escaped the Gaza jail where he had been held for the past seven months. A Hamas Web site claimed Deif was assisted in his escape by the head of PA security in Gaza.

Files from JTA

Charlotte Haber
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John Colomby, Managing Partner of Soberman Isenbaum & Colomby LLP, announces that Charlotte Haber is retiring as a partner on December 31, 2000. However, Charlotte will continue consulting to some clients and will participate in the firm's Estates and Trusts Administration Group.

Charlotte is a frequent guest on television and radio phone-in shows and writes and speaks often on the tax aspects of estate and retirement planning.

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Comment

Israel: beware of 'internationalization'

By SIMON ROSENBLUM
Special to The CJN

When Yasser Arafat walked away from Camp David, he had an exit strategy in mind, a plan to end the Oslo peace process and begin a campaign to internationalize the conflict. Israel and its supporters have plenty of reasons to be concerned about such a development.

What exactly is meant by "internationalizing the conflict?" For starters, the Palestinians worked to create a perceived justification for international intervention. A new intifadah was the chosen instrument, with the crucial difference being that this one would be much more violent than its predecessor in the late 1980s. It is not surprising, therefore, that the common Palestinian refrain now is, "This is not an intifadah, this is war."

Israel, forced to respond, has been painted as the aggressor through a manipulation of media images.

It takes a lot of chutzpah to successfully pull off such a manoeuvre – sort of like the child who murders his parents and then begs the court for mercy on the grounds that he is a poor orphan. But, tragically, such a stunt can work. One only has to look at UN Security Council Resolution 1322 to see how the international community can be deceived into supporting a totally one-sided resolution condemning Israel for "disproportionality" and "excessive use of force."

Thankfully, such Palestinian "victories" are largely pyrrhic in nature. They do, however, further encourage violence – violence, one must add, that is totally forbidden by the Oslo accords.

But the Palestinians now see Oslo as a dead letter and are looking to go beyond the bilateral negotiations with Israel, mediated by the United States. And no wonder. After all, the Palestinian Authority (PA) was "only" offered 90 percent of its territorial demands by Israel at Camp David. So how could they do better? By internationalizing the conflict.

The current strategy of this game plan is the Palestinian proposal to the UN Security Council to deploy a 2000-strong armed international force to "protect" Palestinians in the West Bank and Gaza. Not making much headway with this proposal, their backup plan is for an unarmed force to be introduced into the territories, along the lines of the Norwegian-led international observers deployed in Hebron since 1994.

The French are now sponsoring such a proposal.

That the Palestinians only need protection from themselves and that they will be safe immediately upon ending their campaign of violence is, of course, from the Palestinian point of view, totally beside the point. Their intention is to saddle Israel with responsibility for their own violent actions.

"We need to have an international force to replace Israeli occupation troops," says Nabil Abu Rudeinah, an Arafat spokesperson.

Israel will only consider the deployment of a limited number of unarmed observers after an effective ceasefire, and only as part of a comprehensive peace settlement with the Palestinians. The United States, fortunately, has vowed to veto any such proposal that is not acceptable to Israel.

Most recently, the Palestinians have been talking about the need for an international peace conference with the participation of the UN, the European Union, China, Russia and the countries in the region – that is, a return to the kind of international sponsorship that was present in Madrid in 1991.

This intervention, the Palestinians hope, will gradually become an international source of authority for an alternative to the Oslo process as well as a source for international support for Palestinian demands.

The end goal is for the international community to force Israel to withdraw to the 1967 lines. PA Minister of Planning and International Co-operation, Nabil Sha'ath, has developed a plan based upon the "Namibia Model" to transfer the occupied territories to an international body that would, in turn, transfer them to the Palestinians. Israel and its friends must be on constant guard to prevent any such program from getting legitimacy.

No peace can be imposed upon Israel. The only peace worth having is one in which territorial adjustments are freely negotiated between the parties themselves and are backed up by the necessary security arrangements. Anything less (that is, the internationalization of the conflict) will only compromise Israel's essential security needs.

Simon Rosenblum is Director of Public Policy, Canadian Jewish Congress, Ontario Region.

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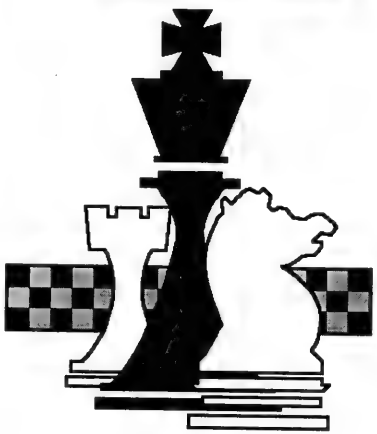

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Engrossing games that children won't outgrow

By ELAINE COHEN
Business and Supplements Coordinator

Tired of seeing your children spending too much time alone in front of the TV playing those expensive video games? The good news is there still are the engrossing board and activity games that families used to play.

The packaging is in sync with the new millennium and the games are updated. A recent example is a compact, easy-wipe portable kit of 50 games distributed by Raincoast Books in Canada ($29.99).

Now people from 6 to 99 can bridge the generation gap playing board games. Aptly named *The Amazing Game Board Book*, the kit is created in conjunction with Innovative Kids and Chronicle Books. Sherleen Gertel Rutman wrote the text, John Clementson drew the illustrations and Carrie Abel designed the kit.

Among the entertaining and educational offerings are Chinese Checkers, Pegboard Games, Magnetic Tangrams and Tri-za-ics, Razzle-Dazzle Puzzle, the Wizard of Where! (word search and other geography games), Wild words! (fill-in fiction and other word games), Brain Busters and other tricky teasers, Dueling Dominoes (and other matching games), Meandering Math Path (Add-Iplication Operation and other number games), Five-Minute Fun (and other quick games).

An educator's dream

The colourful cardboard kit is crafted in the shape of an 11 1/2 x 9 1/2 -inch loose leaf binder and thanks to an easy-to-manipulate self-seal flap everything is kept intact.

The package includes six game/activity boards, a chipboard puzzle, and write-on/wipe-off boards. A slide puzzle, punch-out vinyl magnetic checkers and game playing cards are bound in. The box contains peg-game pieces, colour dye, and write-on/wipe off markers.

Once the individual games are opened, you will notice lots of minuscule components. These can be safely stored in neat game drawers that are built into the kit. Check the surrounding area, to prevent toddlers and pets swallowing parts that fall astray.

The astute manufacturer provided a self-lock plastic bag but you will need a few more, when you start setting aside the kit's packaged components for each game. Simply tuck parts in the plastic bags and stuff them in the binder drawer. That way the game will last for years. Children lose patience when they're in the middle of an activity and a part is missing.

The packaging designers deserve credit for attaching each set of directions into a sturdy spiral-bound binder encased in the suitcase-style package. No matter how familiar you become with these games, you will count on the "written word" to settle player disputes. Game enthusiasts will appreciate the text that accompanies each game. The print-size is generous and the authors used boldface fonts and diagrams to highlight important points. The directions are concise and easy to comprehend.

Trivia buffs will enjoy the dialogue. Players are told the game of checkers was named after a chessboard. Invented 900 years ago in France, chess was played on a board called an eschequier – a chessboard. When a king piece in chess was about to be captured, the winning player would say "Eschec" (check). Now, when a playing piece reaches the other side of the board, we say "King me!"

Incidentally, this kit's checkerboard is magnetic and players are invited to punch out 24 checkers, 12 of each color from a vinyl magnetic sheet.

An educator's dream, these games make language arts, math and geography fun. The Fill-in Fiction Starship Trip incorporates parts of speech, for example, adjectives, verbs, and nouns. Players fill in the blanks to complete the fiction story. In Add-Iplication Operation, players compete in a fast-paced race that keeps them on their toes and counting. The game can be modified to suit the age of the player. For instance, a younger player can use addition, whereas an older sibling may prefer multiplication. Art enthusiasts are not forgotten. With a marker, a little imagination, and the washable drawing board as base, artists need only follow directions to draw sharks and monsters. Teamwork is encouraged in Designs for Doubles.

Once children reach six, they are old enough to play these games, albeit with an elder's guidance. They will gradually latch on to more of the 50 offerings as they mature.

Whether you buy the *Amazing Game Board Book* as a gift or you decide to purchase it to keep peace on vacation or at bubby's house, it's a good buy. These games will never go out of style and you will never have to replace batteries or click a computer mouse for them to kick-in. Besides, games serve as a good way to unite families. And isn't that what holiday time is all about?

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Jazz, dance, a film score and spiritual music

By JOSEPH SERGE
Arts Editor

The Steve Koven Trio
Not By The Elbows
SKT

Steve Koven has been an emerging talent of the jazz club scene for many years now.

Music critics from his Toronto hometown and from as far away as England and Barbados have nothing but high praise for this piano player. Now the rest of us can hear why.

The Steve Koven Trio has recently released its third CD *Not By The Elbows*, recorded live at the Montreal Bistro in Toronto.

The nine-track CD mixes Koven's original tunes with very improvised renditions of classics like *On The Sunny Side of the Street* and Ellington's *Caravan*. The Trio's (Rob Clutton and Anthony Michelli on bass and drums respectively round up the group) version of The Eagles' *Take It To The Limit* is beyond recognition.

But the strength of this CD is the band's original songs. From the bluesy *Bug's Blues* to the dreamy ballad *Une Nuit d'été*, nothing quite prepares you for the innovative *GAK* which defies pigeon-holing.

It starts off slowly and eerily, like the score for a creepy horror movie. The chord progression then picks up tempo as the bass and cymbals kick in to a rousing crescendo before it calms down again, momentarily quiet enough to hear a pin drop. When you think the song is over, Koven turns it up a few notches again for the finale.

This highly innovative CD is released on the SKT label. It's available in major stores or you can e-mail sktrio@interlog.com

Zoom Golly
Let My People Go-Go
Roundlight Music

Where can you find Jewish classics like *Chad Gadya* and *Shalom Chaverim* served up with House Music and a touch of electronica?

Zoom Golly's debut CD *Let My People Go-Go* is just that and a lot more. If your teens and preteens don't know *Hava Nagila* from *Hevenu Shalom Alechem*, you might consider giving them this CD.

Hava Nagila is delivered here with a hard rock edge and spacey overdubs, while *Hevenu Shalom Alechem* is very rhythmic.

The opening track *Zum Gali* is dance-oriented – you can almost picture this on Much Music's *Electric Circus*.

California-based Zoom Golly also pens one song on this album, *Bar Mitzvah*. "I remember my bar mitzvah/ I was reading from the Torah/Afterwards I had a latkah/ When I was done I asked for morah."

The CD ends with *Hatikvah* sung over a dance track. All in all, this is a fun, enjoyable project. You might find yourself getting into the groove along with your kids.

Distributed by Roundlight Music [www.roundlight.com] and available on the Web at Amazon.com.

John Zorn
Film Works IX
Tzadik/Koch International

Saxophonist, composer John Zorn is probably best known for his Masada project, an exploration of Jewish cultural identity through a series of compositions that number over 200.

Masada released 10 studio and two live albums in a jazzy, klezmer style. Displaying his versatility, Zorn has also been in Naked City, a punk rock band.

Some of the Masada compositions as well as old classics like *Simen Tov/ Mazel Tov* and *Sholom Aleichem* have all been re-arranged by Zorn for piano and clarinet for *Filmworks IX*, the music score for the controversial documentary film *Trembling Before God*.

The CD features Jamie Saft on organ and Chris Speed on clarinet. It is a very soothing 60 minutes of haunting Jewish music. It is released in Canada by Koch International www.kochcan.com. 416-292-8111.

David Chevan and Warren Byrd
Let Us Break Bread Together
Reckless DC Music

It's a curious mix to say the least; but it seems to work.

Let Us Break Bread Together by David Chevan and Warren Byrd contains, as the subtitle says, "Further explorations of the Afro-Semitic experience."

Alternating between gospel and Jewish spiritual songs, Chevan (bass) and Byrd (piano) explore the bluesy roots underlying both genres and at the same time give the songs a pleasant jazz flavour.

The U.S.-based duo expands its interpretations and explorations of music from the Jewish and African-American sacred repertoire. Jewish songs include *Eliyahu HaNavi*, Nurit Hirsch's *Oseh Shalom* and two versions of *Etz Chaim Hi*. The CD is distributed by Reckless DC Music 203-287-5446. [www. chevan.addr.com]

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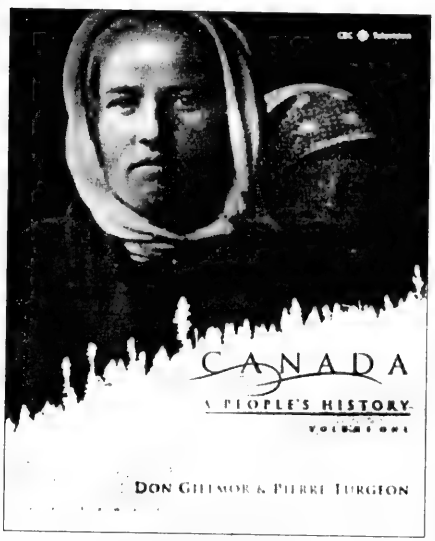
Books on Canadian history and literature show our culture is anything but dull



By BILL GLADSTONE
Special to The CJN

Canadian history isn't meant to be dull. The CBC's recent multi-part television series on that subject has drawn huge audiences by demonstrating that Canada's story is dynamic and colourful.

Published as a companion to the TV series, *Canada, A People's History (Volume One)* by Don Gillmore and Pierre Turgeon, pays further glorious tribute to our nation's past with a vibrant 300-page narrative adorned with hundreds of superb colour illustrations.

Canada, A People's History brings us from the mists of prehistory through to the resignation of our first prime minister, Sir John A. Macdonald, in 1873. While it presents a full-blooded historical saga replete with great and clashing armies, it glorifies the stories of countless heroic men and women who helped make Canada great.

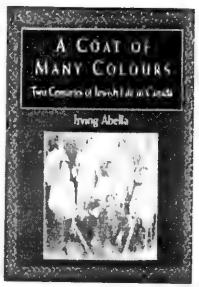
Beyond the fine writing, compelling art and enticing sidebars, the book's strength lies in its personal approach and its celebration of the role of the individual in the nation's saga. For anyone concerned with history, it makes a great gift. (McClelland and Stewart, $60.)

* * *

History of a decidedly more local and literary character is presented in *Storied Streets: Montreal in the Literary Imagination*, by Bryan Demchinsky and Elaine Kalman Naves. Readers may "let their fingers do the walking" through this large, 224-page celebration of a great city, as reflected in the prose of dozens of writers.

City descriptions are presented from the earliest explorers and missionaries to a cornucopia of recent and contemporary writers of diverse ethnic backgrounds, including Mordecai Richler, Leonard Cohen, Hugh MacLennan, Gabrielle Roy, Michel Tremblay and A.M. Klein. The book, which offers many archival photographs and illustrations, is a feast for the eye as well as the mind. (McFarlane Walter & Ross, $45).

* * *



Reissued last year as an updated softcover, Irving Abella's *A Coat of Many Colours: Two Centuries of Jewish Life in Canada* combines a lively, informative text with many archival illustrations, photographs and documents. The author's wide brushstrokes capture all the essential details in the multi-faceted tale of Canadian Jewry from pioneer days to the present. (Key Porter Books, $35.)

* * *

Anyone interested in Canadian literature and letters will appreciate *Typing: A Life in 26 Keys*, the intriguing memoir by celebrated Governor General's award-winner Matt Cohen, which he finished late last year only weeks before his untimely death.

The book, which chronicles Cohen's literary struggles against the chilly backdrop of the Canadian cultural landscape, was as compelling to me as any of his novels. What a surprise to find that this established icon of Canlit regarded himself, somewhat Kafkaesquely, as an outsider!

As such, he railed against the Canadian cultural establishment, including the literary critic Robert Fulford, now a *National Post* columnist. A couple of months back, Fulford fulminated that Cohen's memoir was mean-spirited. I saw little of that in my reading, only the fair and intelligent musings of a reliable observer and consummate writer. (Random House Canada, $32.95)

* * *

I close with another memoir and two novels by Canadian writers. Montrealer Irena F. Karafilly, who explored some Jewish themes in her recent travelogue *Ashes and Miracles: A Polish Journey*, has produced a memoir, *The Stranger in the Plumed Hat*. It recounts the painful story of her mother, who descended into the madness of Alzheimer's late in life. (Viking, $28)

Winnipeg historian Allan Levine published a handful of non-fiction works before branching out as a novelist. His second novel brings back the hard-boiled Jewish detective Sam Klein from his first novel. *Sins of the Suffragette* takes the wily sleuth back into Winnipeg's rough-and-tough North End in the WWI era, where he investigates the murder of a women's rights activist. (Great Plains, $19.95)

Last year's Jewish Book Awards honoured *The Mark of the Angel*, by Nancy Huston, as its fiction choice. The story involves a German woman who has an affair with a Hungarian instrument maker living in the Marais, Paris's Jewish quarter, in 1957, as the Algerian war rises to brutal intensity. (McArthur & Co., $24.95)

Two illustrated books on Jewish history

By JOSEPH SERGE
Arts Editor

Around the turn of the century, many in Toronto's growing Jewish community began moving a few blocks west of the slum known as the Ward.

The immigrants from Eastern Europe settled in the area known as Kensington, bounded by Spadina Avenue to Bathurst Street and College Street to Dundas Street.

Many felt comfortable there, and to this day, Kensington has been a home to waves of different immigrant communities and a hotbed of tolerance.

Kensington by Jean Cochrane (Boston Mills Press, $39.95) is a 160-page illustrated history book on one of the most popular shopping markets in Toronto.

This National Archives of Canada picture shows customers at Morris Zamonsky's kosher slaughter house at 18 Kensington Avenue c. 1922.

"If immigrants try to build a bit of home around themselves in the new country, the Jews of Kensington succeeded beyond most," Cochrane writes.

"Kensington became an almost self-sufficient village. The Yiddish for it is shtetl."

The Jews, and some of the other East Europeans who settled there, turned the neighbourhood into a vibrant market with its live poultry, fresh fish, "and the smell of bagels wafting over it all."

But at the time, Kensington was shunned by most of Toronto's Protestant citizens, and newspaper columns were rife with racist sentiments about the area.

But Kensington thrived – synagogues opened and left-wing political movements sprung up. Eventually the Jewish community outgrew the area and its affluence led it to greener pastures further north.

In the '50s, the Portuguese began to move in and later the Asians and Caribbeans. In the late '60s the area was threatened when the University of Toronto and Western Hospital both sought to expand into the area, but the residents pulled together and won.

In the '80s, Kensington Market was the setting for the popular television show *King of Kensington*.

Today Kensington is a mishmash of various ethnicities. The live chickens were bylawed into extinction and Shabbat morning is the busiest day of the week, but Kensington is still the place for fresh vegetables, fish, meat and cheap fashion.

With around 120 photos, some archival and many new by Vincenzo Pietropaulo, *Kensington* is the first full-length book on this neighbourhood. And though the Jewish community is mostly gone, its influence remains – two synagogues are still in use today – and Kensington plays a major part in the history of Canadian Jewry.

***

When Steven Spielberg set up the Shoah Visual History Foundation, his aim was to record the testimony of Holocaust survivors and thus to preserve the memory of the Shoah.

One of the products of the Foundation was the Academy Award-winning documentary *The Last Days*.

Last summer, a companion book *The Last Days* (McArthur & Company/ Harper Collins $29.95 trade) was released.

Like the documentary, *The Last Days* focuses on the testimony of six Hungarian survivors now living in the United States, one of whom is Tom Lantos, a U.S. congressman.

Because Hungary was an ally of Germany in World War II, the country's Jews were initially spared the full effect of the Holocaust.

The Hungarian puppet government did impose restrictions similar to those set up by Hitler in Germany prior to the outbreak of war, but it wasn't until the Germans were retreating from the advancing Soviets and occupied Hungary in March 1944 that Hungarian Jews began to be deported.

In fact, this might be the most brutal irony of the Shoah: that the retreating Germans, knowing they would eventually lose the war, hastened the execution of Jews in Europe.

Many historians have commented on how many valuable resources the Germans diverted from the war effort for the transportation and execution of Jews and other Holocaust victims.

The text of the book contains the testimony of the six survivors as delivered to the Shoah Foundation, plus the testimony of three U.S. soldiers who liberated Nazi concentration camps.

Spielberg offers a preface, and David Cesarani, professor of Jewish History, Culture, University of Southampton, writes a 30-page introduction that covers the history of the Holocaust as it happened in Hungary.

The archival black and white photos are interspersed with colour photos that chronicle the survivors' return to the camps with their families.

When the deportation of the Hungarian Jews began in earnest following the Nazi occupation, it was probably one of the most efficient and brutal roundups in all of the war.

Within 12 weeks, most Hungarians had been rounded up and deported to Poland.

It is amazing to see how these survivors, almost 60 years later, can recall with such vivid clarity the horror that surrounded them: what possessions they carried when they were rounded up; the cattle trucks, the lineups at the camps and the doctors directing them to the left or the right; the bunks and latrines; the gas chambers and the ovens.

One woman recounts how the moment she stepped off the train at Auschwitz, she and her sister were separated from their mother who was deemed unfit to work. "By the time my sister and I were processed into the camp, my mother was no longer alive."

When I reviewed the documentary last year I said *The Last Days* succeeds because it takes the Shoah out of the history books and turns it into a personal account filled with teary emotion and hope.

This book, although an excellent companion to the documentary, also stands on its own as a brilliant testimony to the Holocaust.

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By ELAINE COHEN
Business and Supplements Co-ordinator

On December 21, Jews around the world celebrate Chanukah, the Festival of Lights. They receive gifts and are on holiday from school. Therefore, it's an opportune time to present books that are enlightening and entertaining.

In 1997, Alison Fripp, a lawyer-turned publisher founded Lobster Press in Montreal (www.lobsterpress.com). The company's books are distributed in Canada through Raincoast Books (1-800-663-5714).

Abby and Tess Pet-Sitters series

Children, between seven and nine, will be captivated by *The Abby and Tess Pet-Sitters* series which is written and illustrated by Canadians Trina Wiebe and Marisol Sarrazin, respectively. Wiebe's series thus far includes *Goldfish Don't Take Bubble Baths, Lizards Don't Wear Lip Gloss, Hamsters Don't Glow in the Dark*, and *Piglets Don't Watch Television.*

In addition to reading the pocket-book size books ($6.95 each), children can visit Abby and Tess at www.abbyandtess.com. The Abby and Tess Pet-Sitters Club is headquartered in a (website) treehouse. Children are invited to write Dear Abby and Tess for pet advice, compose their own stories, draw pets, send animal postcards, and solve puzzles.

Like all good fiction writers, Wiebe supports her stories with strong plots, intriguing characters, and an element of conflict. Sisters Abby, 10, and Tess, 6, become pet-sitters to compensate for living in an apartment that frowns on pet-owning tenants.

While Abby is preoccupied with her goal of becoming a veterinarian, her kid sister, Tess, constantly intervenes creating chaos. Despite annoying her big sister, this little "dog impersonator" exhibits a certain amount of savvy. Therefore, they make a good team.

The author is an astute judge of children and the doubts they experience. Hence young readers will identify with the characters and their concerns. Tolerance, self-esteem, and sharing are conveyed through the charming tales. Sarrazin, a Quebec illustrator, does justice to drawings that accompany the text.

The author has enhanced her books with information on each of the pets the children encounter. For example, in *Goldfish Don't Take Bubble Baths,* readers learn goldfish like cold water. They could live 20 years or more. Although referred to as goldfish, they are not always gold. Fish should be fed daily. They eat in a few minutes and should not be overfed. Some of the water must be replaced every few days to get rid of ammonia.

That Curly-Haired Girl

Author Elise Feltren and illustrator Andries Cheung teamed up for Feltren's first children's book *That Curly-Haired Girl* ($10.95) Lobster Press distributed by Raincoast Books. These talented Canadians present a delightful portrait of Andrea, an elementary grade school girl. Endowed with long, curly locks, Andrea grew tired of people reciting the old refrain: "There was a little girl, who had a little curl, right in the middle of her forehead. When she was good, she was very, very good but when she was bad she was horrid."

Children in the four to seven-age group will appreciate Andrea's solution. Colourful illustrations and a witty storyline prove entertaining. If you want to share a chuckle with your little ones, try reading it aloud before you tuck them in. Furthermore, they won't have nightmares from this one or any of the others reviewed here.

How Cold Was It?

Last winter's bestseller *How Cold Was It?* ($9.95) is now available in glossy softcover from Lobster Press distributed by Raincoast Books. Author Jane Barclay, won the 1998 Writer's Union of Canada Writing for Children Competition for this literary contribution.

Children, especially those ages four to nine, love rhyming sequences. Illustrator Janice Donato's drawings of the protagonist shivering accompanied by Barclay's text form a winning combination. Canadian youngsters will relate to the author's vivid description of chilly winter weather.

A rapt audience will scan Donato's artwork while they focus on catchy phrases such as "car-wheezing, engine-seizing, snow-shoveling, ice-scraping, temperature-falling, taxi-calling kind of cold." The story is told in first person.

Jason Mason Middleton-Tapp

Unlike the grade school protagonist that remained personable, albeit unnamed, in *How Cold Was It?*, the hero of the next children's storybook has a long name.

Moreover, the title of the book bears his name. *Jason Mason Middleton-Tapp* detests naps, so when the four-year-old is sent upstairs to bed, he whips out a crayon and draws a picture on the floor. The imaginative youngster transforms his bedroom into a fantasy playground.

Like all the books reviewed here, this one also boasts colourful illustrations. Quebecer Isabelle Charbonneau's whimsical drawings match the inspiring story by Ontario author John Roy Bennett. Distributed by Raincoast Books for Lobster Press, this softcover books sells for $10.95.

Parents can read this one aloud to children in the two to

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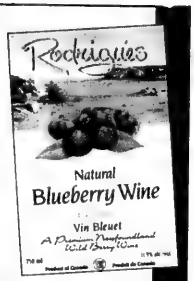

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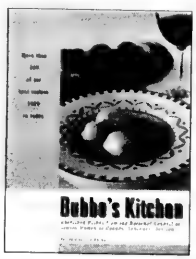
Foreword by Sara Waxman



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Chanukah Gifts

Reissued Leonard Cohen novel worthy of consideration

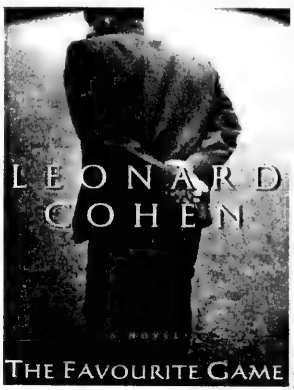
By BILL GLADSTONE
Special to The CJN

It seems so long ago that Leonard Cohen, a fresh-faced Jewish golden-boy poet from Montreal, produced his first novel, *The Favourite Game*, which he alternately regarded as a masterpiece and an artistic disaster. It was 1963, the year the Beatles debuted and Kennedy was assassinated.

Cohen had already established himself as an important poet with *Let Us Compare Mythologies* (1956) and *The Spice-Box of Earth* (1961). Still, his Canadian publisher, McClelland & Stewart, rejected an early draft of the book, only one of two novels that Cohen would produce. (*Beautiful Losers* appeared in 1966.)

Cohen reacted by cutting the manuscript in half, explaining that "anyone with an ear will know I've torn apart orchestras to arrive at my straight, melodic line." The revised draft was published in England in 1963 and New York in 1964, but not in Canada until M&S attained reprint rights in 1970.

As if to atone, M&S recently produced an attractive "trade paperback" (softcover) edition of *The Favourite Game* ($16.99). The edition will likely attract new readers and induce previous readers to revisit the book, some (such as myself) for the first time since university days.



For me, the biggest surprise upon rereading *The Favourite Game* is its level of satire, much of it directed at the Jewish community. From a few passages, one might reasonably conclude that Cohen and Mordecai Richler were twins, separated at birth.

For example, the early scene in which protagonist Lawrence Breavman and his friend Krantz, as teenagers, try to meet some French girls at a Montreal dance hall where speaking English and being Jewish, they are vastly outnumbered. Evidently feeling protective of their women, some guys confront them.

"Where you live, you?"

"Westmount," they reply; Cohen comically defines the suburb as "a collection of large stone houses and lush trees arranged on the top of the mountain especially to humiliate the underprivileged."

"You have not the girls in Westmount, you?"

A fight erupts and the scene dissolves into comic pandemonium. It concludes when Breavman provides a Judaic interpretation of the action: "We were mocked, Krantz. We seized the pillars and brought down the temple of the Philistines."

Cohen is an overridingly lyrical and intensely poetic writer, whereas Richler, at his best, provides mature dramatic scenes and full characterizations along with his satire. There is justification for observing that Cohen's vision is so overridingly poetic as to exclude many novelistic expectations and concerns.

The Favourite Game gets as close to autobiography as Cohen has ventured; he and Breavman have many shared characteristics, including a father who dies early and a mother who becomes psychotic. "Lawrence Breavman isn't me, but we did a lot of the same things," Cohen once explained.

Critics have pegged *The Favourite Game* as a *bildungsroman* novel that depicts the artist at various stages in his emotional and artistic development. Comparisons have been made to James Joyce's *Portrait of The Artist As A Young Man* and, somewhat more questionably, to Charles Dickens' *David Copperfield*.

A comparison I find more apt is Canadian novelist Paul Quarrington's observation that Breavman, in his native purity and his stance against phoniness, resembles Holden Caulfield from J.D. Salinger's famous novel, *Catcher In The Rye*. Quarrington notes an even more fitting resemblance to another celebrated Salinger character, Seymour Glass: "Both characters are precocious children who become accomplished poets and search for spiritual enlightenment."

On one level, *The Favourite Game* is a young man's voyage of discovery of women and the physical body, yet it's also intensely spiritual in outlook. In this sense it resembles King Solomon's Song of Songs.

"It's Jewish to the core, so steeped in biblical consciousness that Cohen has no need to draw direct analogies between his brave and bereaved protagonist and the psalmists," notes critic T. Rigelhof. "Breavman is simultaneously a priest exiled in Babylon mourning the loss of King Solomon's glories and King David reveling carnally in the delights of a multitude of women ...."

While *The Favourite Game* is certainly no artistic disaster as Cohen once feared, it also falls short of being a masterpiece. Nearly four decades after its initial publication, it stands out as phenomenal, delightful and breathtaking, but also as narrow and silly. Ultimately, it's as distinctive as the "famous blue raincoat" of a famous poet, and deserves consideration for that reason alone.

Chanukah Gifts

Bellow's biography hard to resist

By BILL GLADSTONE
Special to The CJN

Born to Russian-Jewish parents in the Montreal suburb of Lachine in 1915, Chicago author Saul Bellow has written many bestselling novels and won the Nobel, Pulitzer and many other literary prizes. His books include *Herzog* and *Humboldt's Gift* and *Henderson the Rain King*; the most recent is last year's well-received *Ravelstein*.

He is part of a venerated old guard of American Jewish writers concerned with the immigration-assimilation experience, whose ranks also include Henry Roth, Bernard Malamud and Philip Roth.

Apparently none of the 84-year-old's creative powers have failed him; last year, he and his 40-year-old fifth wife, Janis Freedman, formerly of Toronto, had a child.

Bellow, James Atlas's full-fledged literary biography of this dynamic subject, is the kind of book that anyone with a predilection towards Jewish and indeed American fiction will find hard to resist. Although you may intend to read it in a linear fashion, you may end up as I did, flipping pages and gobbling up choice anecdotes and other morsels where they lie: a sure sign of compelling readability. (Random House, $53)

* * *

This season's literary crop includes these two first novels on Jewish themes, penned by American female authors; even their titles – *The Family Orchard* and *Bee Season* — somehow suggest they be considered together.

In *The Family Orchard*, Nomi Eve spins a six-generational Jewish family saga that stretches from Eastern Europe to Israel, then America. The themes and motifs seem drawn from the vast garden of Jewish literature, the imagery derived from the Bible, shtetl and Jewish legend. As befits literature in the internet age, the text is embellished with non-linear journal entries, historic illustrations and genealogical charts. (Knopf, $36.95)

The bees in Myla Goldberg's *Bee Season* are not the kind that sting — at least not at first. The story concerns a nine-year-old student's surprising victories in a local and then a national spelling bee, and the effects of these wins upon her Jewish family. But in this coming-of-age novel, certain family secrets get spilled like a handful of Scrabble pieces — and they spell big trouble. (Random House, $32.95)

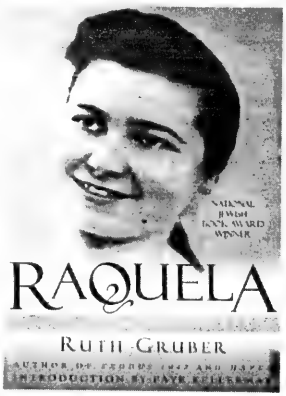
* * *

Another first novel, *The Interpreter* by Suzanne Glass, poses a compelling moral dilemma. Dominique, a simultaneous interpreter whose best friend is HIV positive, overhears through her headset some doctors discussing how they are suppressing a breakthrough cure for AIDS.

Although outraged, she feels she cannot do anything because of her professional vow of confidentiality. She is soon involved in a romantic relationship; the dilemma tests the character of her lover and her love for him. (McArthur & Co., trade paperback, $21.95)

* * *

Winston Churchill considered the controversial WWII Commander Orde Wingate to be a military genius; others regarded him as mad. Born a fundamentalist Christian, Wingate became a religious mystic and was passionate about music, literature, philosophy, history, politics — and Zionism.



Posted to Palestine in 1936, he headed an irregular air squad that decimated Arab rebel bands and helped train a future generation of Israeli generals. His extraordinary biography is recounted in *Fire in the Night: Wingate of Burma, Ethiopia and Zion*, by John Bierman and Colin Smith. (Random House, $44.95)

Another worthy historical biography is *Raquela: A Woman of Israel*, by Ruth Gruber, the ex-news correspondent who wrote Exodus 1947.

A ninth-generation Jerusalemite, Raquela Prywes was a hospital and battlefield nurse in the Holocaust and War of Independence eras; she later helped save lives in the Six Day War. This award-winning book was first published in 1978. (Three Rivers Press, softcover, $24)

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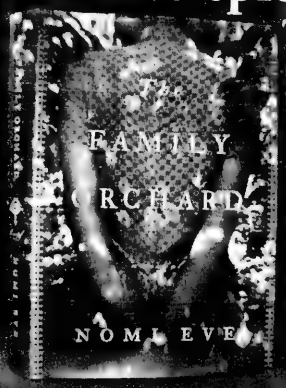

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Arts & Travel

Israel influences award-winning artist's work

By CYNTHIA GASNER
Special to The CJN

TORONTO—Vibrant, bright colours contrasted with subdued dessert tones are the hallmark of the paintings by award winning artist, Bilha Morgan.

Morgan's watercolours and acrylic paintings are on exhibit at the Bathurst Jewish Community Centre, in the Rachel Restaurant, 4588 Bathurst St., to Feb. 7. It is sponsored by The Israeli Artists Group of Toronto.

"For the first 25 years of my life," says Morgan, "I lived in sunny Israel. This has greatly influenced my painting style, leading me to the use of luminous, intense colours and dramatic contrasts of lights and darks."

Morgan, 54, who also sculpts, was born in Poland. Her family moved to Israel in 1949. After serving in the army, she went to study in England and worked there for the Israeli Government Tourist Office.

While in England, she met and married Paul Morgan. They returned to Jerusalem where they lived until 1976 when they came to Canada to join Paul's family.

She said she always excelled in art but she did not have the time to study formally until 1979 when she enrolled at George Brown College. She continued her art studies at Central Technical School where she received a fine arts diploma and went on to study at the University of Toronto.

Morgan said that her works are created in a number of stages.

"Once a subject inspires me, I invest much time studying and observing it. Then comes the drawing stage—this takes control and experimentation.

"At this stage, spontaneity and excitement take over—letting go—I let the watercolours and acrylics mix with water on the paper, move with gravity, and interact with as little brush manipulation, or control as possible."

Bilha Morgan's art is created in a number of stages.

She adds that the final stage again requires control. She pushes an area into the background or pulls it forward by darkening or lightening it, and by greying or brightening it.

"By integrating a sense of spirituality, I hope to evoke an emotional response from the viewer. I have been elevated to a higher spiritual level. Hopefully, through my work, the viewer is also taken on a wondrous visual journey."

Her paintings span from a watercolour titled the Galil, Florals, Northern Lights, the Sun Worshipper and many other creative themes.

Morgan teaches art privately and adult classes for the Toronto Board of Education. She is a member of the Toronto Watercolour Society, North York Visual Artists, the Willowdale Group of Artists and the Israeli Group of Artists.

Rachel Restaurant is open Sunday to Thursday, 8 a.m. to 8 p.m. and Friday, 8 a.m. to 3 p.m. For more information, call 416- 221-2899.

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Vintage CBC radio plays now on cassette

By SHELDON KIRSHNER
Staff Reporter

Before television transfixed the country in the 1950s, Canadians invariably tuned in to radio for their nightly entertainment.

Back in those days, radio dramas produced by the Canadian Broadcasting Corporation were very much in vogue, and some of the most popular programs bore the imprint of Stage 55.

In 1954, just as radio was being overtaken by television, CBC broadcast two plays that attracted the attention of Jewish listeners – *Lies My Father Told Me* by Ted Allan and *Never Had It So Good* by Charles Israel, both of which were directed by Andrew Allan.

A drama with comedic overtones, *Lies My Father Told Me* turns on a Montreal Jewish family in the 1920s torn by inter-generational conflicts.

By contrast, *Never Had It So Good*, set soon after World War II in occupied Germany, is about a Holocaust survivor who falls in love with the daughter of a senior American army officer.

Continued on page 64

Arts & Travel

Interaction makes whodunit enjoyable for actress

By KATHRYN KATES
Special to the CJN

TORONTO — Just as a live broadcast of a radio drama goes to air, a dead body is discovered. A detective is called in to investigate. The zany characters from the radio station intermingle with the guests sitting in the audience, and the audience then finds itself participating in solving the crime.

This is the premise behind *Murder On The Air! (A 1940's Radio Mystery)*, the latest whodunit now playing at Mysteriously Yours..., 2026 Yonge St.

Actress Tracey Erin Smith was attracted to the play because of its interaction with the audience.

"There is so much interaction with the audience when I'm playing Rosebud. I get to flirt with the men, tell women how beautiful they look, touch people's shoulders, pinch their cheeks and look into their eyes. In terms of my acting career, it is the most intimate and positive contact I've ever had with an audience," Smith, 30, says.

Tracey Erin Smith

Smith dons a platinum blonde wig to play Rosebud, a character in the spirit of Judy Holliday or a Jewish Marilyn Monroe.

"Rosebud is very sexy, innocent and full of love," says Smith. "She's a budding actress who used to be a brilliant physicist. I gave her a PhD in physics and journalism from Harvard."

Smith's first acting job was at the age of six months when she appeared on a television commercial selling diapers. Encouraged by her mother, actress and singer Jodi Pape, Smith appeared onstage for the first time at six years old in a professional production of Anna Furstenberg's *Razzamatazz and the Ass' Dragon* at Theatre Plant in Toronto.

Smith attended the Claude Watson School for the Performing Arts and then moved to Montreal for three years to study English and theatre. In 1992, seeking an intense acting program, she moved to Vancouver to attend a three-year program at Studio 58.

"After I graduated from Studio 58, I worked as a professional actress in British Columbia for the next three years. I toured the province's schools twice with two different shows, Theatre Axis' *Trolldom, As If By Magic*, about Scandinavian mythology, which I helped to write, and Carousel Theatre's *Goodbye Marianne*.

"I also acted in *Plague of the Gorgeous* for Out West Theatre and created and performed in *Two Hander*, a one-woman show set in the '40s about a woman who severs her hand," says Smith.

The actress also hosted her own national television show called *Jobs 1,2,3*. Her other television credits include a principal role in *Millennium* for American television.

Smith has garnered a number of awards, including the Anthony Holland Scholarship, Studio 58, the British Columbia Ministry of Cultural Arts Board Senior Award Scholarship and the Beta Sigma Phi Scholarship for Outstanding Ability in Performing Arts.

In 1998, Smith came back to Toronto and took a break from acting. She gave motivational talks to high schools around the city and ran Canada's only resource centre for people working in the arts. She was invited to serve on the Prime Ministers' Task Force for Youth Entrepreneurship.

In addition, she began teaching acting at the Learning Annex and at Second City, where she herself had taken classes. *Murder On The Air!* marks Smith's first professional production since arriving back home.

Smith loves the stage, but says, "I'm most passionate about teaching performing. It might sound silly, but my greatest thrill is to help people see how fabulous they are," Smith says.

In her spare time, Smith enjoys singing, dancing, lots of reading and designing acting workshops.

To catch Smith as Rosebud in *Murder On The Air! (A 1940's Radio Mystery)*, playing until the end of February at Mysteriously Yours..., call 416-486-7469 or 1-800-668-3323.

Message to CJN Snowbirds

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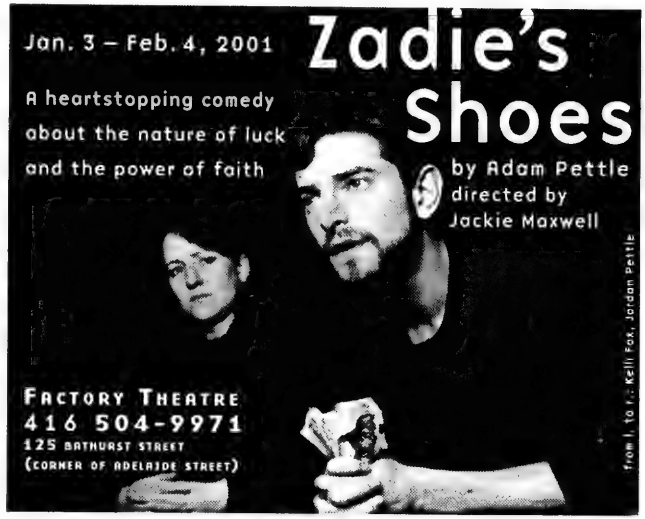
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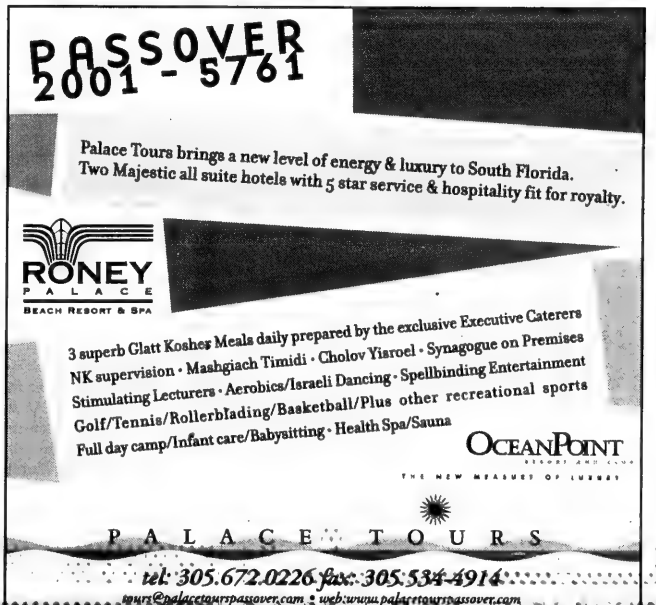
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Eye on Arts

By Bill Gladstone

PLAYWRITING CONTEST SEEKS SUBMISSIONS

The theatre is a difficult business and the profession of playwright a lonely and often unrewarding one. Thus, it's great to see that the Jewish Theatre Committee of Toronto is again sponsoring its annual Jewish playwriting contest, a tradition now entering its second decade.

What's worth more than rubies to an aspiring Neil Simon or William Shakespeare? The answer is recognition (but rubies would also be nice). The prize, therefore, is a staged directed reading in the new Bloor JCC Theatre.

The play must have Jewish content, should have not been produced commercially, and the author should be Canadian or have a strong Canadian connection. The deadline for submission is March 1, 2001.

The contest marks the Bloor Jewish Community Centre's 50th anniversary. For details, contact the Bloor JCC, 750 Spadina Ave., Toronto M5S 2J2. 416-924-6211 or bloorjcc@echo-on.net

***

Lenny Solomon in Concert: Jazz violinist **Lenny Solomon** has led a varied musical career ever since he and a school friend, **Myles Cohen**, formed the folk-rock duo **Myles and Lenny** in the '70s, signed a contract with Columbia Records, and subsequently won a Juno award.

Later he formed the **Lenny Solomon Band**, then the classical ensemble **Quintessence**. He has performed and recorded with a score of celebrities from **Liza Minelli** to **Anne Murray**, **Raffi** to **Prairie Oyster**. He is currently a member of the **Galaxy Trio** and leader of a new group, **World On A String**.

Solomon performs with pianist **Bernie Senensky** at the Koffler Centre School of Music's annual Raye Horowitz Memorial Concert, Leah Posluns Theatre, Sunday Dec. 17, 2 p.m. Adults $15, seniors and students $10. 636-1880, ext. 228.

***

Jewish Life in Alberta: The Jewish Archives and Historical Society of Edmonton and Northern Alberta (JAHSENA) recently published a comprehensive record of Jewish life in that region of Canada.

At 316 pages, the well-illustrated hardcover book is titled *The First Century of Jewish Life in Edmonton and Northern Alberta, 1893-1993: the First and Second Generations*. It was compiled by **Uri Rosenzweig**. Although it does not offer a definitive history, it presents a nostalgic and informative "postcard" view of people and places.

The book is available only through JAHSENA. The cost is $50 plus $5 for mail orders. 7200 156 St., Edmonton AB T5R 1X3. 780-489-2809.

***

Prison Correspondence: The Cranbrooke Friendship Club presents *Letters from Robben Island*, a selection of **Ahmed Kathrada's** published prison correspondence from 1964 to 1989. Kathrada was a political prisoner arrested with **Nelson Mandela** and other leaders of the anti-apartheid movement in South Africa. He was imprisoned for 25 years.

Talk and discussion by **Prof. Ben Shek**, to whom Kathrada wrote a letter in 1988. Monday Dec. 19, 12:30 p.m. Lunch & program, $6. Winchevsky Centre, 585 Cranbrooke Ave.

***

Arts Briefs

• Students of Earl Haig Secondary School present the clever **Stephen Sondheim** musical *Anyone Can Whistle*, Dec. 13 to 16. $12. 100 Princess Ave. 416-395-3841.

• *If Not Now... When?* is a play about seniors facing the future; it is being presented in six communities around Ontario, followed by discussion. For details, contact the Ontario Society (Coalition) of Senior Citizens' Organizations. 416-785-8570.

• *Yids in the Hall*, the annual Dec. 25 all-Jewish comedy showcase, is hosted by wise-guy **Lou Eisen** at Yuk Yuk's Superclub, Eglinton & Yonge streets., 8:30 p.m.

• Published by Readers Digest, *The Top 10 of Everything 2001* is a softcover compilation of more than 1,000 top-10 lists on science, society, sports, music, movies, commerce and other areas. At $29.95, it makes an interesting gift for trivia nuts.

CBC plays remastered

Continued from page 62

These vintage radio plays, having been remastered, have now been brought out in a two-cassette package by Scenario Productions of Toronto.

Immensely endearing, *Lies My Father Told Me* revolves around a contentious triangular relationship. Joe, a Canadian-born accountant with progressive views, resents his son David's attachment to his cantankerous grandfather, Tanenbaum, a religious Jew and a rag peddler.

Such is Tanenbaum's influence over David that Joe deeply resents the old man and wants him and his wife to leave their home.

Joe believes that Tanenbaum is filling David's head with superstitious nonsense and undermining his bond with him. "Look what's happened to our boy!" Joe shouts. "You're destroying him, making an idiot out of him."

Tanenbaum, in turn, has contempt for Joe, a secular Jew, claiming that his "open mind" is like a sieve and holds nothing. In the same breath, Tanenbaum urges David to honour and respect his father, but it is an unconvincing admonition.

Lies My Father Told Me is as enjoyable as it must have been 46 years ago. It stars, among others, Paul Kligman, Lloyd Bochner and William Shatner, all of whom went on to bigger and better things.

***

Never Had It So Good, which pits a U.S. colonel against the collective will of a group of Jews bent on settling in Palestine despite a British blockade, crackles with the tension of a forbidden interfaith romance.

Watson, the colonel, has decided to expropriate a co-operative farm run by East European Jewish refugees. He sends Adams, a subordinate, to inform them of his decision. Peter, their young leader, accepts the bad news grudgingly.

Shortly afterwards, Watson's fetching young daughter, Dorothy, arrives on the scene. Unlike her father, who constantly refers to the refugees as "monkeys" and "black marketeers," she is clearly sympathetic to the plight of the Jews.

Dorothy is ardently wooed by Adams, the colonel's second-in-command, but she is fixated on Peter. Dorothy's infatuation grows after Peter exposes her to the misery of a displaced persons' camp.

When the colonel discovers that she intends to elope to Palestine with Peter, he explodes, dismissing him as "a foreigner and a Jew."

The audience is left wondering whether Dorothy will go through with her audacious plan.

Starring Howard Milson, Lloyd Bochner, James Doohan and Toby Robbins, *Never Had It So Good* is sometimes a tad too melodramatic. But on balance, it's a play with a strong and absorbing plot.

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Travel Talk

By Bill Gladstone

SHOWING SUPPORT FOR ISRAEL: NEW SOLIDARITY MISSION PLANNED FOR EARLY 2001

Bombarded with close-up television images of unrest and turmoil, some Canadians have postponed their planned trips to Israel.

The Israel Government Tourist Office reports that the flow of travelers from Canada to Israel has fallen by more than 40 per cent in the last two months. The IGTO has had to drastically lower its previously rosy forecasts for what had started out as a record-breaking year for Canadians visiting Israel.

The forecast had been set at 65,000. Now at best the figure may match the 51,500 who came to Israel in 1999.

Faced with a corresponding decrease in passenger numbers, El Al is flying smaller planes and combining routes in order to keep operations in the black. It has also temporarily dropped its rates from about $1,300 to $999.

According to Stanley Morais, sales and marketing manager for El Al Canada, this was looking to be one of the best years yet for El Al's operations in Canada, until the Palestinians renewed their intifada. "We've had around 40 percent in cancellations," he said. "For many, these are only postponements. People are talking about going in February or March. But who knows how long the situation will continue?"

In Israel, the tourism industry is hurting badly as the violence stretches into a third telegenic month. While most of the demonstrations, rock-throwings and shootings are limited to certain localities in the West Bank and Gaza, hotels and restaurants everywhere in Israel have gone into a slump. The industry has lost an estimated $1-billion in projected revenues.

Many hotels have shut down floors and laid off staff. According to rumour, Jerusalem's famed King David Hotel housed only seven guests during one tense period recently. Tour guides are taking upgrading courses coordinated through the Ministry of Tourism.

Early last month about 1,500 Diaspora Jews participated in a Solidarity Mission to Israel. Rabbi Moshe Shulman, spiritual leader of Toronto's Shaarei Shomayim Congregation, was one of about 120 people from Canada who dropped everything on short notice to go.

Israelis hung banners from the walls of the Old City to express thanks to mission participants for coming. Rabbi Shulman said, and even taxi drivers were uncharacteristically gracious in showing appreciation to the visitors. "Everywhere we went, the Israelis were talking about the planeloads of people who had come to Israel just to be there. The message of solidarity was so strong and so uplifting that it made a huge difference for people."

The country also recently welcomed a group of 5,000 Christians who likewise refused to be intimidated by the disturbances. Tourism officials report that many Christians are standing fast by Israel, continuing to visit despite the crisis.

Arie Shevy-Shibi, director of the IGTO in Toronto, declares that most Israelis have been unaffected by the violence in their everyday lives, and that even visitors can get around without undue difficulties or concern, provided they exercise caution.

"Most of the places where the clashes occur — Nablus, Ramallah, Bethlehem, Gaza, Gilo — are not tourist hot spots," he said. "In Jerusalem you can go through the markets from the Jaffa Gate to the Muslim Quarter, and to the Western Wall. Except for the mosques you can go anywhere in the Old City. People don't know this."

Numerous organizations, including the Canada-Israel Committee, the Canadian Jewish Congress and B'nai Brith Canada, jointly coordinated the recent mission. Jesse Guberman of B'nai Brith Canada said that a second Canadian mission to Israel is being planned for early in 2001. For details, phone him at 416-633-6224, ext. 140.

"The best way to show solidarity with Israel is on the ground," Guberman said.

Chances are, Rabbi Shulman will join the next mission. "If we stop going to Israel, they've won," is his simple but powerful message. By following the news reports and the advice of Israelis, visitors can avoid unsafe areas, he said. "It's still statistically more dangerous to get into a car and drive on the 401, but we do it because we need to.

"In the same way, a Jew can't live without Israel. For us, Israel is a lifeline and if we stop going to Israel because some maniacs decide they're going to start shooting on some roads in some parts of the country, then we've lost before we've begun to fight. Israel is part of our heart and soul. It's who we are."

The arch by the old Hurva Synagogue. Despite the recent unrest, Jerusalem remains mostly untouched by the violence. [Bill Gladstone photo]

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July 29-Aug. 12
Aug. 5-19 Aug. 12-26
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Zaide's Shoes GIVEAWAY

Jackie Maxwell, Adam Pettle

The CJN is giving away 35 pairs of tickets to Zaide's Shoes for Thursday, January 18, 2001 at 8:00 p.m. at the Factory Theatre in Toronto.

Rules: To be eligible to win one of the 35 double passes to see ZADIE'S SHOES, please print your name, address and daytime telephone number on a piece of paper along with the answer to this question:

What award winning, former Factory Theatre Artistic Director is directing *Zadie's Shoes*?

All correct answers received by noon on Wednesday, January 10 are eligible. Thirty-five entries will be randomly selected at The CJN offices Jan. 10 at 2 p.m. Winners must be 18 or over and must be able to pick up the tickets from our office at York Mills and Don Mills in North York during office hours. *The CJN will not mail tickets out.* All winners will be notified by phone on Jan. 10. Odds of winning depend on the number of correct entries received. *The CJN will not enter into any correspondence with contestants.*

Send your response to ZAIDE'S SHOES Contest, Canadian Jewish News, 1500 Don Mills Rd., Suite 205, North York, On M3B 3K4, or fax to Zaide's Shoes Contest, 416-391-0949.

Employees and family members of Factory Theatre or CJN are ineligible to enter.

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35 CONDOMINIUM FOR RENT
40 CONDOMINIUM FOR SALE/RENT
45 CONDOMINIUM WANTED
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55 ACCOMMODATION WANTED
60 SHARED ACCOMMODATION AVAILABLE
62 SHARED ACCOMMODATION WANTED
65 ACCOMMODATION/SWAP/EXCHANGE
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110 COTTAGE FOR RENT
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120 COTTAGE WANTED
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135 FLORIDA PROPERTY FOR SALE/RENT
140 FLORIDA ACCOMMODATION WANTED
143 FLORIDA SHARED ACCOMM. AVAIL.
145 FLORIDA SHARED ACCOMM. WANTED
147 FLORIDA ACCOMMODATION
150 FLORIDA TRANSPORTATION
155 ISRAEL PROPERTY FOR SALE
160 ISRAEL PROPERTY FOR RENT
165 ISRAEL PROPERTY FOR SALE/RENT
170 ISRAEL PROPERTIES WANTED
175 ISRAEL ACCOMMODATION WANTED
178 ISRAEL TRANSPORTATION
180 OUT-OF-TOWN PROPERTIES
185 OUT-OF-COUNTRY PROPERTIES
190 VACATION PROPERTY AVAILABLE
195 VACATION PROPERTIES WANTED
196 VACATION PROPERTIES-EXCH./SHARE
198 SPACE FOR LEASE
199 COMMERCIAL PROPERTY AVAILABLE
200 OFFICE SPACE AVAILABLE
201 OFFICE SPACE WANTED
202 STORAGE SPACE WANTED
203 STORAGE SPACE AVAILABLE
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225 INVESTMENT OPPORTUNITIES
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245 EMPLOYMENT WANTED
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255 DOMESTIC HELP WANTED
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258 HEALTHCARE WANTED
259 SENIORS
260 BUSINESS PERSONALS
264 SOCIAL ANNOUNCEMENTS
265 PEOPLE SEARCH
270 PERSONALS
275 PERSONAL COMPANIONS WANTED
279 PROFESSIONAL DIRECTORY
280 ANNOUNCEMENTS
290 LOST & FOUND
295 PETS
300 ARTICLES FOR SALE
305 ARTICLES WANTED
313 BOATS
315 CARS
320 CONTENTS SALE
325 GARAGE SALE
330 OBITUARIES
331 IN MEMORIAM
332 MONUMENTS
335 UNVEILINGS
336 CARD OF THANKS
338 SHIVA CATERING

SERVICE DIRECTORY

345 ACCOUNTING
350 APPLIANCES
355 AUDIO-VISUAL SALES/REPAIRS
357 AUTOMOTIVE
358 BRIDAL
360 CABINETS
365 CARPENTRY
368 CARPETS
370 CATERING
371 CERAMICS
372 CHUPPAHS
375 CLEANING/CLEANING SUPPLIES
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380 CLOTHING
382 COUNSELLING
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LIVSHITS, Naum - on Nov. 26, 2000.
KLARMAN, Sheila - on Nov. 28, 2000, late of 218 Searle Ave.
ROSENZWEIG, Alec - on Nov. 28, 2000.
MILLENBACH, Fanny - on Nov. 28, 2000, late of 560 Lawrence Ave. W.
BERMAN, Laurie - on Nov. 29, 2000, late of 58 Rodeo Dr.
ABESDRIS, Ellie - on Dec. 1, 2000.
BENARROCH, Bida B. - on Dec. 3, 2000, late of 47 English Ivy Way.
JACOB, Matilda - on Dec. 3. 2000.
RUBENSTEIN, Benjamin - on Dec. 2, 2000, late of New Jersey.
TAMBUR, Mor - on Dec. 3, 2000.
RASKIN, Semyon Mickle - on Dec. 4, 2000.
EDISON, Sally - on Dec. 4, late of 429 Walmer Rd.
TEPLITSKAYA, Lubov - on Dec. 3.

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LEE, Cyril - on Nov. 17, 2000, late of 7 Townsgate Dr., #314.
JACKSON, Shelley - on Nov. 17, 2000, late of 271 Park Home Ave.
PEARL, Cecile - on Nov. 18, 2000, late of 66 Wembley Rd.
MARKS, Rhoda - on Nov. 18, 2000, late of 244 Maxwell St.
WERNER, Maru - on Nov. 18, 2000, late of 33 Orchard View Blvd., #1702.
OLSHINKA, Rose - on Nov. 18, 2000, late of 117 Brighton Ave.
RENSLER, Max - on Nov. 19, 2000, late of 429 Walmer Rd.
TISHLER, Jessie - on Nov. 20, 2000, late of 113 English Ivyway.
TROSTER, Samuel - on Nov. 20, 2000, late of 3560 Bathurst St.
LANDES, Calel - on Nov. 17, 2000, late of 775 Steeles Ave. W., #1009.
KAMIN, Etta - on Nov. 22, 2000, late of 1035 Eglinton Ave. W.
GILLMAN, Sydney - on Nov. 21, 2000, late of 11 Lynnhaven Rd.
FRIEDMAN, Assia - on Nov. 22, 2000, late of 80 Antibes Dr., #2606.
BURSTON, Sid - on Nov. 22, 2000, late of 28 Hollywood Ave., #305.
BROWN, Lisa - on Nov. 23, 2000, late of 12 Oxbow Rd.
ROTH, Martin - on Nov. 23, 2000, late of 265 Ridley Blvd., #1506.
LEVY, Rachel - on Nov. 23, 2000, late of 70 Park St. E. #908.
FREEDMAN, Elsie - on Nov. 24, 2000, late of 68 Cadillac Ave.
ROSENAK-YOMTOV, Helen - on Nov. 24, 2000, late of 7451 Yonge St., #802.
DUBROFSKY, Lillian - on Nov. 24, 2000, late of 70 Station St.
LAUFMANN, Ernestina - on Nov. 25, 2000, late of 3560 Bathurst St.
EISEN, Stephen - on Nov. 25, 2000, late of 69 Ridge Hill Dr.
LEVIN, Phyllis - on Nov. 26, 2000, late of 57 Ridgevale Dr.
BORDEN, Ruth - on Nov. 27, 2000, late of 150 Heath St. W., #903.
NEWSTEAD, Pauline - on Nov. 25, 2000, late of 16 Kingsboro Rd.
COOPER, Rose - on Nov. 28, 2000, late of 1035 Eglinton Ave. W.

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MISHKIN, Jacob - on Nov. 25, 2000, late of 914 Bathurst St.

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330 OBITUARIES

LEVINE, Murray - on Nov. 27, 2000, late of 1166 Bay St., #601.
MOSKOVITS, Margaret - on Nov. 27, 2000, late of 1925 Steeles Ave. W.
HOFFMAN, Ben - on Nov. 28, 2000, late of 65 Skymark Dr., #1204.
DRUTZ, Mikey - on Nov. 28, 2000, late of 2727 Yonge St., #412.
SCHWARTZ, Pam - on Nov. 29, 2000, late of 5 Mead Crt.
MIRKIN, Kayla - on Nov. 29, 2000, late of 7440 Bathurst St., #511.
SHERMAN, Perry - on Nov. 29, 2000, late of 287 Hillhurst Blvd.
RANTZ, Fred - on Nov. 29, 2000, late of 3437 Aurora Rd., RR #3.
GOLD, Sylvia - on Dec. 1, 2000, late of 3560 Bathurst St.

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Single female, mother of 2, 42 yrs, down to earth, great sense of humour, is not into head games, has lots of love to share, enjoys being on her own, outdoors, water sports, seeks male, with similar qualities and interests for a long term relationship **AD#1289**

FUTURE DEVELOPMENTS
Single mom of one 8 yr old girl, medical professional pretty, witty, fun to be with, good sense of humour, enjoys cooking, finishing, romantic, getaways, 60's and 70's music, seeks male, established, home owner preferred, loves children, good sense of humour, easy going **AD#1300**

COMMITTED RELATIONSHIP
Single white female, 57 yrs, educated, good listener, self-sufficient, 2 grown children, 1 grand child, eclectic tastes, enjoys concerts, plays, movies, the country side, art galleries, seeks male, late 50's to 60's, financially secure, young at heart, ready for a long term committed relationship **AD#1168**

FRIENDSHIP
Single attractive female, retired, modern orthodox, seeks male, 70'ish, kind, honest, for friendship and companionship **AD#1315**

SHARE MY LIFE
Single female, professional, lives in the Toronto area, enjoys walking, movies, gardening, antiques, music, seeks single male, Jewish or non Jewish, kind, loving, passionate, down to earth, good sense of humour, for long term relationship. **AD#1290**

LOVE & LAUGHTER
Single female, unique, affectionate, self-assured, romantic, 5' 3", 115 lbs, brown eyes, brunette, non smoker, non drinker, enjoys hiking, tennis, reading seeks male, active, fun loving, strong sense of humour, intelligent, fit, emotionally, financially stable **AD#1487**

GIVE ME A CALL
Jewish female, attractive, 5' 4", enjoys movies, dancing, reading, bridge, walking, seeks male, 55 plus, who is kind, honest, healthy, stable, non-smoker, with a great sense of humour, to share and enjoys life **AD#1201**

WAITING FOR YOU
Single Jewish female, 5' 3", attractive, optimistic, sense of humour, outgoing, caring, sensitive, professional, good natured, enjoys theatre, travel, seeks male, 58-70 yrs, with similar qualities **AD#1249**

FRIENDS FIRST
Single Jewish female, 46 yrs, easy going, honest, sincere, outgoing, good sense of humour, enjoys sporting events, cottage life, dining, good conversation, seeks male, with similar interests, to share life with **AD#1171**

GIVE ME A CALL
Divorced Jewish female, early 50's, mom of 2 adult, petite, slender, attractive, a real sweetheart, seeks male, who is honest and enjoys travel, sports and playing, golf occasionally **AD#1472**

ROMANTIC AT HEART
Single female, 58 yrs, attractive, young looking, very romantic, enjoys travel, fine wine, dining and dancing, seeks male, non smoker, well groomed, handsome, for long term relationship **AD#1425**

SMILES & LAUGHTER
Single female, slim, blonde hair, green eyes, 5' 4", 114 lbs, enjoys travel, cross country, skiing, sailing, music, country life, seeks male, good sense of humour, a great smile, easy going, who might be thinking of retiring **AD#1446**

LOVES LIFE
Single female, 36 yrs, friendly, kind, sincere, witty, enjoys family, friends and life, seeks male, honest, confident, gentle with a strong sense of humour. **AD#1271**

ROMANCE MY SOUL
Single female, 32 yrs, white female, college educated, employed, loves animals, long walks, Mel Gibson, good sense of humour, seeks male, single Jewish, sincere, honest, with similar interests, no head games **AD#1453**

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Hebrew male, easy going, humourous, romantic, caring, seeks female, with similar qualities. **AD#1583**

LOVING & CARING
Single male, 5' 10", 178 lbs, handsome fit, medium build, affectionate, passionate, easy going, enjoys movies, sports, dining and dancing, outdoor activities, travel, seeks female, similar qualities, and interests, no head games, down to earth, passionate **AD#1228**

LOVE & LAUGHTER
Single male, passionate, romantic, sincere, good sense of humour, educated, enjoys outdoor, activities, and life, special experiences, seeks female for casual, non committal relationship **AD#1470**

ROMANTIC AT HEART
Single male, professional, 5' 9", slim good sense of humour, romantic, enjoys music, classical, dining and dancing, gourmet cooking, seeks female, 36-45 yrs, intelligent, attractive, romantic, to share life's joys. **AD#1418**

EASY GOING
Single Jewish male, 34 yrs, well established, possesses good appearance, easy going, seeks female, nice, caring, affectionate, sensitive, intelligent, stable, likes to socialize and is ready for a lasting relationship. **AD#1125**

LOVING AND CARING
Male, 79 yrs, physically fit, loving, caring, respectful, speaks 6 languages, seeks female, with similar qualities. **AD#1636**

GIVE ME A CALL
Divorced Jewish male, 54 yrs, no children, commercial real estate broker, writer, seeks female, for friends first relationship **AD#1282**

MILES OF SMILES
Single Jewish female, full figured, attractive, green eyes, long red hair, intelligent, entrepreneur, seeks male, 40-80 yrs, big hearted, generous, innovative **AD#1469**

ROMANTIC AT HEART
Divorced female, mother of 2, 5' 5", hazel eyes, likes big dogs, foreign films, eclectic tastes in movies, live theatre, food music, likes to try new things and places, good sense of humour, wicked laugh, sensitive, caring, loving, romantic at heart, enjoys long walks, outdoors, seeks male, 45-66 yrs, with dutism being important to them for friendship that could lead to a relationship **AD#1036**

THE HAPPY ENDING
Single Jewish female, 5' 5", slender, professional, blue eyes, brown hair, attractive, positive, kind, warm, good sense of humour, strong family values, eclectic tastes, seeks Jewish male, 38-50 yrs, loves children, romantic, accomplished and enjoys life **AD#1144**

FUTURE DEVELOPMENTS
Widow Jewish female, intelligent, 5' 2", slim, good sense of humour, red hair, brown eyes, enjoys movies, bridge, dining and dancing, the theatre, seeks Jewish male, 55-69 yrs, emotionally and financially stable **AD#1578**

LIFE TIME PARTNER
Single Jewish female, attractive, brown hair, brown eyes, 5' 5", non smoker, creative, good sense of humour, sincere, affectionate, seeks single Jewish male, traditional values, 6' , established, 40-55 yrs, kind, honest, non smoker, who loves life **AD#1389**

FUN LOVING
Single Jewish female, mother of one, medical professional, from Alberta originally, easy going, fun loving, pretty, caring, with a great sense of humour, seeks male, with a great sense of humour, sensitive, caring, easy going, romantic, established, marriage minded, who likes children to complete my family **AD#1568**

LOOKING FOR YOU
Male, single, late 40's, professional, seeks female, mid 30's, very attractive, professional, loves spontaneity, travel, romantic family **AD#1626**

SEEKING SOULMATE
Single male, Jewish, 43 yrs, brown hair, brown eyes, medium build, no dependents, no pets (allergic), kind, honest, sincere, family oriented, non smoker, enjoys movies, travel, sports, long walks, seeks female, Jewish, 33-45 yrs, non smoker, attractive, honest, petite, 5' 4" or less, with similar interests. **AD#1577**

YOUNG AT HEART
Male, 70's, looks, thinks, feels, acts like early 50's, Jewish, 5' 5", 145 lbs, brown hair, blue eyes, business, professional, university graduate, non-smoker, social drinker, sense of humour, affectionate, romantic, passionate about life, enjoys music, theatre, sports, movies, seeks female, 50 yrs plus, with similar interests, to share passion about life and each other **AD#1203**

MARRIAGE MINDED
Single male, semi-retired, active, healthy, secure, educated, seeks female, for marriage, and to enjoy all the adventures of life. **AD#1576**

HONEST AND SINCERE
Single Jewish male, 34 yrs, business owner, athletic, honest, sincere, good looking seeks female, who is nice, warm affectionate, open-minded and humble **AD#1288**

TIMELESS LOVE
Single male, 50 yrs, 5' 11", brown hair, brown eyes, handsome, successful, caring, supportive, romantic, passionate, sensual, openly honest, with feelings, enjoys movies, dinner, dancing, long walks, outdoors, cooking, quiet evenings, seeks attractive, female, 38-48 yrs, affectionate, emotionally healthy, passionate about herself and the man in her life. **AD#1196**

CARING & ROMANTIC
Female, caring, supportive, sensual, romantic, intelligent, attractive, good sense of humour, seeks Jewish male, 65-75 yrs, who enjoys working, travel, theatre, and quiet evening at home **AD#1494**

BEAUTIFUL BROWN EYES
Single Jewish female, professional, 5' 4", 115 lbs, attractive, slim, fit, dark hair, brown eyes, affectionate, good natured, traditional values, adventurous, spontaneous, enjoys life and travel, seeks Jewish male, 50-63 yrs, non smoker, fit, educated to share life's adventures **AD#1208**

FUN LOVING
Single Jewish female, mother of one, medical professional, from Alberta originally, easy going, fun loving, pretty, caring, with a great sense of humour, seeks male, with a great sense of humour, sensitive, caring, easy going, romantic, established, marriage minded, who likes children to complete my family. **AD#1568**

POSITIVE RELATIONSHIP
Attractive, easy going, single female, enjoys theatre, long walks, and talks, seeks non-smoking gentleman, 60-70 yrs, with a sense of humour, for a positive long-term relationship **AD#1236**

SEEKING ROMANCE
Single female, Filipino, romantic, warm, passionate, enjoys, dining and dancing, movies, music, long walks, seeks male, with similar background and interests **AD#1313**

MONOGAMY
Female, 52 yrs, 5' 1", attractive, intelligent, slim, sense of humour, no dependent, trust, respect, monogamy and communication, most important, components, of a relationship seeks male, well groomed, non-smoker, emotionally and socially stable **AD#1270**

PET LOVER
Single Jewish female, mid 50's attractive, intelligent, outgoing, professional, enjoys the arts, nature, the theatre, gardening, long walks with her dog, financially and emotionally stable, seeks male, professional, 55-65 yrs, kind considerate, easy going, similar background and interests. **AD#1417**

GREAT TIMES TO BE HAD
Single white male, 58 yrs, self employed, business man, fun to be with romantic, enjoys travelling, great conversation quiet times, leisurely and brisk walks, movies, seeks female, romantic, attractive, easy to talk to, for a great time **AD#1148**

READY FOR LOVE
Single male, professional, 46 yrs, handsome, outgoing, nice guy, wide variety of interests, seeks female, intelligent, sensitive, stable, ready for a serious mature relationship **AD#1165**

ROMANCE FOR TWO
Single male, 58 yrs, white, self-employed businessman, romantic, enjoys, quiet times, travelling, great conversation, movies, seeks female, 48-54 yrs, with a great sense of humour, who enjoys travelling, walks and good conversation **AD#1148**

HOPELESS ROMANTIC
White South African male, 1939 model, 5' 11", 160 lbs, slim, blue eyes, healthy, young, casual, down to earth, seeks female, caring, humourous, good personality, physically/emotionally stable, and financially secure **AD#1220**

HEART OF GOLD
Single white female, 34 yrs, good hearted, sincere, easy to get along with, seeks female, nice, sincere, good sense of humour, good conversationalist, loves to socialize **AD#1267**

FAMILY ORIENTED
Traditional Jewish male, 51 yrs, 5' 7", dark hair, green eyes, not overweight, recently divorced, with 3 children, 1 living with me, honest, humourous, type B personality, seeking attractive Jewish female, 35-40 yrs, intelligent, slim, non smoker, traditional values, and children are welcome. **AD#1269**

To place a **FREE** personal ad, **Call: 905-276-6167 Ext. #65**

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Female, 5' 4", green eyes, attractive, intelligent, good natured, pleasant, easy to get along with, lonely, caring, seeks respected male, polite, sincere, and true, 55-65 yrs, for geniune relationship **AD#1146**

DOWN TO EARTH
Female, down to earth, good natured, outgoing, enjoys sports, movies, dining out seeks male, 38-48 yrs, honest, outgoing, with similar interests for serious relationship **AD#1210**

RARE BEAUTY
Single Jewish female, 30 yrs, 5' 4", 120 lbs, professional, university educated, light brown hair, green eyes, enjoys biking, swimming, outdoor activities, dining and dancing, sports, seeks professional Jewish male, 30-45 yrs, good sense of humour mature, family oriented, strong Jewish values **AD#1261**

SPIRITUAL AND SENSUAL
Single female, mother of two, early 40's, divorced, very spiritual, sensual, into personal evolution, romantic and playful, seeks male, with similar interests and quality who is familiar with Deepak Chopra and Neil Donald Walsh **AD#1167**

LOVE & LAUGHTER
Single female, 52 yrs, attractive, intelligent, slim, 5' 1", no dependents, good sense of humour, lives in the Toronto area, wide variety of interests, seeks male, well groomed, non smoker, emotionally stable, kind, gentle **AD#1015**

I LIVE IN BARRIE
Divorced businessman, 40 yrs, part-time Dad, humourous, social drinker, in Toronto weekly, enjoys skiing, travelling, dining and activities with kids, seeks female, 31-39 yrs, good looking, slim, active, loving, nurturing, enjoys boating, water skiing, to share dreams and ambitions with **AD#1163**

GIVE ME A CALL
Single male, 6' , brown hair, brown eyes, educated, enjoys dining and dancing, movies, sports, outdoor activities, good conversation, seeks female, seeks Jewish female, 29-35 yrs, for loving relationship **AD#1439**

LASTING RELATIONSHIP
Jewish male, 46 yrs, look younger, cute smile, university educated, employed, full time, professional, with good manners, enjoys dining, movies, sports events, hiking, nice parks, and walks around downtown, seeks attractive Jewish female, 33-41 yrs, for casual datin leading to lasting relationship. **AD#1264**

SEEKING SOULMATE
Single white male, 58 yrs, romantic, self-employed, professional, enjoys travel, movies, good conversation, quiet evening, seeks female with similar qualities and interests **AD#1216**

GOOD TIMES AHEAD
Single male, professional, 52 yrs, active fit, 2 university aged children, enjoys politics, art, adventure, travel, seeks female Jewish with similar interests and qualities **AD#1415**

LET'S CONNECT
Single male, Jewish, 39 yrs, professional free-lance writer, lives in the north, Toronto area, enjoys baseball, jogging, movies, sports, travel, biking, seeks female, with similar qualities and interests **AD#1641**

SWEET AND SINCERE
Female, 41 yrs, 5' 1", slim, long brown hair, green eyes, has 2 kids, loves the outdoors, movies, day trips, casual dinners, seeks male who is sweet, sincere, loves life, successful at work and who knows how to have fun **AD#1447**

LOVELY LADY
Single Jewish female, 41 yrs, attractive, fun loving, intelligent, professional, 1 dependent, enjoys dining and dancing, sports, hiking, good sense of humour, seeks male, non smoker, honest, professional, with similar interests **AD#1123**

LET'S CONNECT
Professional female, 5' 2", pretty, classy, petite, enjoys music, theatre, travelling, walking, small pets, and ocean, seeks unattached, Jewish Canadian male, but not religious, 54-60 yrs, over 5' 8", healthy, handsome, educated, established and secure, with same interests and qualities **AD#1179**

A WONDERFUL LIFE
Single Jewish female, 5' 5", blonde, blue eyes, attractive, fit, stylish, accomplished, confident, adventurous, active, no children, traditional and conventional, seeks male, 38-48 yrs, who's somewhat cultured, charismatic, fit, stylish, witty, social, family man, humourous, enjoys outdoor, as lover, soulmate and friend. **AD#1492**

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CAPABLE OF LOVING?
40 year old business owner, who lives in Barrie, who loves life and has a creative sense of humour, seeks a slim, good looking and active woman, who is capable of loving and nurturing and accepts the same **AD#1523**

SPECIAL PERSON
Single male, 48 yrs, professional, honest, sincere, romantic, non smoker, enjoys sailing, skiing, biking, photography, dining and dancing, travel, seeks female, 38-50 yrs, non smoker 5' 2" - 5' 6", with similar interests. **AD#1408**

SERIOUS INTENTIONS
Single male, 35 yrs, professional, 5' 8", very fit, handsome, kind, young at heart, spiritual, enjoys nature, the theatre, world traveller, family life, capable, open minded, and loves to have fun. **AD#1585**

ROMANCE ON THE HORIZON
Single male, 52 yrs, young looking, fit, 5' 10", 175 lbs, brown hair, brown eyes, slim to medium build, good listener, enjoys sports, movies, dining and dancing, long walks, romantic evenings, seeks female who's affectionate, passionate, romantic, down to earth, humble, and open minded. **AD#1486**

MAN OF THE WORLD
45 yr old male, sexy and attractive, conservative, off shore stock trader, Toronto native, lived in Israel a lot, seeks a person with similar qualities, for a good relationship **AD#1618**

Have Questions? **Call: 416-236-6644**

Men seeking Women

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LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys movies, dining and dancing, music seeks female, professional, 30-35 yrs, sensitive, loving with a wide variety of interests **AD#1251**

LOVE & LAUGHTER
Single male, 37 yrs, health professional, green eyes, black hair, 5' 8", spiritual, handsome, strong family values, enoys travel, the outdoors, city life seeks female, kind hearted, well groomed, fit, attractive, who enjoys life and has a positive outlook **AD#1551**

VERY SPIRITUAL
Jewish male, handsome, warm, creative, compassion, independent, romantic, communicative, with an offbeat, sense of humour, and eclectic tastes, holistic and spiritual, physically and emotionally, evolving, healthy, seeks female who is evolving, in everyway with similar interests. **AD#1061**

GIVE ME A CALL
Male, 38 yrs, Canadian born of Polish/Russian background, enjoys art, reading, history, travel, theatre, animals, nature, different cultures, seeks female, Jewish 18-44 yrs, with similar interests. **AD#1582**

A SPOONFUL OF SPICE
Male, 43 yrs, handsome, genuine, sincere, romantic, seeks female, to serve up a red ribbon recipe, with a spoonful of spice, with a dash of sizzle, rounded out with a large cup of tender loving care. **AD#1593**

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Tournament held in memory of coach Karry

By NEIL BECKER
Special to The CJN

TORONTO — The first Sunday in December proved an emotional and bittersweet day for the alumni of Associated Hebrew Schools of Toronto.

After four months of hard work, their efforts culminated in a three on three basketball tournament in honour of Shawn Karry, a former teacher and coach at Associated.

Karry was killed in a biking accident approximately a year and a half ago.

Karry's tenure as coach at Associated left a positive impact on his former students and at the end of the last school year, Grade 12 students Oren Cainer and Daniel Rattner decided to organize an event that would memorialize Shawn's life and what he stood for, while raising money for a worthy cause.

'He left a positive impact on students'

"We chose the *Toronto Star* Fresh Air Fund because it helps underprivileged kids experience summer camp. He was interested in kids and sports," Cainer said.

At the end of the last school year, both Cainer and Rattner were determined the tournament would become a reality. Teachers and other students volunteered their help, and the hard work of planning began in the fall.

"Once school started, we began to call companies to get some sponsorship," Cainer said. "Once we had the date and the gym booked, there was no turning back for us. A lot of the people [students] were willing to help out. The teachers helped with administration.

"Some companies were eager to help," Cainer said. "No Frills donated 200 bottles of water for us. Roots donated [some items]. The Toronto Maple Leafs sent stickers and [Leafs forward] Steve Thomas autographed merchandise."

The items were raffled off in the CHAT gymnasium during breaks between games. First prize was a pair of platinum tickets for a Raptors game.

In September, the students contacted Karry's mother, who gave the tournament her blessings.

"I explained when they called me that I was delighted with the prospect. I told them that I thought it was a wonderful thing to do," said Karry's mother, Gail Hazell.

A total of 17 boys and six girls teams took part in the round robin tournament, with each team guaranteed at least two games 15 minutes long.

Even though the main objective was to remember Karry and to support charity, some teams were very competitive on the court. Others less so.

"Some people didn't play seriously out there because it's for charity," Rattner said. "They just wanted to have a good time. Those who didn't know him that well were more competitive."

Rattner said he and Cainer want to make the tournament an annual event for years to come.

"We're hoping to create a folder with information on the [sponsors]. Hopefully it will get bigger over the years. We will pass on the responsibility to the Grade 11s for next year," he said.

When the day was over, the money raised for the Fresh Air fund exceeded expectations.

"At the beginning we thought that we would raise $1,500. About $2,000 or more was raised," Rattner said.

"Everything went really smoothly. It was organized well and a teacher gave up his day to supervise," Rattner said.

Hazell watched all four hours of basketball, as well as the various raffles.

"[Shawn] would have been delighted at the outcome, because children will benefit from it," said Hazell. "He would have been proud to see that the idea was followed through to fruition and that the children handled it on their own."

YOU CAN CHECK OUT SPORTS AND OTHER NEWS AT
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SUMMER MEMORIES, WINTER BALM: As we enter the heart of the winter, these photos of young North Americans sailing last summer in Israel might help us better cope with the cold that lies ahead. [Israel Sun photos]

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Stories that touch the heart

By ELI RUBENSTEIN ALEC GELCER

A conversation on Har Herzl

There are times when even the most innocently intended comment can strike a sensitive chord in us and highlight the fault lines that exist between individuals and cultures.

Dina Wachtel is a shlicha with the Vancouver Jewish community. During a visit with a local family, Dina's host noticed Dina's five-year-old son playing a game outside her house. Observing the child's obvious athleticism, the host commented that "he looks like he will be a good soldier..."

The comment, although not meant to be offensive in any way, felt like a blow. On reflection, Dina realized that the remark reflected a commonly held attitude of Diaspora Jews that Israeli parents are eager to see their children grow up and serve in the Israel Defence Forces.

In actual fact, the opposite is true. While most Israeli parents want their children to proudly serve their country and enlist in the IDF, they have an even deeper wish that Israel will have no need for an army when their children graduate from high school.

This brings to mind a story written by a friend of mine, Alison Epstein, concerning an experience we both shared in Israel this past Yom Hazikaron on Har Herzl, Israel's national military cemetery.

***

Our group of four from Toronto was looking for the grave of Hannah Senesh, the poet and paratrooper executed by the Nazis after she parachuted into eastern Europe to join resistance efforts.

We were concluding the Israel portion of the 2000 March of the Living and had come to Har Herzl to pay our respects with other mourners on this Yom Hazikaron, remembrance day for fallen Israeli soldiers.

Eli Rubenstein, one of our group, asked a woman walking near Rabin's grave if she knew where Senesh's marker was located.

"No," she replied. "But I know where my brother is buried."

"Oh, where did he fall," Eli asked in Hebrew.

"He didn't fall; he was murdered," she said.

Eli apologized for his Hebrew, thinking he had used the wrong word to describe her brother's death.

"No," she said, "you used the right word, [for those who die in battle]. But my brother was murdered."

She related how her brother's platoon had been captured by Egyptians during the Yom Kippur War. The entire platoon had been beaten and tortured. All but her brother had survived; his body came home in a coffin.

Indeed, we often look for the well-known heroes and heroines in military cemeteries. But Israel has almost 20,000 Hannah Seneshes.

***

Israel was built on the sacrifices of many, many young men and woman, who will forever remain unknown to us, but for the chance encounters like the one mentioned above. Sadly, their sacrifices continue every day as the crisis in the Middle East persists with alarming predictability. We pray for the day when such sacrifices – as heroic as they are – will no longer be necessary.

We also yearn for a time when Israeli parents can raise their children without having to fear that they too will, one day, be forced to bear arms to defend Israel's border, a time when young Israelis graduating from high school will be thinking about which university they wish to attend or which vocation to choose, rather than in which army unit to serve.

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SWEET POTATO LATKES

4 sweet potatoes	salt to taste
3 eggs, slightly beaten	1/2 cup raisins, scant
2 tblsp flour	nonstick vegetable spray
1 tblsp sugar or to taste	1/4 cup oil

Peel and finely grate potatoes. Drain. In a bowl, mix potatoes with eggs and flour. Add sugar, salt and raisins. Make patties. Mixture will be loose.

Spray large frying pan. Add oil and fry patties until lightly browned on both sides.

About Life

Dear Ella,

I have never been someone who needed to have something to do on New Year's Eve. I have no problem ordering a pizza and watching the ball in Times Square drop. I usually drop off to sleep long before the ball does anyway. I am 38, single, a woman and generally comfortable in my ways.

A few weeks ago, I was introduced to a nice gentleman. We have gone on a few dates. He wants to attend a large bash in a hotel where his friends and their wives will be. It's formal, $150 per person, and he asked me if I would pay for myself since it is such an expensive event. We have been splitting bills since we met, which I don't mind doing since I feel no obligations to him.

Anyway, I don't want to go to this thing on New Year's. I don't feel comfortable in such a formal setting and I really don't feel like spending $150 either. How do I get out of this gently.

No Interest in New Years

Dear No Interest,

Many people don't regard New Year's Eve as an important event and then there are others who find it one of the loneliest nights of the year.

You sound like an independent woman, secure enough not to make a big deal about New Year's Eve or about paying her own way. Many women would never consider a second date with a man who didn't pay the cheque. You are right about one thing, when you pay your own way you generally are more comfortable having equal say in what to do.

If $150 is too steep for a New Year's Eve bash then don't go. Explain how you feel both about the money and being uncomfortable at a formal affair. However, you must be prepared for the possibility that your friend will go with a different date. I think you should also offer him a choice, and invite him to join you for good company and pizza at home.

It's refreshing to hear from someone independent enough to live life on their own terms and not be concerned how things look.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

The Canadian Jewish news

CROSSWORD PUZZLE

"Looking for Mr. Wright"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

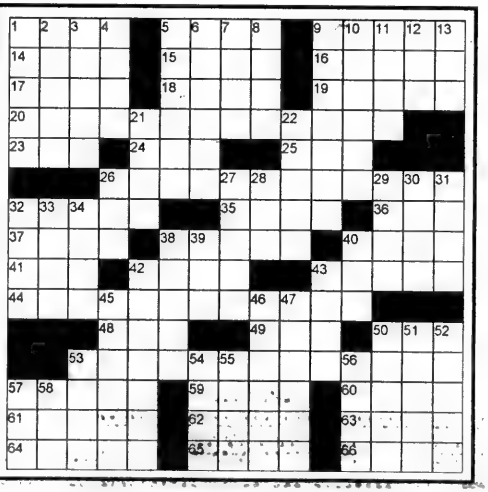
Across

1 Hive dwellers
5 "Woe ___!"
9 Borscht relative
14 Tire holder
15 She moved to Palestine in 1921
16 Radio's Jewish Dr.
17 Register part
18 Bit of guilt
19 Surrealist painter Max
20 *Waiting for Lefty* playwright
23 "For ___ a jolly..."
24 Semicircle
25 Mimic
26 *Incident at Vichy* playwright
32 ___ Troopers (some Nazis)
35 Cuckoo
36 "Bravo!"
37 Not loose
38 Was accepted
40 Norse god
41 Gives the go-ahead
42 Schlemiel
43 Thunderstruck
44 *Amadeus* playwright
48 Tell a whopper
49 "...man ___ mouse?"
50 Cigarette remnant
53 *The Chairs* playwright
57 SNL character ___ Richman
59 Start of a Shakespeare title
60 Prepare gefilte fish
61 Threw in
62 "Oh, sure!"
63 Roll-call response
64 Outlaw trackers
65 Lassies' counterparts
66 Mineral deposits

Down

1 Quantity of kugel
2 Lost Tribes' fate
3 Island of many immigrants
4 ___-help (Kushner's bookstore section)
5 Bring from Israel, maybe
6 Frankl's *Man's ___ for Meaning*
7 Einstein's was great
8 Thus
9 Hit snooze
10 OPEC, for example
11 Attila's group
12 Part of MGM's motto
13 Wine container
21 Kibbutz locale, often
22 Spielberg's Private Ryan
26 Funny Buchwald
27 Extremely
28 King, in Cannes
29 City near Chelm
30 Nobelist Wiesel
31 Tear
32 Octagonal sign
33 Woody Allen's "___ the Money and Run"
34 Kick out of the Knesset
38 "___ for yourself!"
39 Aah counterpart
40 Paddle cousin
42 Army unit
43 Brandeis bigwig
45 Avoids capture
46 Thwarted, as plans
47 Crop-killing occurrences
50 Potok's *My Name Is ___ Lev*
51 Bernard Herrmann's cinematic specialty
52 Wishes
53 Some football players
54 Hammer target
55 Napoleon's island
56 Canyon sound
57 Unit of measure for Mark Spitz
58 Words before a rabbi, perhaps

(Answers are on page 62.)



jewish Toronto

Solidarity Edition

TURNING GIFTS INTO TZEDAKAH

Students at the **Beth Tzedec** campus of **United Synagogue Day School** (USDS) are giving new meaning to the mitzvah of bar and bat mitzvah. Last year, two classes of grade six students approached **UJA FEDERATION** to establish the **HaKesher Fund** through which bar/bat mitzvah gifts would go to tzedakah.

Naomi Buck Warshafsky, who coordinates the initiative with **Barbara Kirshenblatt**, explained that the students chose **UJA FEDERATION** as the recipient because "the kids realized the value in giving as a community, making a difference as a community." The students were given a powerful introduction to **UJA FEDERATION** and its beneficiary agencies, starting with a bus mission to local sites. After talks with **UJA FEDERATION** representatives, the kids had a good grasp of how their donation to the annual campaign would help **UJA FEDERATION**-supported agencies in the Toronto community and abroad.

The program, scheduled for completion in January 2002 when the last of the students reaches bar/bat mitzvah, has generated such enthusiasm that, according to **Kirshenblatt**, "the lesson they are learning about community and giving will last far beyond their bar/bat mitzvahs."

(l/r) Remi Kirshenblatt and Bram Warshafsky

Terrific Telethon Totals

The last telethon of this calendar year contributed another $212,000 to **UJA FEDERATION Campaign 2001 - The Campaign For Our Children.** The campaign total to date is $36 million, which is $4 million or 12% above last year at this time, on the way to an objective of $45 million. Additional donations will be allocated to programs that assist children at risk and bring young people closer to Jewish life.

Telethon co-chairs, (l-r) Debbie Kimel, Carole Sterling and Peter Ekstein.

This year's telethon triumvirate - **Super Sunday/ Super Week**, plus the **October** and **December** telethons – accounted for almost $2.4 million of the campaign amount raised so far.

"Throughout the three telethons, the donors really went the extra mile because the campaign was for our children. And our volunteers made each telethon a family affair, bringing out all the generations to call for our kids," noted **Debbie Kimel**, who co-chairs campaign telethons with **Peter Ekstein** and **Carole Sterling**.

OUTLOOK 2001 looks ahead

Last week, more than 150 members of the law, accounting, high tech and finance communities came together for **OUTLOOK 2001**, an annual **UJA FEDERATION** campaign highlight. Chaired by **Schulyer (Skip) Sigel** (left) **OUTLOOK 2001** featured **Claudio Morfe**, (right) General Counsel for the **Nortel Networks** Global Professional Services organization.

Singing out for Solidarity

The extraordinary talents of cantors **Benjamin Maissner, Ephraim Sapir, Yaacov Motzen** and **Shloimie Sufrin** were rectently showcased at a community solidarity concert for Israel.

The event, at Shaarei Shomayim Congregation, was co-sponsored by **UJA FEDERATION; Canadian Jewish Congress, Ontario Region; Canada Israel Committee; Beth Tikvah Congregation, Holy Blossom Temple and Shaarei Shomayim.**

Pictured at the concert are: (l/r) Rabbi Moshe Shulman of Shaarei Shomayim Synagogue, Federal Defence Minister Art Eggleton and Meir Romem, Israel's Consul General

Nothing stops the journey "home"

Despite recent tensions in the Middle East, thousands of immigrants from the former Soviet Union are starting new lives in Israel.

At the **Jewish Agency's Ulpan Meir** (Hebrew classes) in Tel Aviv, nearly half of the 500 new immigrants (olim) came to Israel after the current violence began at the end of September. In fact, immigration figures for the last week of November alone rose to over 1200 - more than 100 from the previous week.

Natalya Grukhova, 30, immigrated from Odessa, Ukraine, in October with her six-year old son. "Everything in the Ukraine is chaos," she observed. "I started thinking about the sort of life I want for Zhenya, and decided that, despite all the problems in the Middle East, Israel can offer him a far better future."

Victoria Kravitz, 38 has a similar story. She too, immigrated to Israel from Kharkhov, Ukraine, despite the problems. Kravitz, an accountant, arrived with her husband, her 16 year old son and her parents. "We have always wanted to live here," she said.

Victoria Kravitz

Another participant in Ulpan Meir, **Alex Makarovsky**, 40, is from Vladimir near Moscow in Russia. "I didn't even think about changing my plans because of the renewed Intifada," he stressed. Makarovsky, a mechanical engineer, insists that life is much more difficult in Russia. "Psychologically, politically and materially it is harder there," he emphasized. "The level of crime and anti-Semitism is far worse than any violence here."

Alex Makarovsky

Olga Pitometz, 25, from Kharkhov, Ukraine agreed with Makarovsky. "I have always wanted to live in Israel. It's coming home even though I've never been here before. But also I saw no future in Ukraine. There was nothing for me there. Israel offers me new hope and fresh opportunities."

The Jewish Agency, supported by the worldwide **UJA FEDERATION** network, enables Jews from the former Soviet Union to begin new lives in Israel.

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This Week

National

United Church examines its relations with Jews. ***Page 3***

Thornhill student three-peats in choir competition. ***Page 14***

International

Konrad Kalejs faces extradition to Latvia. ***Page 33***

Arts

Mandelbroit served up 'bubbie' style. ***Page 40***

Chanukah Greetings

Annual supplement: Please enjoy our holiday offerings inside. ***Section B***

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Security situation unclear

By DALIA SHEHORI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The situation in the territories and in the region in general is one of uncertainty stemming from a mixture of diplomatic efforts and violent incidents, chief of military intelligence Maj.-Gen. Amos Malka said during the weekly cabinet meeting Sunday.

"The Palestinians are shooting and talking. That is their strategy," he said.

Prime Minister Ehud Barak said that in recent days, the number of shooting incidents against Israelis has dropped to fewer than 20 per day. Nonetheless, he said, the security forces are carrying out "pinpoint operations, and it is clear to the other side that those who cause us harm, will be harmed."

Referring to the northern border, he said the situation is "sensitive, fragile and explosive."

As peace talks resume in U.S.

The prime minister warned that there is intelligence about plans by the radical Islamic Palestinian organizations, Hamas and Islamic Jihad, to carry out attacks against Israeli targets. "It's unnecessary to predict what kind of impact such attacks would have on the peace process," he added.

Barak insisted that parallel to efforts to secure the area, attempts are being made to lower the levels of violence in the territories by alleviating pressures felt by the Palestinian population.

"We are obliged to examine seriously any chance of negotiations," Barak said.

Commenting on the changing administration in the United States,

Continued on page 29

A year later

"I never thought they could kill my son"

By RON CSILLAG
Staff Reporter

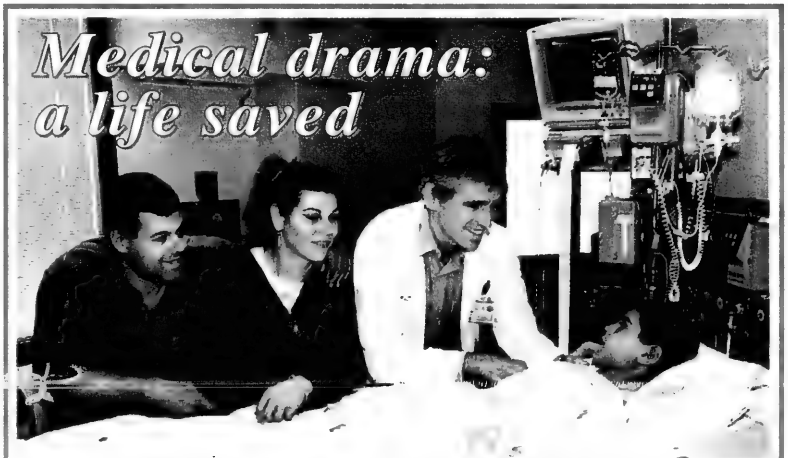
TORONTO — Matti Baranovski's room is just as he left it, with all the trappings of a typical teenager: a television and VCR, a boom box in his bed's headboard, next to a Toblerone chocolate bar, near a stack of CDs. His clothes hang neatly in the closet. On the carpeted floor are shoes and a dumbbell he used to build up his swimmer's arms. An honour roll certificate from Northview Heights Secondary School is framed on the wall. A computer is sheathed in a plastic cover.

Olga Baranovski

Sometimes, his mother smooths the bedspread. She cannot bear to turn the computer on, for it holds her son's final thoughts and words.

Continued on page 28

Medical drama: a life saved



Nine-year-old Israeli Arab Amjed Omar, who suffered from chronic liver disease, was hospitalized at the intensive care unit of the Schneider Children's Medical Centre in Israel in the middle of November due to a complete breakdown in his liver function. His mother, Latifa, volunteered to donate part of her liver to save her son's life, but two days before the operation, another suitable organ was found. The organ belonged to Tomer Driham, 18, of Kiryat Yam, who had been killed in a motorcycle accident. The operation, performed by Dr. Eitan Mor of the hospital's liver transplantation unit, was a resounding success. Pictured from left to right are Jalal Omar, Latifa Omar, Dr. Eitan Mor and Amjed Omar. *[Israel photo]*

Greater Toronto Area

Shabbat Chanukah: Vayeshev
Candlelighting: 4:24
Havdallah: 5:29

The CJN *is taking a short winterlude. Our next issue is Jan. 4*

The News in Brief

CANADA

Holocaust Day Bill

ST. JOHN'S — Newfoundland and Labrador has become the ninth province to enact Holocaust Memorial Day legislation. The bill creating a provincial day of commemoration and reflection to coincide with Yom Hashoah was passed by the House of Assembly last week. All three party leaders spoke in favour of the measure. Canadian Jewish Congress welcomed the development and said it expects Saskatchewan to pass similar legislation in the coming year.

Zundel's Windfall

TORONTO — Toronto Holocaust denier Ernst Zundel has inherited $100,000 (US) from a one-time public official in the United States. Former Boston assistant attorney general and trial lawyer Richard Cotter, who died in March 1999 at the age of 81, left Zundel, along with other anti-Semitic figures and hate groups, $650,000 of his $5.4-million estate. Zundel's windfall will allow him to continue his "ugly work," said Bernie Farber of Canadian Jewish Congress. Despite Zundel's financial gain, he suffered a legal setback last week at the hands of the Supreme Court of Canada (see box below).

Official Apologizes

TORONTO — Two days after her election as chair of the Toronto District School Board, Irene Atkinson apologized this month for comparing the government of Premier Mike Harris to the Nazis. In an interview, she had said that a provincial bill on education was making Ontario "sort of getting to be the state that Nazi Germany was in in the late '30s." In letters to Canadian Jewish Congress and Harris, Atkinson said her comments were "inappropriate and unfortunate."

ISRAEL

El Al Discriminated

JERUSALEM — Israel's national airline was guilty of age discrimination when it forced male flight stewards to retire at age 60, Israel's Supreme Court has ruled. The court rejected El Al's assertion that the demands of the job justify a retirement at 60, five years before the age for other airline staff. Chief Justice Aharon Barak wrote in the ruling that an airplane flight "is not a beauty contest."

Circumcision Changes

JERUSALEM — Israel's health ministry has agreed that hospitals can offer circumcisions performed by doctors, not just by mohalim certified by the Chief Rabbinate. The ruling reverses a decision by former health minister Shlomo Benizri.

WORLD

Canadian Testifies

RAVENSBURG, Germany — Adalbert Lallier, a professor at Concordia University in Montreal, testified in a German court that he saw a former SS second lieutenant shoot and kill seven Jewish concentration camp inmates in the last days of World War II. Lallier told the court last week he couldn't have been mistaken in identifying Julius Viel as the man who pulled the trigger and murdered the Jewish forced labourers after they had dug a ditch against Soviet tanks near the camp at Theresienstadt. Lallier, a native of Vienna, was an SS cadet at the time, and Viel was his superior officer. Lallier immigrated to Canada in 1951. He came forward with his evidence three years ago.

Argentine Leader Dies

BUENOS AIRES — Rogelio Cichowolsky, president of the political umbrella organization of Argentine Jewry, died this month at 57 after a battle with cancer. While maintaining close ties with the government, Cichowolsky was highly critical of the lack of progress in the investigations into the bombings of the Israeli Embassy in 1992 and the AMIA Jewish community centre in 1994. More than 100 people died in the two attacks.

Compensation Ruling

BUDAPEST — A law the Hungarian parliament passed last year to pay $100 to the heirs of Holocaust victims is unconstitutional, Hungary's highest court ruled last week. The court called on legislators to budget a higher amount for victims' relatives. The president of Hungary's Jewish community welcomed the decision, but said it would take at least two more years before legislators act.

Leftist Beats Rightist

BUCHAREST — Former Communist president Ion Iliescu defeated extreme nationalist Corneliu Vadim Tudor in runoff elections for president. Prior to the recent vote, the Romanian Jewish Federation issued a statement saying Tudor had been "a staunch enemy of the Jews" in Romania for years.

Goussinsky Arrested

MADRID — Spanish police last week arrested a Russian media magnate who also heads the Russian Jewish Congress. Vladimir Goussinsky, wanted in Russia for alleged fraud, claims the charges against him are politically motivated. Arrested at a beach resort in southern Spain, Goussinsky is slated to face an extradition hearing soon. The president of Canadian Jewish Congress, Moshe Ronen, called on the prime minister and foreign minister to protest Goussinsky's arrest.

Zundel's Appeal Turned Away

OTTAWA — The Supreme Court of Canada has refused to hear an appeal by Nazi apologist Ernst Zundel – throwing his citizenship case back to a security review agency.

The High Court did not give reasons for its refusal, but the move means Zundel has exhausted a last avenue of appeal in which he sought to prevent the Security Intelligence Review Committee (SIRC) from reviewing a Canadian Security Intelligence Service (CSIS) recommendation that he be refused citizenship. CSIS had concluded that Zundel is a security risk.

Zundel, who entered Canada in 1958, first applied for citizenship in 1993. SIRC was in the midst of reviewing the CSIS recommendation four years ago when Zundel launched his appeal, arguing that SIRC was biased against him.

It is now expected that SIRC will have to start its review over again, said Bernie Farber of Canadian Jewish Congress.

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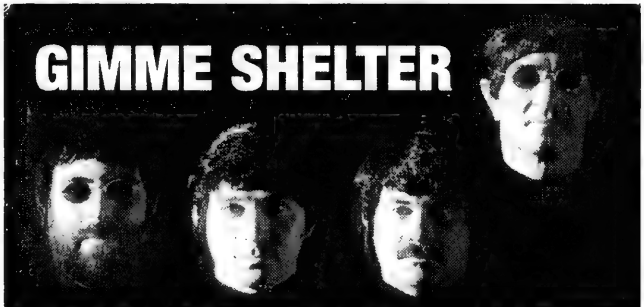
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United Church examines relations with Jews

By FRANCES KRAFT
Staff Reporter

TORONTO — After more than a decade in the works, the United Church of Canada is releasing a new, pared-down version of a landmark document that is expected to become official church policy in 2002.

The document, entitled *Bearing Faithful Witness*, calls on Canada's largest Protestant denomination to re-examine its relations with Jews and stop interpreting Scriptures in ways that may lead to anti-Jewish stereotyping.

Last week, Rev. Karen Hamilton, minister of St. James-Bond United Church, and Rabbi Roy Tanenbaum of Beth Tzedec Congregation took part in a dialogue at Beth Tzedec as part of the synagogue's adult education program.

CBC radio and television personality Ralph Benmergui moderated the event.

Rev. Hamilton chaired the Bearing Faithful Witness national steering group. Rabbi Tanenbaum was the Jewish representative (with voting privileges), a position he noted was "remarkable." He has been involved with the project for a decade, first in Alberta, then here.

"I think this tells you something about the United Church and more deeply about the intent of the United Church to create a rapprochement," the rabbi said.

The 1½-page document includes:

- an acknowledgement of Christianity's history of anti-Judaism and anti-Semitism (defined within the document as meaning, respectively, an attack on Jewish ideas and Jews who hold those ideas, and an attack on Jews irrespective of belief);
- a rejection of supersessionism, the belief that the Church has replaced Israel;
- a rejection of all forms of proselytism;
- an affirmation that both Judaism and Christianity have developed from a common root;
- an affirmation that the covenant of God with Israel is irrevocable; and
- encouragement to be vigilant in resisting anti-Semitism and anti-Judaism in church and society.

One of the strengths of the document, according to Rabbi Tanenbaum, is its rootedness in Christian theology that "undergirds the new direction."

Although Rabbi Tanenbaum was lavish in his praise of *Bearing Faithful Witness*, which he termed "a major step forward," he said he felt a sense of failure and deep sadness over negativity towards Israel and "automatic" support for Palestinians as the "underdog" from certain highly placed "forces" within the United Church.

The rabbi referred specifically to an anti-Israel statement that was being prepared by the Middle East Working Group, an offshoot of the Canadian Council of Churches.

Particularly in light of recent events in the Middle East, he feels *Bearing Faithful Witness* is weak on Israel. Its sole reference affirms the State of Israel's right to exist in safety and well-being.

"In my own enthusiasm for the positive developments on the Bearing Faithful Witness steering committee, I was too slow in recognizing the forces working against Israel," he said.

"Some of our dialogue partners missed the fact that the future of the Jewish State is not just important, it is *the* life and death issue for Judaism and the future of the Jewish people," said the rabbi, who bemoaned a lack of balance and context in criticism of Israel.

Regarding Israel, Rev. Hamilton said that everybody in the United Church wants peace more than anything else, but that there are differences of opinion on how to achieve it.

"I believe some of the things that have been said were less than helpful... Some things have not been said that should have been," she said. In the week prior to the event, she said, there has been interfaith dialogue on the subject and "much learning."

Bearing Faithful Witness was initiated in 1988 following a petition that came out of a United Church conference in Alberta. Among the issues wrestled with by thousands of church members who had input, were misinterpretation of Scripture and the Church's complicity in anti-Semitism, noted Rev. Hamilton.

Continued on page 14

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Coping with the shocks

From the editor's desk

Last week in this space, I wrote about the severe shocks to the Jewish psyche that have resulted from the rejectionist Palestinian riots that began late September, on the very eve of Rosh Hashanah.

Those shocks resonate throughout the Jewish world, flowing from the unanswered questions, mostly though not exclusively related to the Middle East peace process that I described as "troubling, even numbing."

The shocks flow also from the uncertainty. If lasting, full peace – which is the constant yearning of our daily prayers – is our true goal, it follows, therefore, that we must be constantly searching for the path that brings us there. But how and with whom?

To date, the Oslo path appears to have brought us only to a dead end. This gap between where we hoped we would be and where we are, along with the distressing fact that we cannot see any reasonable alternative path and the alarming possibility that there may simply not be one in the foreseeable future, lie at the core of the distress we currently feel.

Add to this sense of distress the impact of the related events of the past two months, some of which were itemized in last week's column, and the shocks reverberate within us like an ache between the eyes impairing our ability to see and to function properly, the way we should.

From my vantage point as an observer of Jewish community life, the ache-between-the-eyes appears to be taking its toll on the collective Jewish body politic. Stresses are showing.

Last month, on the front page of *The CJN*, we published an elegantly-written *cri de coeur* by Prof. Gil Troy of McGill University in which he poignantly decried "that the Jewish world has been defensive..." in responding to the rejectionists riots. The defensiveness that Troy laments, of course, is but one manifestation of the shocks to the Jewish psyche.

A second manifestation, far worse than defensiveness, are the burgeoning feelings of apathy, confusion, or worse, hostility among many Jews, especially among campus age youths feelings towards Israel.

In addition to these outward manifestations of the ongoing shocks, there is also now an inward manifestation: sharply-expressed dissension within the community.

There are enemies standing at the gate of the Jewish state, as it were, and many within our own community are pointing fingers, finding fault, or harshly condemning both the professional and lay workers who unsparingly give of themselves, their time and their strength in advocacy positions on behalf of the Jewish State.

I am not suggesting that our community workers should be shielded from constructive criticism or from alternate ideas or suggestions that would improve the discharge of their duties. Far from it. Criticism, questioning, even challenging, if done *le shem shamayim*, that is, not only for the sake of the best result but also in an appropriate, respectful manner, are vital.

Disagreement is not only expected, it is the stuff of debate, and debate is the instrument that develops the best policies. But disagreement must never be the justification for disrespectful, nasty vituperation. Yet aggressive, nasty finger-pointing is becoming more and more the norm within the community. At *The CJN*, this unwelcome and unhealthy phenomenon is reflected with increasing frequency in the letters about the community's workers sent to the editor. This negative, destructive division in the community serves only the interests of those intent on harming Israel.

Thus, it is vital, in trying to cope with the recent intra-communal stresses, we remember who we are and what we stand for. Regardless of political or religious or any other intra-communal differences, our destinies are linked one to the other in the very same manner and to the very same degree that our pasts are common.

In his essay, Troy went further than merely articulating the negative outward fallout from the shocks. He put forward a number of positive suggestions for ways in which we might try to cope with it. His key suggestion was to "deepen our relationships with Israel" both on an intellectual and emotional level. He urged us through a number of means, to "solidify" our ties with Israel. One especially compelling method Troy proposed was for Diaspora Jews to "adopt" the Israelis who have been killed in the riots. The content and nature of the "adoption" of course, falls to every individual and organization to decide.

To help readers act upon Troy's proposals, I reproduce the contents of the following email message I received last week.

"The [Israeli] Foreign Ministry Web site has established a page commemorating Israeli soldiers and civilians killed in Palestinian terrorist attacks and violence. The memorial page includes the names of all the victims, with links to personal memorial pages for each." The virtual memorial site may be accessed through the Foreign Ministry homepage **www.mfa.gov.il**.

Coping with the shocks means returning to who we are and must always be.

—MBD

SEE JN

A REAL DOLL: Jordana Lebowitz becomes a Matrioshka doll at the Jewish Discovery Place Children's Museum. A new exhibit "You and Me Around the World" opened at the museum recently. Call 636-1880 x 456 for information.

Toronto *Star* under fire for Mideast ad

By PAUL LUNGEN
Staff Reporter

TORONTO — A Muslim-led coalition is angry at the *Toronto Star* for requiring changes to an ad that called for an end to Israeli "aggression" and "occupation" in Gaza and the West Bank.

The Canadian Coalition for Peace and Justice attempted to place the $14,000 ad in the *Star* about two weeks ago, but was told by the *Star's* advertising department that several changes would first have to be made.

"This is an attempt to censor a paid ad," said Mohamed Elmasry, president of the Canadian Islamic Congress and a member of the coalition. "It means the newspaper is taking sides in the conflict."

Elmasry said he received a fax from the *Star's* advertising department, saying the newspaper's ombudsman, Robin Harvey, required several alterations to the ad. "They started listing too many changes that would abort the idea of running the ad. It was outrageous the changes they requested. It made many people angry," Elmasry said.

The *Star* denied any attempt to censor the ad. "Confusion" and "an administrative foul-up" were to blame for the incident, Harvey said. "No one, including myself, was trying to suppress the information in this ad."

Harvey, who had been on the job only two weeks, said she didn't want to discuss the *Star's* internal procedures, but she acknowledged she had asked that the coalition provide sources for the statements contained in the ad. A memo, however, was sent to Elmasry asking that certain items be deleted. "The fax to Elmasry was wrong," Harvey said.

The ad was timed to coincide with UN Human Rights Day on Dec. 10. It ran in the *Globe and Mail* without any changes.

The ad asserts that "peace will be achieved for all when Israel upholds international law, implements UN resolutions...stops human rights violations, withdraws from the occupied Palestinian territories..."

It cites "300 Palestinian dead" and "more than 10,000 wounded" and asks for support for a "global peace campaign to stop human rights violations in Palestine and end the Israeli occupation."

According to Elmasry, the *Star's* advertising department requested he remove the reference to the Israeli occupation, remove references to the number of Palestinian casualties, delete sentences asking Israel to uphold international law and UN resolution 242, as well as stop human rights violations.

Harvey said she had scheduled a meeting with Elmasry for Dec. 19 in which she hoped to discuss the "mix-up."

Star publisher John Honderich has also been involved in internal newspaper discussions about the incident and the *Star* is investigating the incident.

"John Honderich is just as concerned as I am," Harvey said. "Of course people would be concerned that people think we are trying to censor information."

The *Star* has already offered to run the ad at a discount, she added.

Elmasry said the coalition is asking for a multi-faceted remedy. It would like to meet with Honderich, it is asking the paper to publish the results of its investigation, and to apologize for its "attempt at censorship, which is not the norm in the profession."

Ironically, the *Star* received a fairly positive evaluation in the Islamic Congress's review of Mideast coverage by Canadian newspapers. The review can be found at the Islamic Congress's Web site, www.cicnow.com. Heading the list for fair coverage was the *Globe and Mail* while the *National Post* was placed at the bottom of the Islamic Congress's list. "The *Star* was closer to the *Globe*," Elmasry said. "It was a surprise, yes, that they wanted the ad changed."

Media observers in the Jewish community have a far different opinion of the *Star*. The newspaper has been criticized for favouring the Palestinian side in the current conflict, while many readers have cancelled subscriptions and some advertisers have pulled ads.

Simon Rosenblum, director of public policy for Canadian Jewish Congress, Ontario region, said "I was surprised" about the *Star's* attitude towards the ad. "The *Star* itself is not too far off in saying some of the stuff that's in this ad, in their editorial and opinion pages.

"It seems the *Star* reserves the sole right to say these things. It's really odd," he said.

The Canadian Coalition for Peace and Justice was formed recently to speak primarily for Muslim groups, Elmasry said. Two MPs, Liberals Mark Assad and Yvon Charbonneau, are involved with the Coalition while a group called Jews for Peace, headquartered in British Columbia, is also a member. Gabor Mate is a spokesman for the group, Elmasry added.

CORRECTIONS

In the story "Registered nursing care set to be cut at Baycrest" (*CJN*, Dec. 14), information given about the reduction of registered nursing staff at the Jewish Home for the Aged was incorrect. It should have said that the RN staff during the evening and night shifts will be reduced from three per floor to *one for the entire home*. We regret the error.

* * *

In the story titled Technion's Ottawa chapter relaunches meetings (*CJN* Dec. 7), it should have read that Arnie Recht, national president of the Canadian Technion Society came from Toronto. *The CJN* regrets the error.

ADVERTISING FEATURE

Baycrest volunteer adores her special "ladies"

More volunteers needed in 2001

Volunteer Sharryn Price with one of her "ladies", Margaret Godfrey, at Baycrest's Apotex Centre, Jewish Home for the Aged.

After years working in customer relations, Sharryn Price has a special talent for communicating with people, listening to their concerns and making them feel important.

Recently retired, Sharryn promised herself she would devote some time to volunteering. She always knew Baycrest Centre for Geriatric Care would be the perfect fit. She loves to socialize and knows there are a lot of elderly people who feel lonely and just need a friend to talk to.

Sharryn comes to Baycrest on Tuesdays and Thursdays to visit with "her ladies". They are six women ranging in age from 70 to 95, all with different health challenges. They live in the Apotex Centre, Jewish Home for the Aged and The Louis and Leah Posluns Centre for Stroke and Cognition.

Sharryn loves to sit and chat, have a tea, take them to a hair appointment or out for a walk. These are simple gestures, but they mean a lot to those who live in long-term care facilities.

"These women may have little family, or none at all, or their family lives out of town," she says. "Many of their friends have passed on. They've lived long lives and have interesting ideas and thoughts to share, but they need someone to share them with."

Sharryn is a patient and caring person who tries to spend quality time with each of the six women. It takes time to build a friendship and develop a bond of trust, she says. Once that happens, her elderly friends open up to her and share their feelings. It's a very special time.

On this day, she arrives at Baycrest carrying a shopping bag full of goodies for a tea party that she has arranged with her "ladies" and other residents who wish to drop by.

"I want to get a smile out of someone who hasn't had a reason to smile that day," she says. "I make these women feel like they are a valued part of our community."

When Sharryn comes visiting, they do smile!

Baycrest is looking for more neighbourhood volunteers like Sharryn for the Apotex Centre, Jewish Home for the Aged. If you are interested in becoming a volunteer, contact Baycrest's Volunteer Services Dept., (416) 785-2500, ext. 2576.

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Montreal massacre victims remembered

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — A memorial service held on Dec. 6 – the 11th anniversary of the Montreal massacre – was in honour of the women who died in the massacre, and in recognition of the continued threat of violence against women.

It was co-sponsored by the Holy Blossom Temple gemilut chasadim committee, and the December 6 Coalition, a volunteer organization that raises money to help women build lives free of violence.

The coalition provides interest-free loans to women fleeing abuse to be used for such things as rent deposits, moving expenses, document replacement or deposits for hydro or telephone.

The service began with a reading by Danielle Keystone and Myra White of the names of the 14 women, and of 18 women killed through male violence in the Toronto area in the past year.

Rabbi Daveen Litwin, associate rabbi of Temple Sinai, who lit a candle and recited the memorial prayer, said that yahrzeit candles are not only a symbol of memory and mourning, but a symbol of hope. "They are a strong statement that we believe we can change darkness into light.

"We stand together as a community of mourners and as a community of comforters – a community that can create light.

"We remember the women who died in abuse, but we also hope that we can create a safer world. May this light penetrate our souls as we remember, and commit ourselves to create light out of darkness."

The move from fear to freedom is a continuous journey, said Rabbi Elyse Goldstein, rabbinic director of Kolel: The Adult Centre for Liberal Jewish Learning.

"A woman takes that journey every time she [brings life into the world], every time she walks the street, each time she speaks out against sexual harassment, each time she pushes walls that keep women in or out.

"This move from fear to freedom is a sacred journey in the name of compassion. I say a prayer for each woman who dares to believe we will reach this destination in peace."

Rabbi Goldstein acknowledged Karen Loomer, Adrienne Rosen and Donna Keystone who on Jan. 1, are embarking on a 30-day car trip from Tierra del Fuego – 800 miles south of Santiago, Chile – back to Toronto, in order to raise funds for the December 6 Fund.

"These three women are making a sacred journey [of awareness]. They are making the journey as wayfarers to change the world," said Rabbi Goldstein.

Teri Kay, director of family and community service at Jewish Family & Child Services, which includes overseeing the woman abuse program, introduced Shauna (not her real name), a survivor of wife abuse, and said that she "marvels at the strength and will of the women who come to JF&CS for help.

"Abuse is prevalent within our community, and at an event like this, we have to pause and remember."

Shauna said that abuse manifests itself behind closed doors and it perpetuates itself through male violence.

"We must awaken ourselves as a community. We must speak out and tell the truth. All it takes for evil to prosper is for good people to say nothing."

Also at the service, prayers were sung by Rabbi Benjamin Maissner of Holy Blossom Temple; Sharon Bar-David, cantorial soloist at First Narayever Congregation; and Cantor Anna Trubashnik of Temple Emanu-El.

Blacks and Jews urged to work together

By BEN ROSE
Staff Reporter

TORONTO — Blacks were advised "to stand up and kick up a fuss," by *Share* publisher Arnold Auguste in a recent dialogue.

Speaking at the first function of the Business Network between Blacks and Jews, a breakfast held at the North York Memorial Hall, Auguste also asked Jews for their support.

"We are so afraid of victimization," he said. "If you support us, it gives us a stronger voice."

He called for a return to the '40s and '50s when Jews and Blacks in Toronto co-operated. "We need to do it again, on a different level," he said.

Both Auguste and Jack Mintz, president of the C.D. Howe Institute and a tax expert, told the audience of about 100 that it is worth taking risks to improve the business opportunities of Blacks and Jews.

Canada must deal with "dramatic changes" in the business climate, because an aging population will lead to a reduced workforce, Mintz said.

It will mean more immigration from Asian countries, and Canadians will have to deal with a multinational, diverse population in the next 20 years, he added.

"We have so much in common, yet we are so far apart," Auguste said. "We should build bridges with honesty and respect and we must be prepared for opposition. It's a risk worth taking."

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The Canadian Jewish news

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Dry Bones
LONG MONTHS OF DELICATE NEGOTIATIONS BETWEEN BARAK AND ARAFAT...
HAVE BROUGHT DISASTER TO BOTH ISRAELIS AND PALESTINIANS.
YUP.
IT MAKES YOU WONDER WHAT THEY COULD DO TO US...
WHEN THEY'RE RUSHING TO BEAT THE CLOCK!

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Where we see more clearly

Into the heart of the flame, into the pale blue foundation of the white, upwardly sweeping light is where we should look when we kindle the Chanukah candles this week. Perhaps there, where fire seems calm and insight joins with memory, we will be able to see more clearly the true shape of things. Perhaps there, where the darkness of the inner flame shades the soul, we will also be able to see more clearly the outline of the people who stand beside us.

Chanukah ends this year a mere two days before the end of the secular calendar year. And inasmuch as this is the last issue of *The CJN* in the year 2000, it may be appropriate to "see" again, reflected in the flame, a small handful of some major news stories of this past year.

Peace for Israel is as elusive as it is precious. For the past three months, Jews in Israel and abroad have been emotionally reeling, wondering if peace with the Palestinians will, or even can ever be achieved.

Elections dominated the headlines this year in Canada and in the United States. In Canada, the nature of the campaign itself was the more compelling story, while in the U.S., it was the nature of the results. As we all know, elections are on the way in Israel. But none of us knows, as of this writing, who the candidates are, or whether the election will be for a prime minister and a Knesset or for a prime minister alone. In Israel, it is the nature of the political system itself that is the key story.

Canada-Israel relations seemed scripted on a page from *Alice in Wonderland*. In March, Prime Minister Jean Chrétien told a thrilled, appreciative audience of more than 1,300 people at the Canada-Israel Committee's parliamentary dinner that "the security of Israel is foremost among Canada's concerns." There was no doubting his sincerity; he spoke from the heart. Indeed, the following month, as if to underscore his message, he and his wife visited Israel. Yet six months later, when Israel faced a barrage of mendacious accusations at the United Nations, the prime minister's foreign affairs decision-makers sided with Israel's duplicitous accusers. The inconsistency is difficult to understand, let alone to reconcile. This terrain of inconsistency became a great battleground for and even within the Jewish community during the election.

But truth did win out in one very important arena last year. In a stately, dignified courtroom in London, England, Deborah Lipstadt courageously battled David Irving and won.

There is so much to see when we look into the heart of the flames of the Chanukah candles. When we do look, it is imperative that we recall the traditional expression of gratitude to God for having brought us to this day. Only then, armed with that sense of gratitude, and looking into the heart of the flame, will we be able to truly see clearly.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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What would Herzl say?

Israel is never far from an election. Netanyahu's government fell, Barak's government is falling and Israel continues to suffer as the flag of Zionism continues to be perverted for the benefit of those advancing personal interests over those of the State.

The current political machinations taking place in Israel have had a detrimental effect on all those who seek to understand Zionism. That Zionism is engaged in a struggle for its existence is evident. However, the current internecine warfare is not anchored in a principled disagreement but rather in an ego battle that suggests that both leaders have succumbed to the unique pressures of the Israeli electoral map, putting self-interest before public service.

Theodor Herzl articulated a noble vision. What woud he say if he were to witness the strategems and deliberations of the current Israeli leadership? I suspect he would be left speechless, tears welling in his eyes.

Ben Archibald
Montreal

* * *

CJC's long history in social issues

The Dec. 7, 2000 column by G. K. Simcoe proposes that Canadian Jewish Congress should get involved in social policy issues. Whatever information Simcoe uses is in urgent need of an update. In fact, CJC has continued its long involvement in promoting social policy issues where Jewish values call for action.

We invite Simcoe to contact us to learn of our actions to combat racism and discrimination, to encourage government action on child poverty and to address issues of fairness in the treatment of immigrants and refugees. Indeed, these and other issues were included in out most recent community action guide during the federal election.

Most recently, the CJC National Committee on Social Action held a round table in Toronto to develop means for working with our federation partners in building national action on social justice issues such as poverty in general, the treatment of the elderly and the elimination of child poverty, areas we have long considered important.

Rubin Friedman
National Communications Director
Canadian Jewish Congress

* * *

Defending Peace Now

Rabbi Benjamin Friedberg's claim (*The CJN*, Dec. 7) that the policies of Peace Now in Israel regarding the peace process are a failure is not true. A majority of polled Israelis still favour peace talks involving sweeping concessions advocated by the policies of Peace Now, particularly on settlements and Jerusalem.

There are many risks involved in the peace process. For Israel, there are serious causes for concern about the viability of Arafat and the Palestinians as peace partners. However, whether Israel is led by Ehud Barak or Benjamin Netanyahu, it will still end up negotiating with Yasser Arafat.

Rejectionists of Oslo will say, not without justification, that the Palestinians are seeking to weaken Israel "piece by piece" and ultimately to destroy it.

The most relevant question is, can they? According to Israel's military leaders, Palestinians do not pose an existential threat to Israel for the foreseeable future. While few Israelis believe that real peace is going to happen in their time, most believe their security would be more assured with a mutually pragmatic peace settlement setting constraints on both sides.

As far as Peace Now is concerned, the political process Oslo in 1993 has been sullied by Israel as well as the Palestinians. The number of official Jewish settlements expanded by 52.4 percent, not including 42 unofficial settlements in the last three years.

While rejectionists of the peace process raise legitimate concerns about it, they have no answers about what to do with three million hostile Palestinians who are destined to live side-by-side with Israelis in perpetuity. There are only four questionable options to the political path: annexation, occupation, annihilation and ethnic transfer.

For Israelis, the choices are not between bad and good, but between very bad and much worse. As problematic as the peace process is, it remains Israel's only viable strategic option.

Beverly Stern
Toronto

* * *

Depression not more common in seniors

While I appreciate Mr. Rose's article on my Ada Starkman lecture on depression in the elderly, I need to correct some of his information.

Depression is less common in community dwelling elderly than in young people. Approximately 12 percent of elderly living in nursing homes suffer from depression which is much higher than the general population. Medications are the best bet and the psychotherapies are of little use in severe depression. Financial worries can contribute to depression as can changes in roles but don't cause it. Only serious heart disease causes more impairment in physical and role functioning and days in bed (not hospital) than depression.

Depression is a serious and treatable condition in the elderly and I thank Mr. Rose for bringing it to the attention of your readership.

Susan Lieff, M.D. FRCPC
Baycrest Centre for Geriatric Care
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Internet the new domain of Middle East conflict

By TAMAR HAUSMAN
Ha'aretz Daily Newspaper Ltd.

The new intifadah is markedly different from the last, or for that matter, from any of the wars in Israel's history: now, there's also the Internet.

Experts on the Internet, anti-Semitism, terrorism and Islamic extremism gathered last week in Jerusalem to discuss the roles that global communication in general and the Internet in particular are playing in the proliferation of anti-Israel and increasingly anti-Jewish propaganda.

The seminar, which focused on confronting online terrorism and anti-Semitism in the Internet era, was hosted by the Anti-Defamation League and the International Policy Institute for Counter Terrorism (ICT).

The involvement of the wider Muslim world in the Israeli-Palestinian conflict has been growing for some time, but the Internet has dramatically accelerated this trend. Now, Muslim extremists, even those far from the region, are committing acts of virtual terror from their desks: hacking into computer systems, defacing Web sites, spewing out propaganda to computer screens around the world. The result has already played itself out in hundreds of anti-Semitic (or, more accurately, anti-Jewish) incidents around the world, and experts are even more worried about the future.

'Cauldron of hate'

"There is growing misuse of the Internet. [It] has become a cauldron for hate and violence," said attorney Christopher Wolf, who co-chairs his U.S. firm's Internet practice group and chairs the ADL's Internet Policy Committee.

The misuse includes acts by hackers attempting to destroy or paralyze entire computer systems or Web sites – called cyber-terrorism – and to spread propaganda via the Web – called information terrorism.

Incidents of cyber-terrorism have increased dramatically since the onset of the crisis. Some recent examples include the defacing of Web sites belonging to the Bank of Israel, the Israel Defence Forces, the Knesset and the Prime Minister's Office. UNITY, a pro-Palestinian site, recently threatened to attack Israeli e-commerce sites.

Of course, pro-Israeli hackers have joined in the cyber-war, too. After three Israeli soldiers were kidnapped by Hezbollah on the Israeli-Lebanese border in early October, hackers broke into one of Hezbollah's Web sites, sparking a tit-for-tat battle. Pro-Israeli hackers have also targeted such sites as www.hamas.org, www.pna.org, www.palestine-info.net and three Hezbollah sites. Both sides have attacked a total of over 40 sites since the onset of the crisis.

iDEFENSE, a leading provider of cyber-intelligence and e-security services in the United States, has tracked increased incidents of cyber-terrorism in the Middle East. In a recent report of such incidents published on its Web site, iDEFENSE noted that the nature of a cyber-war is the ability it has to draw in more and more sympathizers on both sides – which is exactly what's happening in this conflict.

"The current Israeli-Palestinian conflict has the potential to pull 'ethical' Arab hackers onto the pro-Palestinian attacker's side because it is seen as a defensive action in response to offensive actions by pro-Israeli attackers. This significantly increases the talent pool on the pro-Palestinian side. The same situation is believed to exist on the Israeli side as well," the report says.

Speaking at the seminar, Reuven Paz, an ICT expert on Islamic movements, said that the Internet is being used by Muslim extremists involved in various conflicts around the world to latch onto the Palestinian struggle for independence in order to advance their own quests for legitimacy and bolster Islam.

"Many more Muslim groups around the world have joined the fight against Israel. They've begun fund-raising for their own causes using Israel as a propaganda target, turning anti-Israel propaganda into anti-Jewish propaganda in order to create and promote Islamic global solidarity," says Paz.

For example, Paz said, Arab Afghans who joined the Chechen struggle have recently begun a fund-raising campaign for the Palestinian cause in order to raise the profile of their own cause at the same time.

Similarly, Muslim rebels in Bosnia, Kashmir, the Philippines and Indonesia have voiced sympathy and/or begun to recruit funds for the Palestinians.

"There is an attempt to combine all these struggles," says Paz, and in particular to appeal to Muslims in Western countries, using anti-Jewish propaganda and strengthen them all simultaneously.

In addition, Paz says, while Hamas' ideology has historically been anti-Israel and focused on the land war, its rhetoric shifted last week towards anti-Jewish when it published a virulently anti-Jewish sermon – delivered in a mosque in Mecca, Saudi Arabia – on its Web site. Hamas and other Palestinian organizations are now publishing more information on the Web regarding Holocaust denial and describing Israeli forces as Nazis than at any other time in the past.

Furthermore, calls for boycotts of American and Israeli products are, thanks to e-mail, reaching more Muslims in more places than ever before, and some terrorist organizations are better able to organize attacks because they too are communicating via e-mail. Whereas during the previous intifadah the Palestinians relied only on pamphlets, television and radio, now, about 20 percent of Palestinian families have Internet access at home, and many more have access at their universities.

Formidable forces

The forces at play, the seminar's participants agreed, are enormously difficult to combat. "Islamic anti-Semitism is new," said Rabbi David Rosen, director of the ADL's Israel office. "It is not rooted in Christianity's 'Christ-killer' idea from the Dark Ages. Instead, it is born out of the territorial conflict. Now, Islam is drawing on medieval Christian ideas that Jews really do seek to kill innocent Muslim children. No one would have dreamt this would have happened in the 21st century."

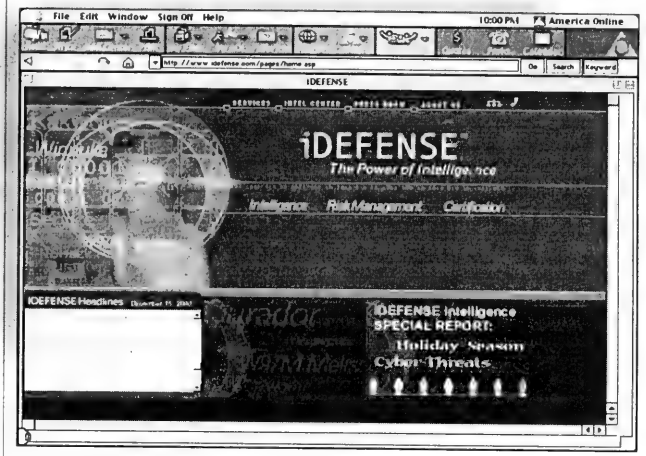
He continued, saying the Internet "has the capacity to link bigoted, racist, and anti-Semitic fringe groups. They now have the means to come together, spewing forth their filth, galvanizing [themselves and preparing for] action."

Rosen, Wolf, and Paz all agree that there is little that can be done to stymie the cyber- and information wars. In fact, Wolf says that there is an "emerging international trend against regulation of the Internet."

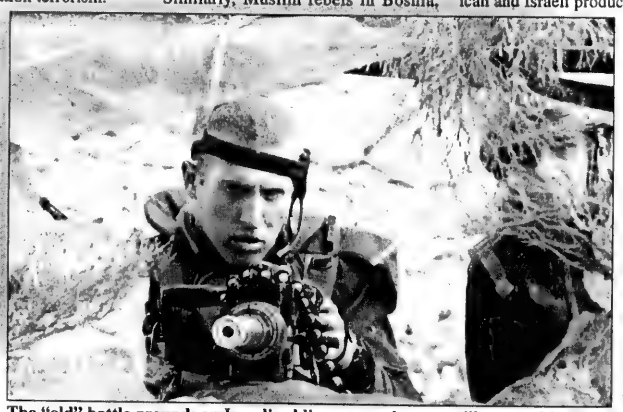
MK Michael Eitan, who also spoke at the seminar, and who chairs the Internet and Information Technology Committee in the Knesset, said that an international body must be established to take action against countries where acts of cyber-terrorism occur.

Melchior and the ADL both believe the solution lies in stepping up interfaith dialogue with Muslim leaders in Western countries.

Minister for Diaspora Affairs Rabbi Michael Melchior – who has previously expressed his concern at the possibility of a worldwide religious conflict between Judaism and Islam as a result of the Arab-Israeli crisis said, "We can't allow people to change the Middle East conflict from a territorial war to a religious war. We have to fight this phenomenon."



The "new" battleground: iDEFENSE's home page (www.idefense.com).



The "old" battle ground: an Israeli soldier mans a heavy artillery machine gun, overlooking an area of clashes. [RNS/Reuters photo]

Opinions

The magic of 120

Jonas Plaut, my late father, was born 120 years ago on the 23rd day of August. That figure, 120, is called by Genesis 6:3 the limit of human life, and Moses our teacher died after reaching it.

Rabbi Gunther Plaut in Toronto

To this day, when we want to wish someone a long life, we say "bis hundert und zwanzig," that is, "may you live to 120." It has been pointed out that the number equals the multiple of the fingers on one's hand: 1 by 2 by 3 by 4 by 5.

But back to Dad. Born in a small village of some 500 people and five Jewish families, tucked away in a remote valley of Hessen in Germany, he received an elementary school education with a good dash of Jewish learning.

In time, Dad and an older brother left the village, continued their education and joined the ranks of Jewish teachers, licensed to teach civic and Jewish subjects.

Dad turned out to be not only a good teacher but a true intellectual as well. He put his meagre earnings into books and more books. He had a prodigious memory and could quote large parts of the Bible in the original Hebrew, and when I grew up, I was fortunate to have access to a wonderful library. Dad incessantly urged me to read and read some more.

In 1922, he became head of Germany's oldest Jewish orphanage.

He enjoyed Berlin's good theatre, but alas, none of its operas or concerts, because he felt he was tone deaf and left music to my mother.

We never owned an automobile. Dad and I used to walk to university together, I to my class at law school and he to some important appointment. During these walks, we explored ethical, social and historical subjects. Then Adolf Hitler came to power and I was forced to discontinue working at my chosen profession. Dad encouraged me to attend lectures at the rabbinical seminary, which was headed by Rabbi Leo Baeck.

When I remonstrated with Dad that my knowledge of Hebrew was not good enough for a rabbinical seminary, he engaged a young man to instruct me in Hebrew. It turned out to be none other than Abraham Joshua Heschel, the future great philosopher and, in every way, my lifelong teacher.

After Kristallnacht in November 1938, Dad and Mother managed to immigrate to England, but only after they had taken care of the remaining orphans.

Dad died in the United Sates when he was only 68 years old, but his teachings were sufficient to fill a good 120 years. For me, his memory is as fresh today as it can be, and recently, a great-grandson of his was born in Boston who will be known as Jonas Plaut.

Happy Chanukah.

Enough, Oh God (Or, just Dayenu)

From Russia With Love is a current joint venture between the Jewish Historical Society of British Columbia and the Jewish Family Service Agency.

Russian-speaking volunteers are taping stories of Jews from the former Soviet Union (FSU) now living in the Vancouver area. Eventually the project will mount an exhibit of photos and stories from these interviews. During the course of this project, we have discovered many wonderful people from the FSU who now make Vancouver their home.

Jenn M. Gerber in Vancouver

One of the interviewers, Zanna Linskaia, is herself a journalist. Recently, she sent me an article she prepared in Russian for the newsletter of the Russian seniors' society. She has given her permission for me to excerpt from that article. I believe it gives us insight into feelings and experiences of Jews under the Soviet system.

Zanna writes in her article, *Dayenu!*:

"I always wondered about one thing – why, through the centuries, did this pathological hate towards Jewish people become inbred in cultures? Russian Jews felt this hate for generations: pogroms in the reign of the Romanovs, 'cosmopolitans' in Stalin's regime, arrests and exile of dissidents in Brezhnev's period.

"In the 1980s a group of 'pro-government' Jews organized an anti-Zionist committee, with writer Tzezar Solodar at its head. I remember his shameful speech on TV where he accused the Zionists of being aggressors. I also remember the confusion of other participants in the studio, famous actors, producers, scientists – all 'Soviet people of Jewish nationality' who were invited to condemn Israel and confirm that in the country of 'victorious socialism' anti-Semitism cannot exist. At the same time activists Ginzburg, Orlov, Rubin and Sharansky were thrown into jails. *Enough, Oh God!*

"In the Babi Yar memorial, Jews were not acknowledged as victims. During Gorbachev's perestroika it became 'fashionable' and 'profitable' to be a Jew. Between people it was a joke that 'Jew is not a nationality but a means of communication,' and many began to search for their Jewish roots.

"Yuri Sherling was one of the first Soviet Jews who 'made a specialty from his nationality,' as the writer Michael Veller humorously put it. Sherling created Jewish chamber theatre and travelled with it all over the world. In Moscow it was impossible to get tickets to his musical *The White Bride for the Black Horse.*

"However, the beginning of the collapse of the Soviet Union slightly changed the usual anti-Semitism. 'It is good for you,' the clerk who legalized our visas said enviously, 'And we suffer here,' she proclaimed with anger.

"Still Jews who stayed in Russia believed they were to become at last equal citizens of the country. They opened Jewish schools, centres, synagogues and newspapers. In Tel Aviv the consulates of Russia and Ukraine were opened. Every Russian guest who visited Israel suddenly was slightly Jewish and desired to die in Jerusalem.

"However, when society ran into problems, the cause was found right away: 'Those foreigners, those damned Jews.' Again we could hear the war cry – 'Fight the Jews and save the country!'

"Today, the financial crisis has made the Jewish problem again a popular notion. In Parliament, the nationalists call for the suppression of Jews and Zionists. While in other countries such things sound inconceivable, in Russia people talk about 'good Jews' and 'bad Jews,' yet they claim to be a civilized country. *Enough, Oh God!*

"Russian Jews, who until now did not want to leave, besiege the consulates of Germany, United States of America, Canada, Australia for visas. After Boris Berezovsky left his position as deputy of Parliament, and mass media millionaire Vladimir Gussinsky was arrested, Jews are now afraid of a repeat of a Night of Broken Glass, like it was in Germany.

"Jews, who saw the destruction and the revival of their world, still have the same entreaty: *Enough, Oh God! Dayenu!* I have little hope that in the next century we will not need to repeat this prayer."

Generation J

Recently, my wife Nancy and I were in Toronto for the Windsor Law School Alumni Dinner. I came across a book, *Generation J*, written by Lisa Schiffman, a former associate editor of the *San Francisco Review of Books.*

Bruce Elman in Windsor

I was intrigued by the pullout quote which graced the dust-jacket: "Call us a bunch of searchers. Call us post-Holocaust Jews. Call us Generation J." After all, I am a post-Holocaust Jew and, as I have often disclosed in this column, I am a searcher – seeking greater knowledge, greater spirituality, greater commitment to Judaism. I must be part of this "Generation J" – whatever *that* is.

I decided I should find out more about this group of which, according to Lisa Schiffman, I am a part.

After only five pages of reading, I began to hate this book, Lisa Schiffman, and her entire Generation J. She began with her childhood. She writes: "I was embarrassed to be a Jew… I wanted a house where Christmas lights hung outside all year, where the Virgin Mary was immortalized on dishware…"

What kind of Jewish home did this woman grow up in? Well, before long it becomes quite clear that Schiffman grew up in a non-Jewish Jewish home – with parents who could not have cared less about their Jewish roots and, apparently, made absolutely no effort to implant Jewish knowledge or instill Jewish pride in their daughter.

Schiffman makes no mention of Jewish education of any sort; we read nothing of Jewish summer camps, no youth movement stories, no trips to Israel. There is no Shabbat candlelighting, Friday evening family dinner, synagogue attendance, Chanukah dreidels, Purim costumes, Passover seders – nothing, nada, *effes*!

What an insult to all those parents in places like Sydney (Nova Scotia, that is), where I grew up, who worked so hard to instill a love of Judaism and being Jewish in their children. Schiffman asks: "Are we really Jewish?" I answer: who cares! But I read on.

Next comes – you guessed it – intermarriage! This follows naturally from Schiffman's upbringing. I once had a student who came to me and announced that she was marrying a non-Jew. I asked how her parents – prominent leaders in the Jewish community in another province – felt about this development. She told me that they were quite upset about it. I said that I thought this was not surprising. The student responded: "I really don't why they are so upset. It's not like we ever did anything different from our Christian neighbours."

In any event, prior to her wedding, Schiffman gets it into her head that this might be a good time to become, or at least, display her Jewishness. She goes looking for a rabbi to marry her. Unbelievably, she initially thinks that this will be easy. She, confidently, calls a friend who is a Reform rabbi. The answer: "No. Sorry."

She feels rejected by her religion. She is angry even though she acknowledges that she has, consistently, rejected Judaism. Indeed, her very marriage is one of the most defiant acts of rejection of her Jewishness. Schiffman reacts, "F**k it!" She goes out and hires an actor to marry her. (He played the rabbi in *Goodbye, Columbus.*) Her mother shouts, "Fantastic!"

To both, I say… Well, you can guess what I said. By now, I am livid!

What follows is Schiffman's self-obsessed, self-indulgent odyssey through the fringes of Judaism. I follow her through flirtations with Buddhism, Jew-Buism, Kabbalah, the Aquarian minyan of the Jewish Renewal movement, and the Centre for Jewish Meditation. As an Internet brand strategist, she tries to come with a brand identity for Judaism.

Schiffman, then, goes native – off to the mikvah, follows this with voice and bodywork therapy – her therapist is the daughter of a high-level Nazi, and then Schiffman has the great honour (truly) of spending some time with Andy Statman, the renowned klezmer musician. In what is probably the most pathetic part of this excursion, she decides to experiment with kashrut – no she doesn't decide to keep kosher. She decides to do just the opposite – eat pork everyday for a week.

How insulting is that! How pathetic! Suddenly, I realize I do not hate Lisa Schiffman any more. I pity her.

At the end of the book, Schiffman prepares to participate in a friend's pagan wedding ceremony. She will be naked but she will have a Magen David painted on her back at the left shoulder. This becomes a visible sign of her Jewishness. Suddenly, it hits me: Generation J – the lost generation. I am no longer angry. I am depressed.

The Kirshner File

Ehud Barak faces defeat in the next election

Ehud Barak's fall from grace has been nothing short of spectacular. Elected in a landslide victory in May 1999, he resigned last week, his beleaguered government in tatters. Now he faces ignominious defeat in a snap election slated for Feb. 6, less than two years after he triumphantly swept into office.

Sheldon Kirshner in Toronto

Once again, Barak's future hinges on the peace process, battered beyond recognition by the collapse of last summer's Camp David summit and the subsequent eruption of the second Palestinian uprising in the West Bank and the Gaza Strip.

If Yasser Arafat, president of the Palestinian Authority, throws him a lifeline and a viable agreement is signed that sets Israel squarely on the road toward peace with the Palestinians, Barak may yet squeeze through, whether his opponent is the stolid Ariel Sharon or the slick Benjamin Netanyahu. But if, as seems likely, Arafat disengages from peace talks and the Israeli death toll in the intifadah climbs precipitously, Barak's star will fizzle and the premiership will change hands.

Barak, Israel's most decorated soldier and an apostle of Yitzhak Rabin, rode to victory on the coattails of profound dissatisfaction and disillusionment with Netanyahu, who promised a weary, wary electorate a way out of the Palestinian terrorism that has gripped Israel in its vise since the 1993 Oslo accords.

Netanyahu not only failed to deliver peace and security, his slogan, but was seen widely as a divisive politician of questionable integrity who polarized the country and brought international opprobrium on Israel.

Barak, after trouncing Netanyahu in the last election, turned to fulfilling three campaign promises: withdrawing from southern Lebanon, a quagmire that was likened to Vietnam; reaching a peace treaty with Syria, an intractable enemy; and reviving the spirit of Oslo, all but suffocated by Netanyahu's disingenuous manoeuvres and Hamas and Islamic Jihad's suicide bombings.

Determined to form a representative, broadly-based centrist government of national consensus, Barak invited a panoply of ideologically divergent parties into his One Israel cabinet. When he was sworn in as prime minister in July 1999, he commanded the allegiance of 75 Knesset members. Rabin, by contrast, had a one-vote majority in Knesset when the 1995 Oslo 2 agreement was ratified.

Keeping faith with one of his electoral promises, Barak set out to revive the 1998 Wye agreement. He met with Arafat, who had grown deeply distrustful of Netanyahu, and pledged to do what his predecessor had reneged on: withdrawing from a further 13 percent of the West Bank.

As the Palestinian negotiations wore on, Barak engaged Syria, promising to restart the talks at the point they broke off in 1996. Netanyahu had publicly scorned that condition.

Barak claimed that he could juggle both tracks – the Palestinian and Syrian – at once. In reality, he concentrated on achieving a breakthrough with the Syrians. This tactic led Arafat to accuse Barak of playing one side off against the other.

In accordance with his platform, Barak pledged to withdraw from Lebanon within the context of an agreement with Syria. But it was not to be. Two separate rounds of talks with Syria in the United States, at which Barak and Syrian Foreign Minister Farouk al-Sharaa were the chief negotiators, yielded substantive progress but no real demarche toward a peace treaty.

Barak offered to relinquish all of the Golan Heights, save for a strip several hundred metres wide running along the northwestern shore of the Sea of Galilee. The Syrian army had conquered this enclave in the 1948 Arab-Israeli war. No Israeli leader had ever offered Syria so much, but President Hafez al-Assad balked. Intent on pushing Israel back to the June 4, 1967 border, he rejected the 1923 international line as a basis for negotiations. Since there was not a meeting of minds on this pivotal issue, the Syrian track collapsed.

At that critical juncture, Barak decided to vacate Israel's self-declared security zone in southern Lebanon, with or without an agreement with Syria. Barak was not keen about a unilateral pullout, but he realized that he had no choice under the circumstances. The withdrawal, sanctioned by the United Nations under Resolution 425, was completed in a precipitous operation on May 24 during which Israel's ally, the South Lebanon Army, literally fell apart in several days.

The flight from Lebanon remains Barak's sole major achievement, and since May, the Lebanese border has been somewhat quiet. But Israelis have been unsettled by chronic rock-throwing incidents orchestrated by Hezbollah, the kidnapping of three Israeli soldiers, a roadside bombing that claimed the life of an Israeli soldier and prompted the Israeli Air Force to launch its first air attack against Lebanon in several months, and the occasional infiltration attempt.

Beyond these incidents, the Lebanese border question has yet to be completely resolved. Lebanon, egged on by Hezbollah, claims that Shabaa Farms (Har Dov), a small area on the southwestern slopes of Mount Hermon, is Lebanese. The United Nations defines it as Syrian territory.

Drawing by Eli Turkienicz

Ehud Barak

In the wake of Israel's pullback from Lebanon, Barak turned his attention again to the Palestinians. Backed by Clinton, Barak called for a summit at which all final status issues – Jerusalem, borders, Jewish settlements, Palestinian refugees – would be put on the table and presumably settled in a historic "end-to-conflict" accord. Arafat countered by demanding a pledge from Israel to settle unresolved interim issues: the establishment of a northern safe passage route from the West Bank to Gaza, the completion of a third Israeli withdrawal from the West Bank, and the release of Palestinian prisoners. Relenting under Israeli and American pressure, Arafat agreed to attend the Camp David summit.

The unprecedented oral concessions made by Barak at Camp David precipitated the slow motion dissolution of his coalition government and the resignation of his foreign minister, David Levy. The National Religious Party and Natan Sharansky's Yisrael B'Aliya faction bailed out before Barak's departure for Camp David. Shas left shortly afterwards, driven out by a school funding controversy and reservations about Barak's conciliatory positions on the peace process. Meretz, his "natural partner," bolted too, fed up with Barak's kid gloves treatment of Shas. (The United Torah Judaism party had already pulled out over a dispute concerning the transport of power station turbines on the Sabbath). Barak, therefore, was left with few core supporters, 30 to be exact, when Arafat walked out of the summit in a huff.

In retrospect, critics say, Barak should have tried for a long-range interim agreement, while leaving the Temple Mount and the Palestinian refugee issues for another day.

Barak was not surprised by the outbreak of the new Palestinian uprising, since Arafat had warned of its imminence. After seven years of talks under the Oslo formula, the Palestinians could point to relatively few accomplishments. They had fully regained only 18 percent of the West Bank. Jewish settlements were expanding, breaking up the contiguity of Palestinian lands. A Palestinian state seemed far off. And partly due to closures, the economic situation in the Palestinian autonomous areas had deteriorated.

The so-called Al-Aksa revolt, clearly used by Arafat to extract still more concessions from Israel, has alienated swing voters from Barak's camp. He will be hard-pressed to regain their confidence should the uprising continue to flare. In general, they regard him as a weak, vacillating leader whose stewardship has been marked by disappointments.

Barak has also lost ground among Israeli Arabs, comprising 20 percent of Israel's population. Thirteen Israeli Arab citizens were killed in nationwide riots immediately after the Palestinian uprising, and Israeli Arabs blame the deaths on a trigger-happy police force. They claim, furthermore, that Barak, until about a month ago, made no genuine effort to ameliorate their social, political and economic problems. In a protest over his policy of benign neglect, Ahmed Tibi, an Arab member of the Knesset, has announced his candidacy for prime minister. If Tibi remains in the race, or if Arab turnout in the election is as low as it was in 1996 when Shimon Peres ran, Barak will pay the consequences.

In addition, due to his opportunistic zig-zag positions on religion and state, Barak stands to forfeit the goodwill of Russian Jews. Without massive Russian support, which he garnered in 1999, he cannot possibly win an election.

Heralded as a saviour after the stagnant Netanyahu era, Barak today is struggling just to remain politically alive.

How the mighty have fallen.

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Jewish Life

By RABBI MENDEL KAPLAN

Keeping our waters clean

Rabbinic Reflections

Many months after the ominous poisoning of Walkerton's water supply and its tragic aftermath, the story is finally beginning to emerge. Under the scrutinizing lenses of the crown, the hazy details of nepotism and negligence are coming into sharp focus.

The stark picture of gross mismanagement however doesn't mean that the guilty parties are premeditated killers. Their crime really boils down to a lack of concern and sensitivity for the delicate nature of their responsibilities.

The Ba'al Shem Tov taught us to carefully take heed of our surroundings, always learning its valuable lessons.

The prophet Isaiah once said, "Ho, all who are thirsty come to [drink] water." This advice hardly seems exceptional or profound, much less prophetic.

Our sages clarify his enigmatic statement: *Ain mayim ella Torah*. The water referred to here is none other than the refreshing life elixir of God's communication to humankind known as Yiddishkeit.

When the pure waters of our tradition become tainted they lose their remedial properties. In fact, they may even place our very souls in mortal danger.

To be sure, if we are to go about cleansing our water supply – "The Holiday Season" might be the perfect place to begin: Chanukah represents the victory of spirit over matter. The glow of the flames we kindle each night represent the superlative power of spirituality vs. gross materialism.

The custom of distributing gelt hails from the very same source: it is an appropriate time to give tzedakah or support children who study our holy Torah without ulterior motives.

Chanukah is *not* the time to give gifts. Chanukah is *not* the time to decorate our homes. Chanukah is *not* the time to send greeting cards. Tragically, for so many, Chanukah has lost its spiritual luster and become the "Jewish Christmas."

Most parents I speak to feel that it would be unfair for the children to come home to a simple menorah when their gentile friends come home to lavishly decorated trees. How ordinary and pale gelt seems in contrast to stuffed stockings and beautiful wrapped gifts. The least we can do is brighten up the home and make it feel like the "holidays!" After all, if the allure of the neighbour's festivities outshines ours, in the end we might lose our children.

In last week's Torah portion we read: "Reuben went in the days of the wheat harvest, and found jasmine flowers in the field." Rashi expounds the emphasis on the time (the days of the wheat harvest): "Despite the abundance of grain, *unlike* the rest of the children he didn't take that which belonged to others, *instead* he gathered ownerless flowers."

In this small episode, says the Lubavitcher Rebbe, lies the secret of Jewish survival in exilic conditions. Our father Jacob lived in an environment that was hostile to his ethical morality and values, yet he raised a slew of sons dedicated to his ideals – *children who knew they were different.*

By benignly allowing the strange tastes, sounds and sights to penetrate and seep into the reservoirs of our heritage we become unwitting accomplices to the poisoning of the sweet waters of our faith. By not steadfastly safeguarding the sanctity and purity of our religion we become as guilty as the public utility commissioners of Walkerton, Ont.

Rabbi Mendel Kaplan is the spiritual leader of Chabad @ Flamingo.

By RABBI SAUL EMANUEL

A response to Weinfeld

Guest Voice

This article is in response to Prof. Morton Weinfeld's recent column criticizing the Montreal Vaad Ha'ir's kashrut rules.

Before responding to Prof. Weinfeld's allegations, we would like to review his salient points.

Weinfeld claims the kashrut rules are constructive and invasive, saying, first of all, that the Vaad *targets* Jewish caterers, kosher caterers who are not permitted to provide kosher food for unapproved venues.

Secondly, Weinfeld says, the fact that kosher caterers are not permitted to serve Reform and Reconstructionist synagogues is characterized as "attacking" their "legitimacy."

Weinfeld then decries the Vaad as "inevitably divisive, pitting Orthodox against non-Orthodox Jews," implying this has negative implications for Israel's legitimacy. He also warns of kosher butchers being excluded from serving secular Jews or gentiles and bemoans Vaad mashgichim invading private homes while "even the Office de la langue française (OLF) resists incursions into private homes."

In a particularly objectionable passage, Weinfeld characterizes the Vaad as Montreal's "kosher police," comparing the Vaad's rules to those of Quebec's "language police" and the Vaad's mashgichim to Big Brother. He concludes by saying that "regulating consumers through enforcement of rules on kosher caterers seems unnecessary and counterproductive."

The comparison of the Vaad Ha'ir to the OLF is contemptible. Kashrut has been a part of our hallowed tradition for millennia and is practised uniformly in Jewish communities everywhere. The Vaad is a supervisory organization, and while police may supervise, supervisors are not police.

As for "invading" private homes, caterers are invariably *invited* to work in private homes and the procedure for all caterers is that they only work – in their own place, in synagogues, or in hotels – with a mashgiach. In a private home there is no guarantee of the host's kashrut; thus the mashgiach helps avoid embarrassing the host or compromising the caterer. There is *no* "incursion" and *no* "invasion."

As for the prohibition against selling meat to non-observant Jews or gentiles, that's nonsense. The Vaad Ha'ir is involved in the laws of kashrut, not with the identity or religious practise of customers.

In bemoaning the Vaad's refusal of kosher supervision in some synagogues, Weinfeld contradicts himself. He agrees that the logical way to enforce kashrut is to refuse certification of venues that violate Vaad standards, yet when the Vaad applies that test to his own synagogue, it is an "attack" on that congregation's "legitimacy."

Furthermore, the Vaad certifies catering facilities at three Conservative synagogues, while there are Orthodox synagogues not under MK supervision. Clearly, synagogue denomination has no bearing on MK eligibility. Any congregation that applies for kosher certification and abides by all Vaad rules is certified. In addition, Weinfeld is fully aware that many major food producers are openly non-Orthodox.

Weinfeld waxes lyrical in describing Montreal's Jewish community's "ahavat Yisrael" and "menchlichkeit," yet he himself should take note of these admirable characteristics before denouncing Montreal's prestigious Vaad Ha'ir. For nearly a century, the Vaad Ha'ir has served the entire Jewish community faithfully and professionally, gaining an enviable reputation for superlative kashrut standards.

While it is true that the Vaad Ha'ir is Orthodox, all Jews without exception – whatever their affiliation or level of observance – receive the same courteous, warm reception. All the Vaad's community's services are guided by the internationally recognized Senior Rabbinical Council, which enjoys the respect of Jews everywhere.

The Vaad Ha'ir has reciprocal agreements with Toronto's Kashrut council (COR), the Orthodox Union (OU), Star K, Organized Kashrus Laboratories (OK) and most other kashrut organizations.

In closing, we quote Weinfeld's own words: "One assumes, one has to assume that [his article] is a well-meaning initiative and not deliberately mean-spirited. But it seems that [his] cure, as reported, may be far worse than the alleged disease."

Absolutely. We couldn't have said it any better.

Rabbi Emanuel is the executive director of the Jewish Community Council of Montreal.

Jewish Life

Jews and their books

Books
Bernard Baskin

Over the past year this column has drawn particular attention to about 35 recently published books. Despite widespread dire predictions about their demise – victims of technological change – books continue to flourish.

Books of Jewish interest, scholarly and popular, are more available now than ever before. No matter how abstruse or arcane the subject, a book, most assuredly awaits the eager reader.

For Jews, books are especially precious and always have been throughout their history. What other people can boast of teachings such as these contained in the 13th-century *Sefer Hasidim*:

"If a drop of ink fell at the same time on your book and on your coat, clean the book first and then the garment," and "If a man in straitened circumstances must sell his property, he should first dispose of his jewelry, his house and estate, and only when no other alternative is left should he strip himself of his library." In case of fire or flood, books had to be rescued before all other possessions. "If a man has two sons, one of whom is averse to lending his books while the other does so willingly, he should have no hesitation in leaving all his library to the second son, even though he be the younger."

The books referred to in the previous paragraph were, of course, manuscripts in codex form, because the book as we know it had to wait for Gutenberg's discovery in the mid-15th century.

Religious books when they grew old, frayed or in disrepair were never cavalierly disposed of. They were placed in a synagogue attic or solemnly buried.

Our ancestor's concern for the book was a constant struggle against those that would destroy them. Vast numbers of Jewish books were confiscated and done away with.

After the expulsion from Spain, thousands of Jews fled to Lisbon. There the authorities issued a decree that anyone owning a Hebrew book would be put to death. In Venice, in 1553, in "the Bitter Month," officials burned Talmuds and thousands of other volumes.

So had the Romans, who ransacked Jewish homes and burned their books. Countless precious Hebrew manuscripts and incunabula before the year 1500 no longer exist. Indeed, the complete text of the Babylonian Talmud has survived in only one ancient manuscript.

Cecil Roth reminds us that almost every ghetto Jew, however humble his circumstances and however lowly his calling, was likely to have his modest library. A book was not to him, as to his neighbour, an object of veneration, of mystery, of distrust. It was a sheer necessity of everyday life.

A memorable midrash teaches that when the Children of Israel stood at the foot of Mount Sinai, a hand appeared to descend from the darkened clouds of the heavens. In that great hand rested a book and a sword bound together. God's voice was heard speaking, and the voice said, "Choose, choose."

Every generation and every civilization must choose between the book and the sword. The book is still among the most dangerous of weapons that has been created with which to overcome the sword in human affairs.

Chanukah – part 2

By MARK MIETKIEWICZ

Today, the second half of my top eight reasons to travel the Jewish Highway this Chanukah.

Reason No. 5 – The Latkes, of course.

Chanukah would not be complete without latkes. You'll find a huge assortment at the Jewish Food list including good old potato, apple and cauliflower **[http://www.jewishfoodlist.com/recipes/hanukah/&hannukah_index.html]**. And if you are partial to doughnuts, try out the cheese-filled, chocolate or fried puffs in syrup **[http://www.cyberkitchen.com/rfcj/category.cgi?category=HANUKKAH]**. Over at Berkeley's recipe archive, there's even a recipe for No Fry Latkes **[http://soar.berkeley.edu/recipes/ethnic/jewish/indexall.htm]**.

And while you're frying up your latkes, you can play some appropriate latke music. Don't know any? Then take a listen to *La La Latke* **[http://jewishmusic.com/cgibin/sidedoor.pl?/chkic10c.htm]**. Rabbi Gedalia Zweig and his Kiddush Club band have taken Richie Valens' *La Bamba*, changed the lyrics and created a lively homage to the Chanukah's favourite food.

Reason No. 6 – The Other Foods.

Tired of slathering the same old applesauce or sour cream on your latke? Well, there are alternatives. You can try out recipes for Nectarine & Sweet Basil Compote, Apple Chutney, Sephardic Hot Salsa and Carrot Payasam (made with carrots, milk, sugar and cardamom **[http://www.caryn.com/holiday/holiday-Hrecipes.html]**.

What would Chanukah be without soufganiot, those jelly-filled, oil-fried, sugar-sprinkled, waist-enlarging treats? You'll find several recipes at RFCJ Archives **[http://www.cyberkitchen.com/rfcj/category.cgi?category=HANUKKAH]**.

But if you want to look beyond latkes and soufganiot, the Epicurious site will help you put together entire holiday meals **[http://www.epicurious.com/e_eating/e04_hanukkah/hanmenus.html]**. The Sephardic Chanukah Dinner for Eight will have you dining on Roasted Eggplant and Pepper, Braised Lamb in Pomegranate Sauce and Anise Fritters with Four-fruit Compote. And over at Jewish Holiday Cooking **[http://www.sallysplace.com/food/columns/fiszer/hanukah.htm]**, you'll find recipes for Spinach and Tangerine Salad, Mushroom Barley Soup.

Now, I'm not quite sure about the connection between this concoction and the holiday but hey, it's Chanukah. You can brew your own batch of Adam's Chanukah Ale (with cardamom, cinnamon, oranges, ginger, nutmeg and cloves) and decide for yourself **[http://users.rcn.com/apeller/ale.html]**.

Reason No. 7 – The Parties.

Sitting at a keyboard will never compete with a good Chanukah party. But if you find yourself with a few extra minutes during the holiday, you're invited to one of the biggest Jewish celebrations anywhere. Between Dec. 22 to 29, you are invited to participate in Jewish Web Week **[http://www.jww.org]**. This is your opportunity to meet fellow surfers from around the world, learn and share about Jewish life and the Internet, and to celebrate Chanukah.

Reason No. 8 – The History.

There are many excellent sites that look at the historical events and the miracles of Chanukah and look at them in more depth than you might remember. For a good perspective, try the Department for Jewish-Zionist Education **[http://www.jajzed.org.il/festivls/hanuka/index.html]**. The site includes a detailed history of Chanukah along with suggestions for role-playing games and other activities geared toward school classes and youth groups. You'll find 90 more links to Chanukah-related sites at Maven **[http://www.maven.co.il/subjects.asp?S=128]**.

My favourite contemporary Chanukah story is *Light in Montana: How One Town Said No to Hate*. (The easiest way to find this article is to go to the Utne Reader Online **[http://www.utne.com]** and search for the word schnitzer.) In 1993 in Billings, Mont., a brick was thrown through five-year-old Isaac Schnitzer's window. The provocation: there was a stencil of a menorah on Isaac's window.

After the investigating officer advised Isaac's mother to remove the religious symbol, the local newspaper published a drawing of a menorah. By the end of the week, Billings, a town with several dozen Jewish families, had at least 6,000 homes decorated with menorahs. One sign read "Not in Our Town! No Hate. No violence."

***

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

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Thornhill student three-peats in choir competition

By LEILA SPEISMAN
Staff Reporter

TORONTO — For the third time, 12-year-old Cassandra Luftspring has won the Amadeus Choir Carol and Chanukah Songwriting Competition.

Her composition, *Dedication*, won in the child (14 and under), Chanukah song, harmony, accompanied category. It was performed by the Amadeus Choir at its annual holiday concert, held recently at the George Weston Recital Hall of the Toronto Centre for the Arts.

Laura Silberberg, another past winner, received an honourable mention for her *L'Kayem Mitzvat*, in the same category.

In the past, the competition has had categories for both children and adults. For this year, and every second year after, the competition is limited to children. Alternate years will be open to both children and adults.

Cassandra is in the special arts elementary program at Thornhill's Baythorn Public School. She studies piano, composition and voice at Yamaha Music School, and this year earned first class honours at the Kiwanis Festival.

Cassandra Luftspring

She is also a member of the Toronto Children's Chorus Chamber Choir.

Before she could even talk, her mother Felice said, Cassandra would climb on the piano stool at her grandmother's home and pretend to play.

"A lady came to entertain the kids, and let them play with her keyboard. After she heard Cassie, she told us that she has a natural talent, and we should get her lessons."

Not being "pushy parents," Felice said, they waited until, at the age of five, Cassandra asked for lessons.

They enrolled Cassandra at the Yamaha school, where her talent soon sent her on a special fast track to do a three-year program in two years. At the same time, she supplemented those classes with private lessons.

At the age of eight, Cassandra decided that she wanted voice lessons too.

When Cassandra was accepted to the prestigious Toronto Childrens' Chorus, she was quickly promoted to its senior level. At six, she wrote her first composition, *Skating*.

"The music she has in her head is beyond what her fingers could do and beyond her technical ability," Felice said.

As a result, Cassandra's teachers helped her score later pieces, such as *Jumping Jazz*.

Cassandra decided to enter the Amadeus Choir competition "just for fun," she told *The CJN*. When her piece, *Chanukah*, won, she decided to try again.

Chanukah Lights, a piece in three part harmony with piano and drum, won the next year.

Inspired by the 50th anniversary of the State of Israel, she composed *Celebration*, which she played at the 1998 Israel 50 pavilion at the Canadian National Exhibition.

Her six-part harmony piece, *Off the Coast of Newfoundland*, was a semi-finalist in an international Yamaha contest in Japan.

While Cassandra said that she is seriously thinking of a career in music, she admits, "I might also be a scientist." A gifted student, she is also interested in swimming, skating and art.

Felice said that Cassandra will probably audition for the special arts program at Unionville High School.

The Amadeus choir is in its 26th season. The 115-member choir is the official choir in residence of the George Weston Recital Hall and offers a regular concert series. It features works by both Canadian and international composers.

Relations with Jews examined

Continued from page 3

"We know the Christian record has not always been very good around issues of anti-Semitism and anti-Judaism," said the minister, regarding the origins of *Bearing Faithful Witness*. "We are committed to moving forward."

"Every piece of Scripture that has been or can be used in a way that's anti-Semitic, was gone through with a fine-tooth comb," she said. "We wanted to effect real change."

The Church, for the most part, responded with "huge enthusiasm," the minister said. A small minority were not in favour, and some had difficulty grasping the necessity of such a document.

Both speakers, however, stressed the importance of words as well as actions.

This summer, the United Church's general council passed the document as "a direction to continue in," said Rev. Hamilton. At the council's next meeting, to be held in 2002 in Wolfville, N.S., a vote will be taken regarding the document's becoming official policy.

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What You Should Know About Visiting Israel

Over the past few months, Jewish Canadians have been asking important questions about travelling to Israel. Here are the answers to your most urgent concerns.

Q. Why is visiting Israel so important at this time?

A. Tourism to Israel has decreased dramatically, striking a severe blow to Israel's economy. Visiting Israel will strengthen the country. It is also a tangible expression of Jewish solidarity when the people of Israel need to know we're there for them.

Q. Should I be concerned about safety?

A. Unfortunately, no country in the world is immune to extremist acts. However, thousands of visitors are travelling safely and securely throughout Israel. Disturbances are generally taking place where few tourists travel. Virtually all popular tourist spots are open, with hotels and tourist services functioning normally.

Q. Have airlines stopped flying to Israel?

A. No. El Al continues to maintain its schedule of 3 weekly flights from Toronto to Tel Aviv, with convenient departures and arrivals on Sundays, Tuesdays and Thursdays.

Q. What are prices like?

A. Right now prices to Israel are the lowest in years. You can book an El Al flight for as little at $999 return from Toronto. El Al is also offering great prices on hotel packages that include your return flight. Now more than ever, Israel is affordable!

Q. After I get to Israel, where should I go?

A. There's more to do per kilometre in Israel than any other destination on earth. Jerusalem offers spiritual richness. Tel Aviv is a whirlwind of entertainment and cultural activities. Haifa climbs from the sea to the majesty of the Carmel Mountain range. The Negev offers adventure and solitude, and Eilat is a Red Sea resort oasis. Israel is the perfect place for a bar/bat mitzvah or to celebrate other special occasions. There's something for everyone of every age and stage in life.

Q. How do I get started?

A. Call your travel agent, El Al Israel Airlines or the Israel Government Tourist Office for detailed information on flights, tours and special activities taking place in Israel.

For more information, contact your local travel agent or

El Al Israel Airlines
(416) 967-4222
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www.elal.com

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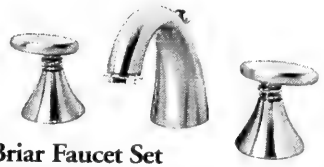

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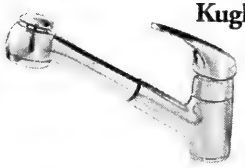

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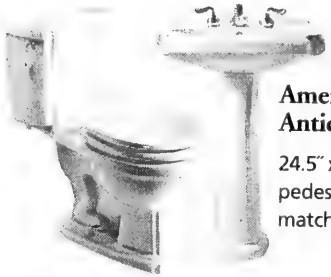

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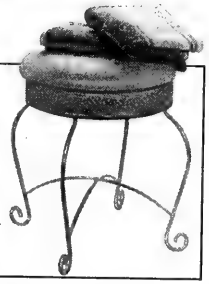

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Israelis said grappling with numerous questions

By REBECCA NADLER
Special to The CJN

TORONTO — As Israel matures, its people grapple with the question of what it means to be a Jewish state, including the role Judaism and tradition should play in a modern democratic society.

According to Noam Zohar, an Israeli ethicist and philosopher, problems arise when state and faith mix; the question is, what is the right combination?

Zohar, who spoke recently at the Dr. Max and Gianna Glassman Israel Exchange Scholar Program at the University of Toronto, is a rabbi and director of the graduate program in bioethics in the philosophy department at Bar-Ilan University. He is also the co-editor of *The Jewish Political Tradition*, a four volume work from Yale University Press.

Traditionally minded people, Zohar said, see the Jewish State as a Torah State committed to the laws of Judaism. The basic premise of a Torah State is a commitment to the covenant between the Jews on the one hand and God on the other.

Zohar reflected on the problems that can arise when religion and state collide. Using the recent conviction of Shas party leader Aryeh Deri as an example, he said Deri would not have been convicted in a rabbinical court because a significant amount of evidence against him was from someone who had been granted immunity from prosecution in exchange for testimony. Such an individual would have been considered an evildoer in Jewish law, and his evidence would have been inadmissable in a rabbinic court, Zohar said.

Many Israelis feel the laws of the Torah are incompatible with a modern state. Zohar said there is a general feeling in Israel that rabbis should stay out of politics and maintain a "special" advisory-like position in society, an idea that conforms to Theodor Herzl's original vision of a Jewish State as having an army and a rabbinate excluded from the running of the state.

Using examples from Jewish history, Zohar discussed religious authority and the place of religion in politics. He identified three institutions that held authority in ancient Israel: the priests, who wielded power by controlling the ritual in the Temple; the prophets, who spoke in the name of God; and the kings of the House of David, whose monarchy was established by God.

Yet, in Jewish law, there was never a concept of "the divine right of kings," Zohar said.

As Israelis search to define themselves and try to create a balance in their society between Jewish history and tradition and the secular, democratic world, Zohar feels there is a role for Torah scholars to play.

It's important, he explained, to recognize the complexity of the Torah and tradition, and that Israeli society should be open to the moral and spiritual tradition they have inherited.

Not everybody has the same access to Jewish knowledge or the time to study Torah, he noted. Yet there has been a proliferation of Torah education and, in Zohar's words, a "democratization of Torah knowledge."

He envisions a leadership role for religious scholars, both men and women, who will teach and lead Israeli society with their knowledge but not as a "club of authority."

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Women mark 80 years of friendship

By CYNTHIA GASNER
Special to The CJN

TORONTO — Lilyan Caplan and Frances Levinsky, both 91, have been friends for 80 years.

That's eight decades of weathering life's trials and tribulations and strengthening their commitment to one another. Now, both residents at Baycrest Terrace, they joke that in many ways they are opposites who came from opposite sides of the world.

Caplan and Levinsky met when they were 11 years old, on Nov. 21, 1920, the day that Levinsky (then Bromberg) arrived in Canada from Rypin, Poland with her family.

Caplan's aunt and Levinsky's uncle were married and made a party in Toronto to welcome the new immigrants. Caplan's parents, the Levines, who lived and operated a general store in Wiarton, Ont., came to the party with their family.

Levinsky spoke Polish, Hebrew, German and Yiddish. Caplan spoke English and Yiddish. The friendship took root that first day and the two communicated in Yiddish until Levinsky, who is a fast learner, learned English.

Over the years, despite a number of moves – Levinsky lived in Wiarton, Simcoe near Port Dover, as well as Hamilton, Kitchener and Toronto while Caplan moved to Toronto from Wiarton as a teenager – they met whenever possible. Through childhood, dating, marriages, childbearing and the death of their husbands, Max Caplan, an amateur artist and sign painter and Alex Levinsky, a cap maker, the bond between them grew.

"We may have differences of opinion, but we never fight," says Caplan. "And we were fortunate that after we were married, the four of us liked each other."

Levinsky is outgoing, energetic and perpetually busy, as she has been throughout her life. Once described by a friend as "the energized bunny," she loves to be with people and is involved in numerous community activities, including her most recent pet project, a buddy system at the Terrace which teams up new and long-term residents.

Caplan, on the other hand, says she attends programs but has low energy, requires more rest and is very content to spend time alone.

Levinsky loves to cook and bake and is always sending food to her children. Caplan says she receives food parcels from her children and from Levinsky.

Levinsky is observant and attends religious services while Caplan does not.

But there are similarities as well, says Caplan. "We both had two children, a girl first, then a boy."

They both are Blue Jay fans and often watch games together and discuss strategy and the players.

Most important is their support of each other. It is obvious to the observer that their friendship is based on honesty, trust, sharing, understanding, and above all, love and loyalty.

"When I lost my husband, Lil and Max would always take me places with them," Levinsky says. "And when my Max got sick with cancer, we were there for each other."

Although Caplan and Levinsky have lunch together every day, the two speak to each other on the phone several times a day.

"Memories are a wonderful thing," Caplan says. "And we are always there for each other when we have a problem."

Recently, their two families, including children, grandchildren and a great grandchild, celebrated their 80-year-friendship at a party at the home of Caplan's daughter, Helen Poizner.

Frances Levinsky (left) and Lilyan Caplan celebrate 80 years of friendship. Inset: Lyl (left) and Frances are seen here in 1921.

Poizner told *The CJN* that "they are the odd couple – but what a team. There is such a bond between them. They have great respect for their differences."

What is the secret of their long friendship?

Poizner believes that "having history is a great bond."

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Friday night and holiday services will be conducted at the Bloor Jewish Community Centre at Spadina & Bloor. Starting times will vary in accordance with the winter schedule. Please call the shul office at (416) 927-0546 for information.

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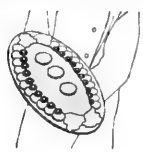

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Amnesty International display angers students

By FRANCES KRAFT
Staff Reporter

TORONTO — A controversial cartoon, displayed recently at the University of Toronto, sparked a flurry of mail and e-mail after two Jewish students happened to see it at Trinity College.

The rendering in question, part of a campus Amnesty International display, shows the foot end of two dead bodies in body bags, side by side on matching tables. One body bears a toe tag marked by a Jewish star, under which is a caption reading Germany 1940. The other, with a toe tag reading "Arab," has the words "Israel 2000" under it.

The university's Jewish Students Union sent a letter to Amnesty International, University of Toronto, requesting immediate removal of the display and insisting on a public apology.

"This cartoon is very offensive," wrote Ron Somogyi, JSU president, along with three other JSUers. "It aids in the propagation of misinformation and misconstrues the factual events in this extremely complex and delicate situation.

"Suggesting that Israel is conducting genocide against the Arab populations minimizes the horror of the Holocaust and other genocidal events in history. Furthermore it does nothing to educate people about such tragic events. Instead it propagates hatred..."

The students also noted that efforts have been made recently to establish and improve connections between Jewish and Muslim student groups. Copies of the letter were sent to U of T president Robert Birgenau, among others.

Janice Stein, director of the Munk Centre for International Studies at Trinity College, also received a letter, because the display was mounted in the centre's John W. Graham Library, which was acknowledged at the display.

Stein e-mailed Diana Juricevic, co-ordinator of Amnesty International at U of T to let her know that it "would be appropriate in the future, to check with people you acknowledge...I had no knowledge of the exhibition. As a rule, when people or organizations are acknowledged, they have extended support in some way."

JSU member Shawn Fried, a signatory to the original letter and the first to bring the matter to the JSU's attention, was "disgusted" when he first saw the cartoon, he told *The CJN* in a recent phone interview, as he paused briefly from studying for exams.

A fourth-year student, he had never seen anything like it at U of T, he said.

The display ran for 10 days, but the cartoon in question went missing before it was over, according to Juricevic, who acknowledged in a reply to JSU that "many of our pieces are quite provocative...If we felt that the cartoon could be interpreted in such a way as to 'minimize the horror of the Holocaust', then we can assure you, it would never have been displayed," she wrote.

Cartoons, by their nature, are exaggerations, she stressed, noting that they are not intended to be politically correct. "We do not believe, therefore, that by displaying the cartoon, we are 'endors[ing] [a] hateful distortion of fact,'" she wrote.

The organization posted the JSU letter with the display, but by that time, the cartoon had disappeared.

The cartoonist, Shahid Mahmood, a native of Pakistan who now lives in Toronto, wrote in an e-mail to JSU that he is "extremely mad. Under no circumstance will I make an apology."

Ten of his cartoons were included in the display. "The undercurrents of censorship and propaganda are all too visible," he wrote in his formal response.

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	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
9:30/10:00 am-11:30 am	The World of Talmudic Logic Ilana Sober NEW COURSE	Tuition tax receipts	Parshanut Hamikrah: An Intensive Analysis of Biblical Commentary Dr. Shoshana Zolty **Registration Closed**	Samuel I: Samuel & Saul, the Seeds of Jewish Sovereignty Rabbi M. Shulman Continuing Course
10:45 am-11:45 am	Torah study for the thinking woman	Time a problem? Try a mini-course	Peshat & Derash: What Is the Difference? Prof. M. Lockshin **New Mini-course, York University, room T.B.A.**	Women learning Torah texts together
8:00 pm-9:30/10:00 pm	The Study of Talmud, Second Level Rabbi Y. Gurvitz Continuing Course	Parshanut Hamikrah: An Intensive Analysis of Biblical Commentary Dr. Shoshana Zolty Continuing course	The Midrash Says: Midrash & Aggadah As Challenge & Opportunity Prof. Eric Lawee **New Mini-course. Open to Men & Women**	Come learn with us!

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THE WORLD OF TALMUDIC LOGIC - Instructor: Ilana Sober; Description: What is the Torah perspective on rape? How can we compensate the victim? What penalties are imposed on the perpetrator? Course is discussion-oriented. *No previous Talmud study necessary. Babysitting available subject to demand.*

Mini-courses

The Midrash Says: Midrash and Aggadah as Challenge and Opportunity - Instructor: Prof. Eric Lawee; Times: 8-10 pm, Wed. Feb. 7, 14, 21 & 28. Description: Topics will be (1) A house divided: Rashi & Rashbam; (2) "If it is tradition..." The authority of Midrash; (3) R. Hillel says, "Israel has no Messiah..."; and (4) Midrash in the commentaries of R. Yitzhak Abarbanel: **OPEN TO MEN AND WOMEN.**

Peshat and Derash: What Is the Difference? Instructor: Prof. Martin Lockshin; Description: Rashi, Rashbam, Ibn Ezra and Ramban; ***Texts and discussion in Hebrew***; Place: York University, room to be announced; Times: 10:45-11:45 am, Wed. Feb. 21, 28, March 7 & 14 (dates subject to change due to University strike; Please inquire.)

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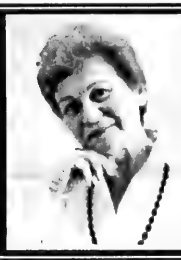
What's New

By Miriam Herman



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DEADLINE REMINDER

What's New and About People deadlines: Please note: there is no issue Dec. 28. Tuesday, Jan. 2, is deadline forJan. 11 issue and Monday, Jan. 8, is deadline for Jan. 18. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Thursday, Dec. 21

CHANUKAH PARTY

Montessori Jewish Day School's first annual Chanukah party and silent auction, 5:30-7 p.m. Come and join in the fun. The new school will be officially opened at the dedication night. 585 Cranbrooke Ave. RSVP 784-5071.

FESTIVAL OF LIGHTS

Kensington Carnival's annual Festival of Lights parade begins 5:30 p.m. from the corner of College and Bellevue and winds through the streets of Kensington Market. Of special note this year is an artist exchange with a sister festival in Haifa, Israel. Festival hotline 593-0871.

Friday, Dec. 22

CARLEBACH SINGING

Carlebach Friday night Kabbalat Service, davening led by **Rabbi Yisreol Travis** at Beth Jacob V'Anshe Drildz Congregation. Minchah at 4:25 p.m. followed by Shabbat dinner. 638-5955.

Saturday, Dec. 23

CHANUKAH SHABBAT

West Toronto Jewish Community Association Chanukah Shabbat service 9 a.m. at Knesseth Israel Synagogue, 54 Maria St. A kiddush follows. **Francine** 588 9436.

Sunday, Dec. 24

HOLIDAY EXTRAVAGANZA

Chabad Lubavitch of Markham Chanukah Extravaganza, parade, arts and crafts, music, raffle, ice sculptor, prominent guests, 2:30 p.m. followed by outdoor menorah lighting at 4:30 p.m. 83 Green Lane, Thornhill. 905-886-0420.

CHANUKAH CELEBRATION

Annual Chanukah celebration for residents of Cummer Lodge 2:30 p.m.The Mitzvah Volunteers are serving latkes and providing entertainment by **Mikhael Khinkis.**

CHANUKAH AT THE MINSK

The 71st Minsk Chanukah party featuring Jewish reggae singer **Ron Wiseman** and Kedusha, music, shiatsu, latkes, also special children's program. It all starts 6 p.m. at 10 St. Andrew St., Kensington Market. 595-5723.

CONVERSION TO JUDAISM

A Missionary's Conversion to Judaism. **Gavriel Sanders** shares his amazing story that took him from leading missionary efforts in Israel to ultimately rejecting his Christian beliefs and embracing Judaism. 8 p.m. at B'nai Torah Congregation, 465 Patricia Ave. For information, Jews for Judaism 905-761-0040.

BEYAD LEARNING

Beth Jacob V'Anshe Drildz day of learning, Torah in a Complex World, 9 a.m. to 2:30 p.m., featuring **Oriah Gesundheit, Dr. Benny Gesundheit, Rabbi Avram Kowalsky, Dr. Eric Lawee, Rabbi Moshe Hochman, Ilana Sober, Rabbi Immanuel Schochet, Sam Kapustin, Rabbi Maury Kelman** and **Rabbi Aaron Hoch.** 638-5955.

SINGLE AT SINAI

Single at Sinai, ages 55-70, in conjunction with Inter-Synagogue Singles Chanukah party featuring Klezmer, Israeli and Jewish folk tunes, Chanukah foods, wine (cash bar) dancing. 8 p.m. **Hilary** at Temple Sinai, 467-4161.

Continued on page 23

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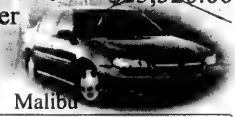

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Continued from page 22

Monday, Dec. 25

COUNTER-MISSIONARY

Jews for Judaism Counter-Missionary Survival Seminar. Acquire the tools you'll need to effectively respond to any missionary who challenges your Jewish beliefs. 9:30 a.m. to 5 p.m. at Beth Jacob V'Anshe Drildz Synagogue, 147 Overbrook Pl. Registration required.

Wednesday, Dec. 27

SLIDE PRESENTATION

Forest Hill Place is featuring a slide presentation of the Sonoran Desert by **Florence Lichtman**, 2 p.m., 645 Castlefield Ave.

Tuesday, Jan. 2

SELF-EMPLOYMENT

Want to be self-employed? Orientation Sessions Self-Employment Assistance Program, at Jewish Vocational Service, 1280 Finch Ave. W., Suite 607. Those eligible are Enployment Insurance recipients or those who have received EI within the last 3 years. Call **Kay Saunders** 787-1151, ext. 315 to reserve a time.

And What Else Is New

FOR SCIENCE STUDENTS

The Canadian Society for the Weizmann Institute of Science seeks science students for the Dr. Bessie F. Lawrence 33rd International Summer Science Institute on the campus of the Weizmann Institute in Rehovot, Israel July 2-27. Students must be in their last year of secondary school, approximately 18 years of age, highly proficient in English and interested in pursuing a career in science research.

Application deadline is March 1, 2001. **Sheri Federman** 733-9220.

BETH EMETH PROGRAMS

Beth Emeth Bais Yehuda Synagogue offerings: 633-3838.

Mishmor Night: A monthly class co-ordinated with USY to promote Jewish values and challenges facing teenagers Thursdays 6:30-8:30 p.m. with **Rabbi Howard Morrison** at the Ruth Kelman Centre. Dinner is served. Next session is Jan. 18. RSVP to **Allison Berg** 905-764-5513 or **Jeff Serota** 905-731-8153 or **Jordanna Hochman** 905-731-2425.

Teen's Shabbat Service at Inwentash Centre, 10 a.m., beginning Jan. 13.

Beginner's Interactive Service at Ruth Kelman Centre, 10:30 a.m., beginning Jan. 13

Beginner's Hebrew Reading Crash Course for Adults, five 1½ hour sessions Sundays 9:30-11 a.m. beginning Jan. 14. Instructor **Michael Kinrys**. Register at shul office.

Israeli Folk Dancing with **Shoshana Frank** Wednesdays 8 p.m. No classes Dec. 27 and Jan. 3. Classes resume Jan. 10. **Linda Gotlieb** 636-5122 (evenings) or shul office.

CLASSES FILLING UP FAST!

The Koffler Centre of the Arts is taking students for winter classes which start in January. For information, call 636-1880, ext. 359 for dance; ext. 228 for music; ext. 269 for visual Arts, and ext.464 for Posluns Theatre School.

YIDDISH CLASSES

Yiddish intermediate classes with **Ellie Moidel** resume Tuesday, Jan. 16 for 9 weeks 9:30-11:30 a.m. at Beth Emeth Bais Yehuda Synagogue. Phone Ellie 497-4695.

JEWISH HEALING

Toronto Jewish Healing Project is offering a 5-week session on Jewish Healing for Women With Cancer Wednesdays, 1-2:30 p.m., Jan. 10-Feb. 7 at Temple Sinai. Register. **Etta** 944-3359.

YIDDISH FOR CHILDREN

Free Yiddish classes for children, sponsored by Committee for Yiddish, UJA FEDERATION and Toronto District School Board, held at Beth Tikvah Synagogue. New term starts Sunday, Jan. 14, 9:30 a.m. to noon. 635-2883, ext. 150.

SEPHARDIC KEHILA

Sephardic Kehila Centre, 7026 Bathurst St. 905-669-7654:

Chanukah Party Sunday, Dec. 24, noon to 4 p.m.

Family bowling at Bowlerama, Monday, Dec. 25, 2-4 p.m. Reserve. **Solomon** ext. 223.

WINTER WEEKEND FUN!

Mosaic Jewish Outdoors Club 3rd annual Winterlude event in Ottawa Feb. 15-18. Early bird rate deadline Dec. 31. 280-6407.

HEBREW LANGUAGE

Improve your Hebrew language skills. **Channa Sargon** leads Canadian Zionist Federation's winter 2001 session of Hebrew language courses beginning the week of Jan. 1. Explore current events, newspaper articles, literature, all in Hebrew. Classes are held at 3995 Bathurst St. Register. 633-3988.

Coming this spring, a new class for grandparents of sabras.

SIGMA DELTA TAU

Sigma Delta Tau Sorority is coming to York University and is looking for college and university students to join this sisterhood. Call 905-771-0004 or 567-6774.

JF & CS NEW GROUP

MAKETT (Moms And Kids Exposed To Trauma): An early intervention program focusing on breaking the cycle of abuse by helping moms and their children heal from the impact of abuse, and develop new strategies for living violence free. A 12-week series beginning Jan. 15, 6-8 p.m. Supper provided. **Janet Shaw** at Jewish Family & Child Service. 638-7800, ext. 208.

FOR SENIORS

Earl Bales Seniors' Club: New Year's Eve dinner and dance, Dec. 31; Lecture, Taking Charge of Your Life with **Len Rubinstein**, Jan. 16, 10 a.m.; Membership open for 2001; Bridge players wanted for Monday, Tuesday, Wednesday afternoons. 395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Dec. 21, Israeli movie; Dec. 23, Chanukah dance, music, refreshments, happy hour, 7 p.m.; Dec. 28, party for members; Dec. 31, New Year's party for members.**Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

Shaarei Shomayim Friendship Club painting classes Wednesdays 1-3 p.m.

LZA Seniors Club has a few rooms left for its Miami trip, 4, 6 and 8 weeks. For information and registration phone office 630-9444 or **Stanley** 669-1347. The Borochov Centre, 272 Codsell Ave. is open for socializing Monday to Friday 10 a.m. to 3 p.m.

Young at Heart Seniors winter vacation to glatt kosher Saxony Hotel, 1 month more or less. Package deal, with meals or efficiency. **Helen** 635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Aging With Purpose and Joy, If Not Now, Then When? with **Irene Borins-Ash**, consultant on aging, Tuesdays 3-4:30 p.m., Jan. 9-March 13. Must have a minimum of 10 participants. **Joan Turner** ext. 126.

Israeli Club Etrog: Do you speak Hebrew? Join club members every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. **Anna** ext. 110.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 636-1880.

Tickets are now on sale for the BJCC Afternoon Frelach Tuesday, Jan. 16. **Mikael Khinkis** entertains.

Learning Experience Fundraiser, Tuesday, Jan. 30, 1 p.m. at the Leah Posluns Theatre. Psychic **Richard Ravenhawke** talks about Psychic reading. Private, mini-readings available after talk. Reserved seating. Net proceeds to BJCC. For tickets **Janet** ext. 259.

Winterlude Camp for children 2½-12 years old, Dec. 26-Jan. 5. Register now! ext. 378.

Call the BJCC for the best birthday party ever! Booking now for January and February. Call the party hotline ext. 378/265.

Registration for September 2001 is now open for Tic Tac Twos, nursery school, junior and senior kindergarten and full daycare. Program includes music, fun centre gym, Hebrew, Jewish Discovery Museum and swimming for all full day children. ext. 258.

Registration is open for the afternoon Great Chef program on Thursdays starting Jan. 11 and for the new Creative Fun program on Tuesdays starting Jan. 9. ext. 248.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Bloor JCC, Downtown Jewish Community Council and Singles-Minded brunch on You Don't Have to Go to the Movies Brunch 11 a.m. to 2 p.m., Monday, Dec. 25.

ABOUT PEOPLE

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Paul Marcus, senior vice-president of the Mount Sinai Hospital Foundation of Toronto, has been awarded the professional designation of Certified Fund-Raising Executive (CFRE). Individuals granted the CFRE credential have met a series of standards which include tenure in the profession, education, professional achievements and commitment of service to not-for-profit organizations. The CFRE Professional Certification Program is an independent credentialing program conducted in co-operation with leading philanthropic associations.

Paul Marcus

SINGLES EVENTS CAN BE FOUND ON PAGE 28

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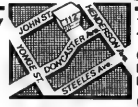

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חנוכּה געדאַנקען

פֿון י. ליפּסי

די ירידשע ימים־טובֿים זײַנען, צום גרעסטן טײל, דער רעזולטאַט פֿון דער ירידשער געשיכטע אין דער תּורה. טוב חנוכּה איז דאָך זיכער פֿאַרבונדן מיט אַ געשיכטע־לעכער פֿאַקטיזדע פֿון אַ געוויסער צײַט, נעמלעך: אַרום 165 יאָר פֿאַר דעם וועלטלעכן קאַלענדאַר. וועג מיד שרײַבן וועגן יענעם פֿעריאָד אין דער וועלט־געשיכטע, קומט אויפֿ געדאַנק, אַז די קריסטן אין מוסלמענער וואַלטן אויך געדאַרפֿט פֿייערן דעם נצחון פֿון אונדזערע מאַקאַבייער. וואַלטן די חשמונאים פֿאַרלוירן דעם קאַמף, וואָלט קיין קריסטנטום אין קיין איסלאָם ניט געקענט געבוירן ווערן אין יענער צײַט. די וואַרצלען פֿון בײדע רעליגיעס זײַנען געווען פֿונעם ירידשן מאַנאָטעיזם. אַבער דאָס איז ניט די טעמע פֿאַרן היינטיקן אַרטיקל. לאָמיר צוריקגיין צום קאַמף.

עס איז ניט אַזוי לייכט צו פֿאָרמולירן בקיצור דעם פּונדאַמענטאַלן אונטערשייד צווישן דער ירידשער אין גריכישער קולטור טראַדיציע. דער אמת איז, אַז ס'איז דאָ אַ געוויסע גיסטיקע קרובהשאַפֿט צווישן די צוויי אָלטע פֿעלקער, וועלכע האָבן אויף אַ באַשטימטן אופֿן באַאיינפֿלוסט דעם וויטערן גאַנג פֿון דער וועלט געשיכטע.

לאָמיר אָלנפֿאָלס אָנווײַזן אויף די וויכטיקסטע אונטערשיידן צווישן די צוויי גרויסע ציוויליזאַציעס. די גריכישער קולטור טראַדיציע איז געווען פֿאַרבונדן מיטן קולט פֿון דער מלוכה. אפֿילו דער רעליגיעזער ריטואַל איז געווען אַן אַרגאַנישער טייל פֿונעם פֿאָליטישן לעבן. די גריכישע גריכישע דעמקראַט, וויַ פּלאַטאָן אַן אריסטאָטל, האָבן געטראַכט אין טערמינען פֿון פֿאָליטישן לעבן. אַזוי שנעל ווי די גריכישע אימפּעריע איז זיך צעפֿאַלן, האָט די אָלטע גריכישע קולטור פֿאַרלוירן איר גלאַנץ אַן אַנציאַלט. דאָס זעלבע האָט פּאַסירט שפּעטער וועג רוים איז געפֿאַלן.

דאָס אָלטע גריכנלאַנד האָט געשאַפֿן די טראַדיציע פֿון דעמאָקראַטיע. אָבער דאָס איז געווען זייער וויט פֿון קולט פֿון געבן געטלעכן כבוד צו מענטשלעכע הערשער. דער עצם פּאַקט, וואָס די אידעע פֿון דער מלוכה האָט פֿאַרנומען אַזאַ צענטראַלן פּלאַץ אין גריכישן דענקען, האָט צוגעלייט דעם באַזן פֿאַרן שפּעטערדיקן קולט פֿון די הערשער אין דער העלעניסטישער צײַט. די מילימעטרישע נצחונות פֿון אַלעקסאַנדער מוקדון האָבן באַזייַטיגט דעם סוף פֿון דער אָלטער גריכישער דעמאָקראַטיע אין דער קולט פֿון מאַכט וועדט אַ צענטראַלער מאַטיוו אין סאַציאַלן אין פֿאָליטישן לעבן. האָבן, דערבײַ, די גריכישע הערשער אין דער צײַט פֿון די חשמונאים געפֿאַדערט, אַז יידן זאָלן אָננעמען די גריכישע קולטור, איינשלישנדיק דעם קולט פֿון געטלעכן כבוד צו מענטשן־הערשער.

אין דער ירידשער וועלט איז גראָד די אָנטוויקלונג געגאַנגען אין אַ פֿאַרקערטער ריכטונג. קיין קולט פֿון פֿאָליטישער מאַכט איז בײַ יידן ניט געווען אָפּילו אין דער צײַט פֿון די מלכים. אין תנ"ך וועדט די קעניגן געשילדערט מיט אַלע זייערע מענטשלעכע שוואַכקיימען. מיד האָבן נישט פֿאַרגעטערט די מלכים אַז האָבן אויך ניט פֿאַרגעטערט די נביאים.

וועגן וואָס איז געפֿידט געוואָרן דער קאַמף אין דער צײַט פֿון חשמונאים אויפֿשטאַנד? צווי ציוויליזאַציעס מיט צווי גרונטלעך־פֿאַרשידענע אָנשויגונגען האָבן זיך באַגעגנט: דער ירידשער מאַנאָטעיזם מיטן גריכישן געצוגיסט. דער אונטערשייד איז אַ פונדאַמענטאַלער. דער גלויבן אין אײַן גאָט מוז פֿירן צום גלויבן, אַז אײַן גאָט האָט אונדז אַלעמען באַשאַפֿן. ניטאָ קיין אָרט פֿאַר ראַסיסטישע אידעאַלאָגיעס.

דאָס איז געווען דער אידעאַלאַגישער קאָנפֿליקט צווישן די חשמונאים אין דער מכּטקקער סידיש־גריכישער אימפּעריע. ס'האָט געמאַכט 27 יאָר ביז דער קאַמף איז נעקומען צו אַ טאַמאַלן נצחון פֿאַר די חשמונאים כּדחזח. דער קאַמף איז געווען אַן אינטעסיוויזער אין דער רעזולטאַט — חנוכּה. חג שמח צו אַלע יידן!

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Coast to Coast

Post-election commentary, part 2

Last week I examined the state of post-elections relations between the Jewish community and the federal parties, and discussed the situation regarding the Liberal Party and the Canadian Alliance. This week I examine the three other parties.

For its part, the Bloc has always had a cordial, even warm, relationship with the Jewish community. Both understand that there is no possibility of achieving a shared ideology, but the PQ/Bloc has often been supportive of the community, especially with regard to education, social policy and Israel. So the Bloc doesn't have much to do to maintain its links over the next period of time.

Scene in Ottawa

By G.K. SIMCOE

As for the New Democrats, they are in such a state of flux that it would be impossible for them to contemplate strategies for repairing the ties that used to bind a segment of the Jewish community to them. Suffice it to say that currently, there is no relationship between the NDP and the community. The only exceptions would be individual relationships (especially among the elite of both the community and the party) that do not carry over to either the community-at-large or the NDP.

And finally, there is the Progressive Conservative party. Historically, there were always many Jews in that proud party – even as recently as last week. However, in truth, the Tories are no longer conservative and with an accumulated debt of $11 million, the only progress they are making is in drawing closer to financial bankruptcy.

Like all calculating investors, Jews understand when a deal is likely to turn sour. There is little that the Tories can do now to attract increased Jewish support. Moreover, those stalwart Tories who did recruit Jews to the party have long moved on; there are no real points of contact between the two. The best that the Stanley Harts of Canada can do at this point is continue to serve as gently moderating influences on the Alliance. Over time, the core Alliance orientation to issues will become clearer, and in turn will determine whether Jews join the Alliance in substantial numbers.

Our bet is that the Canadian Alliance will become more mainstream and Liberal complacency will become a thing of the past. Whatever the case, the next 24 months promise to be exciting. The only catch is that, as always, if you want to move from spectator to participant, you have to ante-up. Trust your faithful scribe. More than a couple of parties are anxious to fill out your dance card.

Young thespians celebrate Chanukah

By JOYCE SINGER-D'APRILE
Special to The CJN

Four young thespians – **Asa Perlman**, who plays Ivar Helmer in Ibsen's drama *The Doll House* at the Canadian Stage Theatre, **Mitchell Freed**, who stars as John Darling in *Peter Pan* at the Elgin Theatre, and **Jeff Bornstein** and **Zack Belzberg**, who portray two of the lost boys in *Peter Pan* – told us what they enjoy most about Chanukah.

"We make potato latkes with applesauce, which is one of my favourite things," says nine-year-old Asa. "I like lighting the candles as well. We have never bought a chanukiah – we always make one! One year we made it out of Plasticine. And one year we made it out of wire.

"My dad's parents live in South Africa, so we don't usually get to see them over the holidays," Asa says. "My sister and my brothers and I usually sing in the choir at Kensington Market Festival of Lights. We sing songs and light big torches. It's a lot of fun! I've been doing it as long as I can remember."

Mitchell, 12, says, "When I'm not performing, we go to Florida – where my grandparents have a place – for a winter vacation. We have so much fun there! And Chanukah is usually [somewhere around that time], so we celebrate it then. When we're at home, like this year, my grandma who lives here, makes the latkes and they're really good. We light candles, and get presents – yay!"

"My dad is the one who makes the homemade latkes," Jeff, 12, says. "I love the ones with both sour cream and applesauce on them! For Chanukah we have a big party, and we usually do it buffet-style. Certain guests bring food, certain people bring dessert. It's sort of like a potluck brunch."

"We lights candles, and we have lots of dreidel playing," Zack, 13, says. "I help my parents make the latkes. Once I went to school, and we brought latkes with us, for a Chanukah party with all the kids. At my house, we usually invite a bunch of family and other people over and have big parties… When you come to the show you should look for a kid with red hair!"

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Coast to Coast

Matti: One year later

Continued from page 1

She shows *The CJN* reporter Matti's kippah, tallit and tfillin. "These were his," she manages in a small voice, stroking the tallit's silk.

Olga Baranovski is doing an admirable job – if one can use that word – of coping. She now works part-time in the food services department at the Baycrest Centre, a job she loves, and is studying toward a provincial certification in cooking, her chosen profession. In between, she works on jigsaw puzzles. The border of a 2,000-piece puzzle depicting Big Ben is almost complete on her dining room table, with a framed photograph of her son within view. But a mother's pain and grief, indescribable and unfathomable, will never leave her.

A little more than a year after her only 15-year-old son was beaten and kicked to death at G. Ross Lord Park at the hands and boots of thugs hardly older than he, Baranovski alternates between barely being able to talk about the event to using language with no frills.

"I never thought they could kill my son," she says flatly of the three young men charged in Matti's murder last Nov. 14 after an argument over cigarettes and money, in which Matti was said to have stood up for another victim.

"They kicked my son like they *were* adults," his mother says in broken but serviceable English, probably referring to a recent court ruling that two 17-year-olds charged in the murder will be tried as adults. "They are very good actors. Maybe they really are killers…"

> *'They are very good actors'*

She pauses and sighs and shifts gears. "They too are sons of their mothers, and they understand that *their* mothers love them. Why do they not understand me? What did I do? Did I do something to *their* children?"

Sometimes, Baranovski is forthright. Other times, she speaks quietly, and gently rocks back and forth in her chair.

A recent memorial at the Jewish Russian Community Centre (JRCC) on Rockford Road marked the first yahrzeit of Matti's shocking murder. Last week was equally difficult for his mother: Matti would have turned 17 on Dec. 13.

She sat with *The CJN* last week in the apartment where she lives with her husband, Elliott Korczak – "the best man I know." For over an hour, she mused on fate, God and being Jewish, which, to her distress, also applies to Daniel Weiz, the 20-year-old Israeli soldier extradited from Israel, the third suspect charged with Matti's killing.

"My mother always told me you have to be the best because you're Jewish," says the 46-year-old Baranovski, brushing blonde locks away from her steel-blue eyes and high, Slavic cheekbones. She reads the Torah, in Hebrew, every day, and is grateful for the outpouring of support and love shown her by friends and strangers.

Sometimes, she wonders what she did to deserve "this punishment."

Does she ever get angry at God?

"God didn't kill my son. People killed my son," she replies, mustering a sudden poise. "I can't understand His way. I believe in my Jewish God. I'm not religious but I believe in God. He's my only friend in the world right now."

Neither is she sorry for immigrating to Canada three years ago from Israel, where she lived for several years after leaving the former Soviet Union. "It's very hard for me to know this happened in Canada because I love Canada. I love my new Canadian friends. It can happen anywhere. But my dream died. Everybody can understand that."

Often, her newfound friends take her out somewhere to breathe and unwind. "They hold me like a baby," Baranovski says, even managing a small smile. Judy Kennedy, the principal at Northview Heights, Matti's old school, who has worked hard speaking out against violence and preserving the former Grade 11 student's memory, gets special praise.

"I love her so much," Baranovski says. "She is the best."

Baranovski taught her son right from wrong, and it worked. Matti was a promising student and set his sights on becoming a doctor. "I taught him," she says, "but maybe the parents of the children who killed my son didn't."

Since Matti's death, there has been a slew of memorials and community fund-raising initiatives. At this month's service marking the conclusion of the mourning period, the JRCC launched a community youth program for adolescents. It will offer teens recreational programs, counselling, computer training, anger management and instruction in Judaism – all designed to keep them out of trouble.

The JRCC has also launched a drive to raise $1 million to build a freestanding drop-in centre for youth, to be named for Matti. It has already hired a rabbi, and is a holding a contest to design the centre's logo.

Baranovski freely co-operates. "I do everything they ask. I give my son's name because if my son was alive, he would approve. He was a friend, and…how you say?…a really nice guy."

She will attend the trials of the three young men charged, as she did the recent hearing held to determine whether the two 17-year-olds could be tried as adults. When the judge ruled they could, Baranovski, sitting with an interpreter in the front row, smiled and shouted "Yes!"

Another thing that keeps her going is her steely resolve to amend the Young Offenders Act, under which the 17-year-old suspects were charged, and thus, cannot be named. "We have to change this law. We will do it. It's time to do it."

For Baranovski, the last year has been a haze. "Our lives are so hard. For every drop of happiness, we have to pay," she says. She alternates light with darkness. "Little by little, I am waking up," she says with a lilt in her voice. But a few minutes later, the darkness: "I am very tired. They killed my soul and my body. They killed me. They killed everything."

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United States hosts fresh talks

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli and Palestinian negotiating teams were to conduct unmediated negotiations this week in Washington, D.C., which – if successful – will lead to a trilateral summit meeting next week, an Israeli source said.

The Israeli team includes Foreign Minister Shlomo Ben-Ami and Gilad Sher, Prime Minister Ehud Barak's chief of staff.

In a meeting last weekend with Barak, Yossi Beilin, Amnon Shahak and Yossi Sarid, the two main issues were acknowledged to be sovereignty over east Jerusalem and the Palestinian right of return.

"A solution for Temple Mount must be found... Instead of having sovereignty, we are now hostages of that site," Ben-Ami said Sunday in an interview with Army Radio.

"We have to see if Arafat really wants an agreement now that he can claim it was reached through blood and fire, and not through cocktail parties," a source in the Prime Minister's Office told *Ha'aretz*.

Saeb Erekat, who will be leading the Palestinian delegation, said that "talks of negotiations or a summit before Israel undertakes to end the occupation are nothing but untimely, baseless optimism."

Mohammed Dahlan, head of the Palestinian Authority's (PA) preventive security apparatus in the Gaza Strip, will also be on the Palestinian delegation.

Erekat reiterated the guidelines for any permanent agreement: Israeli withdrawal to the 1967 borders, including East Jerusalem in its entirety; and a solution for the refugees in compliance with UN resolutions.

Before direct negotiations with Israel are resumed, Israel "will have to terminate the aggression and siege on our people," Erekat said in an interview with Voice of Palestine radio. "We will not have peace at any cost," he added.

Any agreement that is reached must be comprehensive, with detailed implementation mechanisms and international guarantees, a senior Palestinian representative told *Ha'aretz*. "We will not repeat past mistakes," he said.

Outgoing U.S. President Bill Clinton has a mandate to assist in the Israeli-Palestinian negotiations, President-elect George W. Bush and Vice-President-elect Dick Cheney told Barak in talks this weekend.

Shlomo Ben-Ami

Palestinian opposition organizations are voicing their opposition to talks with Israel. The Popular Front for the Liberation of Palestine and the Democratic Front for the Liberation of Palestine said it was hypocrisy on the PA's part to renew negotiations with Israel. Several members of the Palestinian Legislative Council called on the PA not to renew the talks, saying the talks would only help Barak regain power but would not bring a just peace.

In Israel there are also those who object to resuming the talks. Referring to Ben-Ami and Sher's meeting with Dahlan in Gaza last weekend, Yesha Council chair Benny Kasriel said that "Yesha children who, on their way to school, have to face bombs and shooting, are reaping the fruit of Ben-Ami and Dahlan's nocturnal 'peace talks.'

"Continued talks with the Palestinians are a green light from the Barak government to Arafat's terrorists to carry on with attacks against Israelis. The Yesha Council demands that these talks of surrender be terminated immediately, and that the IDF be allowed to take its victory," Kasriel said.

The UN Security Council was to vote Monday night on the Palestinian proposal to send observers to the territories. Israel is adamant in its rejection of this proposal.

IDF targets operatives

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

The fighting in the territories is gradually changing its character against the background of diplomatic contact between Israel and the Palestinian Authority (PA).

Over the weekend, Israeli forces killed yet another Palestinian field operative (the fifth in less than a week) and hit several armed Palestinians from the moment they crossed from Area A under PA control to Area B or C, which are partly or fully controlled by Israel.

Israeli operations in recent days seem to be very much targeted at specific individuals. The number of Palestinians injured during demonstrations has been particularly low, in part because the demonstrations have almost ceased, at least for the moment. Most of the Palestinian dead this past week were armed operatives, some of them members of the Palestinian security forces.

In the 11 weeks of violence in the territories, Palestinian spokesmen tended to present Lebanon as a model to be imitated, both in terms of the goal (a unilateral Israeli withdrawal from the area) and in terms of techniques for achieving that goal (guerrilla warfare, shootings and roadside bombs).

Now it turns out that the Israel Defence Forces has also learned a thing or two from its long presence in Israel's self-declared security zone in Lebanon.

The intelligence information supplied by the Shin Bet on what is going on in the PA, supplemented by information from military intelligence, is very detailed and allows for efficient use of special units to take action against prominent Palestinian field operatives of Fatah, Hamas and Islamic Jihad.

Security situation unclear

Continued from page 1

said President Bill Clinton will continue his diplomatic efforts with the blessings of the president-elect, George W. Bush, until Clinton's term ends on Jan. 20, 2001.

Barak said that Bush, his vice-president, Dick Cheney, and Bush's appointee to the post of secretary of state, Colin Powell, have sent a clear message to all extremists in the Middle East that peace is an interest of the United States.

The prime minister expressed hope that the U.S. special military assistance package of $450 million would be approved in Congress by January 2001. He said that in recent conversations with congressional leaders, bipartisan support for Israel was confirmed.

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Powell vows to keep Middle East on the agenda

By NITZAN HOROWITZ
Ha'aretz Daily Newspaper Ltd.

WASHINGTON — The Middle East will remain a top American priority in the George W. Bush administration, says retired U.S. Gen. Colin Powell, who was named as the next secretary of state last weekend.

Powell said he would closely follow developments in the region during the closing days of the Clinton presidency.

"It is absolutely a given that under a Bush administration, America will remain very much engaged in the Middle East."

Clearly, he said, trying to strike a balanced view on the Middle East, the United States must also be sensitive to the aspirations of the Palestinians and to Arab states.

He said the two sides in the conflict would have to reach an agreement themselves. If they came up against difficulties along the way, the United States would do what it could to help them, but would not impose a solution.

On another Middle East issue, Powell, who as chair of the Joint Chiefs of Staff headed the U.S. military machine during the Gulf War, said Iraq had not lived up to the obligations of the 1991 truce, which called for Baghdad to account for its weapons of mass destruction and arms technologies programs.

"They have not yet fulfilled those agreements and my judgment is that sanctions in some form must be kept in place until they do so," Powell said. "We will work with our allies to re-energize the sanctions regime."

Bush announced Powell's appointment at a school in Crawford, Tex., calling the general "an American hero." Bush said he was the right person to advance U.S. foreign policy goals, including "to advance peace in the Middle East – based, as any lasting peace must be, on a secure Israel."

Powell, 63, has played a major role in national security councils during the administrations of Ronald Reagan, Bush's father and – for several months – Bill Clinton.

He was treated as a hero after the Gulf War and will be the first African American to be named secretary of state if his appointment is confirmed, as is expected.

Powell was raised in the Bronx, earned a bachelor of science degree in geology from City College in New York, and later an MBA at George Washington University in Washington, D.C.

Rubinstein says political systems 'crippled'

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The political systems in Israel are crippled and the administration needs a shake-up and some significant improvements, according to statements made last weekend by Attorney General Elyakim Rubinstein.

The attorney general was speaking at a ceremony to mark the opening of the school of government and policies at Tel Aviv University.

Rubinstein said that the judicial system was constantly blocking unworthy budget allotments and political appointments, while protecting civil servants that the political system was trying to harm. Various shortcuts taken by the political system in Israel were prejudicing proper government, he said.

Rubinstein did criticize the judicial system, and even himself, for taking too long to handle cases, but praised the significant contribution of the High Court of Justice to the rule of law.

The attorney general said that over the past decade, the term "High Court of Justice" had been mentioned in the cabinet 4,194 times, adding that a society that needed the law and the courts so much was not a healthy one.

The High Court, Rubinstein said, should be the last and not the first remedy for the ills of the state.

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Crisis slows Anglo aliyah only slightly

By CATHERINE COHEN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Aliyah from Anglo-Saxon countries dropped sharply in November, compared to the same month last year.

According to Jewish Agency officials, however, the recent intifadah isn't the cause.

People planning to immigrate have not cancelled because of the crisis with the Palestinians, the Agency says. The 40 percent drop in olim stems from other causes and reflects an ongoing decline in Western aliyah.

The Jewish Agency (JA) reports that only about a dozen Westerners who were scheduled to immigrate over the last two months cancelled or delayed their aliyah. Cancellations are low, they explain, because people who have already made plans to move will not usually change their minds, despite a crisis.

Among potential olim, the main concern seems to be economics rather than security. Since the violence erupted, aliyah emissaries have been faced with questions about the country's economy and job prospects.

According to Akiva Werber, head of the North American Aliyah Desk at JA, cancellations are made by potential olim who have not yet made definite plans.

While there were 70 new immigrants from Canada and the United States in November 1999, a mere 38 olim arrived in November 2000. The same downward trend appeared in Britain, with 59 immigrants in November 1999, compared to 40 this November. Rates of aliyah in October 1999 and 2000 were more consistent, however, with 80 North Americans and 30 Britons arriving last year compared to 75 North Americans and 23 Britons this year.

But Kashriel is hopeful that November's numbers do not reflect a general decline. "The British desk recorded 71 immigrants in December 1999. This year, there have already been 43 olim. I expect the numbers will be the same as last year because we still have applications coming in," she said.

However, Kalman Grossman, executive director of the North American Aliyah Delegation that supervises the team of 11 North American aliyah emissaries, is less optimistic.

"Some 98 percent of people who intended to immigrate in November and December did. But if the situation remains unstable, I believe people will delay and even stop their aliyah process until they are more certain of the future," Grossman said.

"Emissaries encourage potential olim to visit Israel on various JA education programs before immigrating in order to make an educated decision. We have seen many cancellations and postponements for these programs since the violence broke out," he said.

For the past four years, there has been a continued downturn in immigration from English-speaking countries. From January to November 1999, some 1,436 immigrants arrived from North America, compared to 1,204 this year. Aliyah from the UK also dropped from 298 in 1999 and 256 in 2000, while immigration from South Africa declined from 223 last year to 181 this year.

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On page 64 of the official Palestinian 5th grade schoolbook titled "Our Arabic Language" #542, the map of Palestine includes the following "settlements": Haifa, Tel Aviv, Jerusalem, Ashkelon, Safed, Beersheba, Eilat and everything in between.

Beyond the schools, in the words of the official preacher of Al Aksa mosque appointed by chairman Arafat and the Palestinian Authority: "The Islamic land of Palestine is one and indivisible. There is no difference between Haifa and Nablus, between Lod and Ramallah, between Jerusalem and Nazareth, between Gaza and Ashkelon" (Palestinian Television, Sept 8, 2000).

Which brings up the question: Is the real obstacle to peace the Israeli settlements, or is it the official Palestinian Authority teaching that *all of Israel is an illegal settlement?*

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Ferreting out the true story

Ordinarily burdened with reporting the latest breaking news, it is not too often that a TV news correspondent takes the time to look behind the surface in order to ferret out the truth of a story that, for one party or another in conflict, has acquired the status of certainty.

Neil Macdonald, CBC-TV News Mideast correspondent, did just that in his report of Dec. 11 in examining the case of Issam Judeh, a Palestinian man from the West Bank.

According to Reports

On Oct. 8, following a week of widespread Palestinian rioting, Judeh's body was found beside his mangled car. According to Israeli authorities, Judeh had died in a car accident.

According to the Palestinians, however, he had died from torture inflicted by Israeli settlers in collusion with the Israeli army. There were no eye-witnesses; the only medical report came from the Palestinian hospital in Ramallah which rendered the torture verdict.

The Palestinian version of Judeh's death was promoted as evidence of "Israeli brutality" in the Palestinian and Arab world media. Meanwhile, Israeli authorities attempted to investigate further.

In accordance with Islamic custom, Judeh's family refused an autopsy, which would have allowed independent investigators to establish the truth. B'Tselem, the Israeli human rights organization, called in forensic pathologists from the Boston-based Physicians for Human Rights. Short of having the body to examine directly, the pathologists looked at all other available evidence, including hospital records, X-ray reports, Judeh's clothes, the car, etc.

In a report issued Nov. 2, they concluded that Judeh had indeed died from the trauma of a car accident and not from torture, as Israel had maintained all along. The report was rejected out of hand by the Palestinians.

Macdonald explained that, according to the Physicians for Human Rights, Judeh's case "demonstrates what can happen when evidence is misinterpreted and then used for propaganda purposes."

Prepared by Paul Michaels, director of communications, Canada-Israel Committee.

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PM to decide soon on int'l war crimes convention

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ehud Barak will decide soon on whether Israel should sign a convention for the establishment of an international court for war crimes.

Foreign Minister Shlomo Ben-Ami has asked for Barak's permission to sign the convention, but the prime minister said he would first like to hear the opinion of the security establishment, which objects to signing. Israel has until the end of the month to sign.

Signing, however, has only declarative value. If Israel actually wants to join the court, it will then have to ratify the convention, a complex step involving changes in Israeli law. At present, Israel has the option of signing the convention but putting off ratification until a later date.

Ben-Ami met last week with Justice Minister Yossi Beilin, who also strongly supports signing the convention. Both ministers say that Israel must be part of the family of nations that support the punishment of war criminals, and must not distance itself from the court. The two decided to draft a cabinet decision to sign the convention, so that it will be ready on time if their position is accepted.

Israelis and Jews have been involved in the initiative to form an international court since the 1950s. But when the convention to establish the court was approved at a conference in Rome two years ago, Israel's settlements were included in the list of war crimes. So far, Israel has refrained from supporting and signing the convention.

Attorney General Elyakim Rubinstein, who participated in the discussion last week, opposes signing the convention, arguing that Israel cannot sign a document that turns its settlement activity into a war crime.

The IDF objects to signing for similar reasons, and has expressed the fear that because of the recent fighting in the territories, Arabs may attempt to have IDF officers and other Israelis charged with war crimes.

Concessions allowed for peace: Bakshi-Doron

Ha'aretz Daily Newspaper Ltd.

SINGAPORE — During a visit to Singapore's tiny Jewish community last week, Israeli Chief Sephardi Rabbi Eliyahu Bakshi-Doron said he's very much in favour of concessions that might bring peace to the Middle East, even if they include relinquishing and conceding parts of Jerusalem.

But Israel must not give up sections of Jerusalem holy to the Jewish people, especially the Temple Mount, he said.

The chief rabbi did not say what parts of east Jerusalem might be given to the Palestinians. He said that he is very much in favour of anything that brings peace.

Bakshi-Doron also called for renewed contacts between Jewish and Muslim clerics to prevent the region's political conflicts from playing into the hands of religious extremists.

However, the current violence must calm down before such contacts can take place, he said. A longtime advocate of Jewish-Muslim dialogue, he initiated a series of secret meetings in the mid-1990s between clerics of the two religions to discuss controversial issues such as the future of holy sites in Jerusalem.

Bakshi-Doron said last week that more of such meetings were needed to create an understanding among all clerics that political conflicts should not be used by the religious to set an agenda for an extremist organization.

The chief rabbi is on a 12-day tour of Australia, Singapore and Hong Kong. Singapore has a Jewish community of some 250 families.

The week in Israel

Dec.11

• Security forces apprehended two Palestinians planning to assassinate Col. Shlomo Mofaz, the brother of the chief of staff, Shaul Mofaz.

Dec. 12

• U.S. Middle East envoy Dennis Ross arrived in Morocco for discussions with Yasser Arafat.

• Palestinian gunmen fired at a group of Israeli children at a community centre in Neveh Dekalim, in the Gaza Strip.

Dec. 13

• The Knesset plans to adjourn Dec. 21 for a special recess to prepare for the upcoming election. The move was designed, in part, to prevent the podium from being used for campaigning.

• Speaking in Egypt, the leader of the international panel probing the ongoing Israeli-Palestinian violence, U.S. Senator George Mitchell, said the panel plans to visit the region several more times before issuing its report. "It is not our intention to inflame the situation. We are not going to point fingers," Mitchell said.

Dec. 14

• Egyptian President Hosni Mubarak endorsed a boycott of Israeli goods "as a result of Israeli aggression against Palestinians." He stopped short of recommending a boycott against U.S. goods.

Dec. 15

• Former prime minister Benjamin Netanyahu declared that he would be the Likud's candidate for prime minister only in the context of a general election for the Knesset. In a separate political twist, former prime minister Shimon Peres moved toward declaring his candidacy for prime minister as the peace candidate of the left.

Files from JTA

Konrad Kalejs facing extradition to Latvia

By PAUL LUNGEN
Staff Reporter

TORONTO — The government of Latvia has requested that Australia extradite Nazi collaborator Konrad Kalejs to face charges of genocide and crimes against humanity.

Latvian prosecutors allege that Kalejs, a former lieutenant in the Arajs Kommando, ordered the killing of at least six inmates who attempted to escape from the concentration camp at Salaspils.

"By these actions, he enabled the camp's administration to create for Jewish inmates living conditions bound to drive them into complete or partial destruction," the prosecutor's office stated when they charged Kalejs.

The extradition request was passed last week to an Australian diplomat based in Sweden. Kalejs was arrested in his home in Melbourne, but was released on bail after surrendering his passport.

Kalejs has been living in retirement in Melbourne after being removed from Canada in 1997 and after being deported from the United States in 1994.

Despite intense lobbying efforts by the Australian Jewish community, Australian authorities have rejected requests to prosecute Kalejs criminally or to deport him. Australia has also resisted calls that it take action against other war criminals. "It's been a total wipe out," said Efraim Zuroff, director of the Simon Wiesenthal Centre's Israel office. "There is no political will in Canberra to do this."

Parliament recently amended its extradition laws to allow for the removal of suspects to the countries where the crimes were committed.

Latvia has also been reluctant to bring war criminals to justice. The Simon Wiesenthal Centre has documented 41 cases where war crimes suspects have been "rehabilitated" by the post-Communist government, said Zuroff. The government of Israel, the U.S. Office of Special Investigations and the Simon Wiesenthal Centre have all pushed Latvia to request his extradition.

"That this is happening is a major miracle," Zuroff said. Latvia has resisted international public opinion in the past but "a major objective of its foreign policy is to be a member of the European community and NATO and they see this as a step on the way to membership in NATO and the European Union."

Lived in a North York condominium

Zuroff believes "there's a very good chance he'll be extradited. Australia finally is being given the opportunity to take effective action versus a Nazi war criminal."

Kalejs served as a lieutenant – a senior officer – in the Arajs Kommando, which aided the Nazis in the murder of thousands of Jews and which participated in bloody reprisals against partisan fighters and the villagers. Kalejs also commanded the perimeter guards at the Salaspils concentration camp.

The extradition request relates solely to his role at Salaspils.

Kalejs was removed from Canada after a lengthy immigration hearing. An immigration adjudicator found that as commander of the Salaspils guards, he abetted war crimes and crimes against humanity. During his immigration hearing, which, on and off, spanned two years, Kalejs lived in a North York condominium building that was home to many Jews, including Holocaust survivors.

Following his removal to Australia, Kalejs travelled to Britain where he lived at a Latvian retirement home near Leicestershire. He was removed from Britain when his visa lapsed, returning to Melbourne.

In February and July 2000, prosecutors from Latvia, Canada, the United States, Australia, Britain and Israel met in Latvia to discuss the Kalejs case. A short time after the second meeting, Kalejs was charged.

"We urge the Latvian authorities to take every necessary precaution to ensure the proceedings are not delayed or that the defendant is ultimately spared prosecution for reasons which do not relate to the judicial process," Zuroff said.

Neighbouring Lithuania, which also "rehabilitated" dozens of suspected war criminals, giving them back pay and returning their property confiscated under the Soviets, finally gave in to international pressure, prosecuting two men – one who was so ill he died during the trial and the other who was suffering from Alzheimer's.

Zuroff spoke to *The CJN* from New York, where he received the Samuel Belkin Memorial Award for the best book on Jewish studies in 2000 by a graduate of Yeshiva University. The book, *Response of Orthodox Jewry in the United States to the Holocaust*, is a history of the Vaad Ha-Hatzala, a rescue committee that saved primarily rabbis and yeshiva students during the war.

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Access Orders for Older Children

Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.

Imagine the following scenario — and, if it hits too close to home, fear not that I am referring to you. Sadly, it happens every day.

A twelve year old boy lives with his Mom. The boy has a healthy relationship with his father, except that Dad is a busy professional whom he does not see as often as he'd like.

While Dad is working long hours, he has an affair with his secretary. Mom is devastated after 20 years of marriage and hard work raising the child and looking after the home. The marriage breaks down. The parents separate and reach an agreement on terms of access and child support.

At first access proceeds normally. However, Mom cannot overcome her grief and loneliness associated with the separation. Notwithstanding financial support, the economic situation of Mom and Son deteriorate. She is simply not as well off as she was before the separation. Mom never complains to her son about his father, but the child is sensitive and feels his Mom's pain.

Child refuses to see access parent

One day, the child simply refuses to see his father. Dad alleges that Mom has brainwashed the child. Mom claims she is encouraging the child to visit Dad, but Son simply refuses to do so no matter what Mom says. The father then obtains from the Court an order to compel the mother to release the child for access visits and, if necessary, to have the police enforce the order. The child still refuses to go and the police visit the Mom's home. The child again refuses to go, and now gets even angrier at Dad for making a bad situation worse. The police then decide to ignore the order and refuse to touch the child, given his age, and tell the Dad to go back to Court. Dad asks the Court to cite the Mom for contempt of Court; i.e. to jail or fine her. He claims the child is a victim of "parental alienation".

Who are we to feel sorry for? The child? Dad? Mom? All three — but we should also feel sorry for the Court, which is now in an extremely difficult position. Often it will ask for an assessment by a child care professional such as a psychologist, psychiatrist or social worker, or have a government lawyer appointed to represent the child's views. At the end of the day and $20,000 later, a dead end is often reached. If the child is adamant about not wanting to see his father, the Court will tell Dad that the child, at his age, must initiate the visits.

Visitation order contingent on child's maturity

If the child was much younger, then the decision would be much easier for the Courts; the Judge might even threaten the wife with jail or a fine. But once most children have reached the age of 12, it is very difficult to compel them to see their "access parent", even if the relationship between them had always been good prior to the separation. (There is no law that specifies a certain age at which a child can say "No." It depends on the child and the individual circumstances of each case).

I believe a creative solution to this conundrum is for the Court to use its broad powers to order both parents to attend a form of mediation that includes *therapeutic counselling*. This goes one step further than basic mediation, whereby the mediator's goal is to have the parties arrive at an "agreement". Such agreements do not necessarily allow the parties to resolve their emotional problems. Often they simply "paper over" such problems with "terms and conditions", or rules that the parties may or may not follow once mediation is over. In mediation that involves *therapeutic counselling*, a good therapist — such as a psychologist, psychiatrist or qualified social worker — can help the parties uncover the root of their distress.

Sensitive family law lawyers can play a useful role in this process by helping their clients identify the true source of their unhappiness. Sometimes, it stems not so much from the partner's alleged deficiencies as from a lifestyle choice that led to strain in the relationship.

Focusing on therapeutic counselling

In the aforementioned scenario, Mom should not lose sight of the fact that fatherless children are often harder to raise. Studies have shown that children of sole-parent families tend to grow up with more problems than those of troubled couples who stay non-violent but together. Similarly, Dad has to realize that his conduct, no matter how justified it may seem to him at the time, can create enormous distress for his wife. In turn such distress affects the child. This empathy by children for the custodial parent can sometimes lead to them not wanting to see their "access parent" (usually Dad).

Not until both parents can somehow make peace — not by papering over their differences, but by coming to emotional terms with their actual conflict — will the child benefit. This is extremely difficult for the parents, but it's what's best for the child. It is also the only appropriate solution to this legal quagmire.

On behalf of myself, my family, B'nai Brith Canada and the firm of Basman Smith, I wish you a *freilich* Chanukah.

John Syrtash is a partner and family law lawyer with the Toronto firm of Basman Smith. Neither B'nai Brith Canada, Basman Smith nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at (416) 860-1942, or e-mailed at jsyrtash@basmansmith.com. You can also visit www.basmansmith.com and www.spousalsupport.com.

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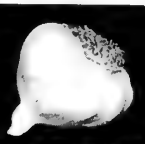

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Owners and tenants of property in the City of Vaughan are also hereby notified that by-law #358-86 prohibits the building, placement or maintaining of posts, fences, trees, hedges, retaining wall and wooden or cement curbing on all public road allowance on any roadway in the municipality. This prohibition includes the area between the curb and the sidewalk, as well as the area immediately behind the sidewalk. Any such illegally placed objects that are damaged due to winter road or sidewalk maintenance activities will not be replaced/repaired by the City.

Further information may be obtained by contacting the Public Works Department - Roads Division at (905) 832-8562.

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To allow for a more efficient flow of traffic during winter storm conditions, the City of Vaughan will be actively enforcing its "No Parking" restrictions as permitted under by-law #1-96, Section 4, subsection (7) of the By-law states: "No person shall park a vehicle on a highway so as to interfere with the clearing of snow." In addition, the by-law also prohibits overnight parking of vehicles on any street between the hours of 2:00 am and 6:00 am. It is also an offence to park any part of a vehicle over the sidewalk. This is for pedestrian safety and to help facilitate sidewalk snow clearing operations. Owners are hereby advised that any vehicle found in violation of this by-law shall be tagged and/or towed away. For complete information on parking restrictions within the City of Vaughan, please contact the By-law Enforcement Division at (905) 832-8505.

John D. Leach, City Clerk, December 2000

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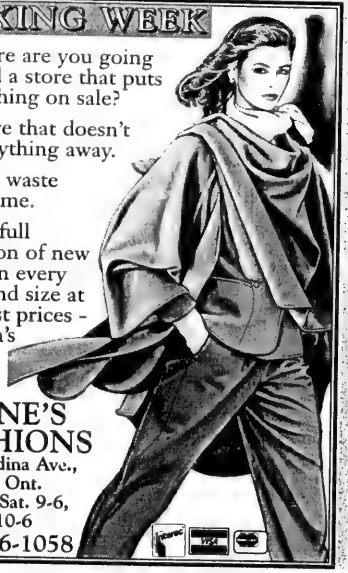

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Arts & Travel

Mandelbroit served up 'bubbie' style

BY DAVID SEVITT
Special to The CJN

TORONTO — Two Canadian bubbies make their debut television performance this season on WTN's Gemini-nominated cooking show, *Loving Spoonfuls*.

Regine Frankel from Montreal, and Mary Finson, are naturals in front of the camera and veterans behind the apron. With charm and charisma, they teach us how to bake mandelbroit and meatless meatballs in two witty episodes.

Loving Spoonfuls takes the ubiquitous cooking show, dices and chops it up, and offers us a unique gourmet program. Every week a different ethnic grandmother cooks traditional recipes in the comfortable surroundings of her own kitchen.

"Grandmothers are the source – they are the well-spring. When they remember their own grandmothers, the oral history sometimes goes back four generations," says show creator Allan Novak.

Mary Finson with Loving Spoonfuls host David Gale at the Golden Spoons Awards. **[David Sevitt photo]**

Apart from the decadent and delicious dishes that are boiled, broiled or fried, the grandmothers share personal stories from the past, which are both humourous and poignant.

The show's host David Gale has an affectionate rapport with the grandmothers and helps them open up and reveal personal stories, all while cutting, shredding, or slicing.

Sometimes playing the role of the mischievous grandson, Gale occasionally tempts and tantalizes the grandmothers, which adds an edgy layer to the show.

Frankel's episode, which aired the week of Dec. 18, focused on vegetarian cooking. "As a vegetarian you have to be prepared to *patchke* – you have to be very creative," says Frankel. She is an art expert, a docent at the Montreal Museum of Fine Art , a musician, and a devotee of yoga.

During World War II, she and her family were in hiding in the French countryside. On the show, she tells a poignant story of how she and her siblings played music as the Rubinfeld trio.

During a concert they noticed a row of Nazis in the audience looking at them, and like the von Trapp family in *The Sound of Music*, the Rubinfeld trio was whisked away before the Nazis could get to them. The episode ends with Frankel breaking into her own accordion rendition of *Havah Nagilah*.

Finson, this season's other Jewish grandmother, originally from Poland, can be seen the week of Jan. 15. After cooking a traditional brisket, she and her daughter, cookbook author Rose Reisman bake mouthwatering cookies side by side in a hilarious struggle between the old and the new ways of baking.

Finson makes mandelbroit and Reisman makes biscotti, a lower fat alternative. After some humourous mother-daughter cooking rivalry, the oven is opened and out come the cookies. It's unclear who won the competition, but both sets of cookies appear dangerously seductive.

"My mother is a very traditional Jewish cook and does things in a way that is opposite to what I do. She doesn't measure, she doesn't time, she goes more by how it looks and feels. She doesn't have the patience to sit down and look at the recipes," Reisman says. On the show, we learn that Finson never uses her daughter's cookbooks.

To celebrate two seasons of *Loving Spoonfuls*, the second annual Golden Spoon Awards were held recently in Toronto. The grandmothers who appeared on the show over the two years were awarded Golden Spoon Awards, for their performances and for living full and complete lives filled with love, humour and delicious food.

Loving Spoonfuls can be seen on WTN across Canada several times a week, including Sundays and Mondays at 6 p.m. (EST), Wednesdays at 12:30 p.m. (EST) and Thursdays at 6:30 p.m. (EST).

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Veteran actor comes home in Zadie's Shoes

By BEN ROSE
CJN Staff Reporter

TORONTO — For veteran actor, Paul Soles, a leading part in *Zadie's Shoes* at Factory Theatre, beginning in previews Jan. 3, is like coming home.

"It gives me a chance to get in touch with my Jewish roots, to learn where my forebears came from," he said.

Another reason is that most of Soles' work on stage has been outside of Toronto, in Winnipeg, New York and Chicago.

His part in the play as an elder in the synagogue who gives Judaic counsel to a man called Ben has him excited.

Ben, who is played by Jordan Pettle, has gambled away the money that was supposed to finance a trip to Mexico for his ill wife, Ruth. He then turns to the synagogue as a last resort.

Ben's grandfather, who has a gambling problem of his own, is also played by Soles.

Better known to Toronto audiences for his TV and radio work, having been a host of *Take 30* on CBC for 16 years, Soles is also known to many theatregoers as the lead in *I'm Not Rapaport* which played at the Royal Alexandra. He went on to perform the same part in other cities.

Zadie's Shoes is written by Jordan's brother Andrew Pettle of Toronto, who is one of three Canadian writers who have just been commissioned to write a play for an exchange between The Royal Exchange Theatre in Britain and Canadian Stage, where Pettle is a resident playwright.

"It's a very fine play, telling the stories of three sisters and three couples, the eldest sister having a critical health problem," Soles said.

The additional cast of *Zadie's Shoes* – Paul Essiembre, Kelli Fox, Torri Higginson, Randy Hughson and Juno Mills-Cockell – "are the finest English-language artists in the theatre," he said.

The direction is by Jackie Maxwell, the former artistic director of Factory Theatre.

For ticket information, call 416-504-9971.

Eye on Arts

By Bill Gladstone

TORONTO PLAYWRIGHT WINS PRESTIGIOUS NEW YORK AWARD

Twenty-seven-year-old Toronto native **Daniel Goldfarb** has won a lucrative American competition for his dark comedic play, *Adam Baum and the Jew Movie*, which was produced one year ago by the Blue Light Theater Company in New York City.

Goldfarb, who resides in Manhattan, won *Newsday*'s George Oppenheimer Award which is given annually to the best New York debut by a playwright. The so-called Oppy Award comes with a purse of $5,000.

"I was thrilled and genuinely surprised at winning this award," said Goldfarb. "The more I learned about this award and the panel who were judging my work as a piece of writing, the more excited I became."

Adam Baum and the Jew Movie tells the story of a Jewish movie mogul of the mid-1940s who hires a non-Jewish screenwriter to write a movie about anti-Semitism. Playwrights **Edward Albee**, **Harvey Fierstein** and **Wendy Wasserstein** were among those on the judging committee. *Newsday*, a major New York City newspaper, instituted the prize as a memorial to its first theatre critic.

* * *

Festival of Lights: Kensington Carnival presents its 12th annual celebration of the winter solstice with a candlelit procession of lanterns, drummers, giant puppets, stiltwalkers, firebreathers and revellers winding through the tiny streets of Kensington Market.

A Chanukah scene is among the various seasonal theatrical animations along the parade route, which begins at St. Stephen-in-the-Fields Church, College & Bellevue, Thursday Dec. 21, 5:30 p.m. sharp. Hot local talent and soup, both free, are offered at St. Stephen at the parade's end.

Some artists slated to participate are from a sister festival in Haifa, Israel involving Christians, Jews and Arabs as part of a peace initiative. Festival hotline 416-593-0871.

* * *

Book Signing: American social historian **Etan Diamond** reads from and signs copies of his book, *And I Will Dwell In Their Midst: Orthodox Jews in Suburbia*. The book is a study of how traditionalist religious communities thrive in the secular suburbs of Toronto and other cities.

Negev Importing Co., 3509 Bathurst St., Thursday Dec. 28, 7 p.m.

* * *

English-Hebrew Dictionary: Torontonian **David Mendel Harduf**, a prolific author and scholar, recently completed production of the 9th volume of Harduf's Transliterated English-Hebrew Dictionary — the letter R, Remittance to Rye — which has been published in a fine edition in Israel.

Harduf, who previously compiled an English-Yiddish dictionary, supplements **Eliezer Ben-Yehuda's** groundbreaking dictionary, and provides copious examples on usage from Biblical, Midrashic and modern Hebrew literatures. The new dictionary or any of Harduf's other books would make an excellent Hanukkah gift. To order, please call 416-663-5467.

* * *

Drama Notes

• Solar Stage Children's Theatre presents *Gerda and the Snow Queen*, a winter musical for youngsters aged 2 to 10. Continues on various dates in late December and early January. Madison Centre, concourse level, 4950 Yonge St. Shows at 11 a.m. and 2 p.m. $8.50. 416-368-8031.

• Factory Theatre presents *Zadie's Shoes*, a "hilarious and touching" play that "contemplates the nature of luck and the power of faith." Written by **Adam Pettle** and starring his brother **Jordan Pettle**. 125 Bathurst St. at Adelaide. Previews Jan. 3 to 7, runs Jan. 9 to Feb. 4. $28-$20.416-504-9971.

* * *

Broadway Melody: Veteran actor-teachers **Allan Price** and **Michael Leach** offer a 12-week course in which participants may learn many of the greatest hit songs of popular Broadway musicals in a relaxed and fun atmosphere.

The new session begins Jan. 15 and includes Tin Pan Alley songs and selections from great movie musicals. Classes are held Monday evenings in the Thornhill area. $168. 905-764-5695.

* * *

At the Galleries: Paintings by Russian surrealist **Vadim Bzhasso** are on view now through Jan. 12. "Few Western artists have had the traditional academic training that produces his level of representation." L'Arte, 2060 Dundas St. W.

***

No Yuk Yuk's: The annual Dec. 25 *Yids In The Hall* at Yuk Yuk's Superclub has been cancelled.

***

Toy Story On Ice: Woody, Buzz Lightyear and all the other kids' favourites from the two *Toy Story* movies appear in Disney's Toy Story on Ice in Toronto at the Air Canada Centre Dec. 25 to Jan. 1 and SkyDome Jan. 3 to Jan. 7. Call Ticketmaster 416-870-8000.

The Canadian Jewish news

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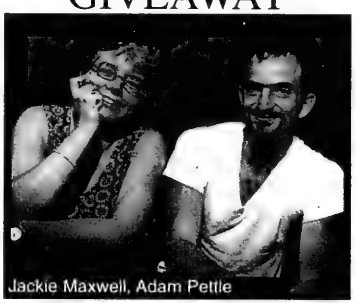


Jackie Maxwell, Adam Pettle

The CJN is giving away 35 pairs of tickets to Zadie's Shoes for Thursday, January 18, 2001 at 8:00 p.m. at the Factory Theatre in Toronto.

Rules: To be eligible to win one of the 35 double passes to see ZADIE'S SHOES, please print your name, address and daytime telephone number on a piece of paper along with the answer to this question:

What award winning, former Factory Theatre Artistic Director is directing *Zadie's Shoes*?

All correct answers received by noon on Wednesday, January 10 are eligible. Thirty-five entries will be randomly selected at The CJN offices Jan. 10 at 2 p.m. Winners must be 18 or over and must be able to pick up the tickets from our office at York Mills and Don Mills in North York during office hours. *The CJN will not mail tickets out.* All winners will be notified by phone on Jan. 10. Odds of winning depend on the number of correct entries received. *The CJN will not enter into any correspondence with contestants.*

Send your response to ZADIE'S SHOES Contest, Canadian Jewish News, 1500 Don Mills Rd., Suite 205, North York, ON, M3B 3K4, or fax to Zadie's Shoes Contest, 416-391-0949.

Employees and family members of Factory Theatre or CJN *are ineligible to enter.*

Arts & Travel

"Picture perfect" Besalu has the only medieval mikvah in Spain

By MYRIAM SHECHTER
Special to The CJN

BESALU, Spain — When we arrived and got our first glimpse of the Romanesque bridge leading towards a sun-drenched medieval huddle of weathered stone houses perched on a hillside, all I could think of was "picture perfect."

Straddling over the Riu Fluvio, a calm mirror for the bridge and the town to reflect into, the 11th-century bridge offers a fairy tale entrance into this highly photogenic little town, still redolent of the Middle Ages.

The bridge's rounded arches meet their reflection in the Riu Fluvio's waters to form perfect circles. Restored in 1965, it is an enticing introduction to Besalu's other medieval monuments, especially a few interesting Romanesque churches.

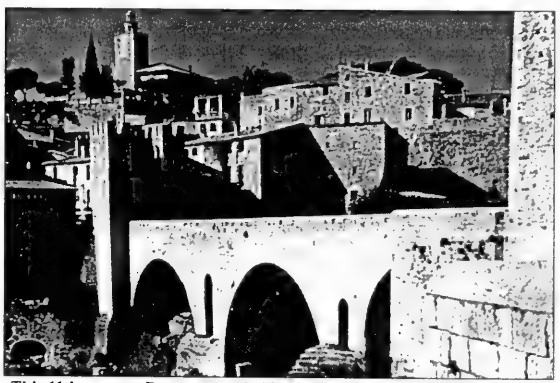
We had come to Besalu on a special quest looking for the only surviving medieval mikvah in Spain, one of only three such in Europe. Located not far from Girona – famous for its kabbalists and mystics, home of 13th-century Rabbi Nahmanides – and about two hours north of Barcelona, pretty Besalu was the capital of an independent county in the 10th and 11th centuries, before it came under Barcelona's control in 1111.

We arrived in Besalu at siesta time; and siesta time is sacred in Spain. All official places were closed – we could not even visit the mikvah.

So we took some time to wander through the narrow cobblestoned streets, admiring old houses, typically arched Catalan doorways, colourful ceramics in front of the few stores that were kept open through the siesta, and tree-shaded plazas where one could while away a couple of lazy hours over a cup of thick Spanish chocolate or a glass of light Catalan wine.

Waiting for the Municipal Office to open to sell us tickets to visit the mikvah, I recalled that "El Miqve" was discovered by chance during excavations to find a well.

Located in Placa dels Jueus, the centre of the old Call (Catalan for Jewish Quarter) of Besalu, just around the corner from our much admired bridge, the newly discovered mikvah was officially identified by Rabbi Chilli of Paris assisted by the Rabbi of Perpignan (a town in the South of France).



This 11th century Romanesque bridge leads into charming Besalu, home of the only survivng medieval mikvah. [Robert Shechter photo]

After archeological investigations, the two rabbis concluded that the building was indeed a mikvah – or Jewish Purification Bath – because it complied exactly with the requirements: access to natural spring water and entrance into the baths with a determined number of steps.

The 12th-century Romanesque stone structure consists of an underground chamber with a 36 step-stairway; in the third step down to the bath, there is an orifice which controls the level of water which is filtered naturally.

Finally, our patience was rewarded: the siesta was over, the Municipal Office opened, and we purchased our 50 pesetas (about 50 cents) entrance ticket. We proceeded towards the Call, entering a lovely park which covers the area where the synagogue used to be.

On one side of the park, a sign guided us towards the mikvah; it read: "Miqwe – Banys Jueus de Purificacio S. XII" (Mikvah, Jewish Purification Baths, 12th century).

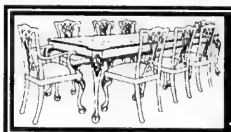
We stepped out of the daylight and down the 36 steps into the 12th century. It is amazing how a few steps can transport you into another world. Lit by a narrow window cut through the stone wall, was the mikvah, practically unchanged from over 800 years ago – clear water in a rectangular pool, soft-hued stone walls and stairs, and the quietness of a world long gone.

I stood next to this mikvah, in this little town, in this remote corner of Spain, and I thought of all the generations that had walked into this room, of their lives, of their dreams; and how 15 centuries of tradition and culture were destroyed in 1492, when the proud Jews of Spain were uprooted from their ancestral home and sent into exile.

We were allowed to photograph; but I don't need to look back at the photos to remember the Besalu mikvah. More than any majestic cathedral, more than any resplendent castle, this modest token of everyday, peaceful, traditional life, is imprinted in my memory from a quiet afternoon in a sunny little medieval town where Jews lived for centuries.

For information: Tourist Office of Spain, 2 Bloor St. W., 34th floor, Toronto, Ontario, M4W 3E2. Tel. 416-961-3131, fax: 416-961-1992.

Or call Besalu Tourist Office, 972 59-12-40.



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Sherman developing play based on None Is Too Many

By BEN ROSE
Staff Reporter

TORONTO — Politicians and civil servants did what the Canadian public wanted in keeping Jewish refugees from the Holocaust out of Canada. Some had their own anti-Semitism strengthened by the polls.

This is the thrust of Jason Sherman's play based on the book *None is Too Many* by Irving Abella and Harold Troper, which was presented in a preview reading at Canadian Stage on Nov. 30.

The play includes scenes in which politicians and civil servants refuse appeals by refugees, citing public attitudes toward Jewish immigration.

One scene describes the appeals made by the 900 refugees aboard the *St. Louis*, the ship which was also turned away by 12 other countries.

None is Too Many was presented as a workshop in Winnipeg in 1996 but Sherman has rewritten it considerably since then, putting the onus on the Canadian public instead of on William Blair, the then director of immigration.

Between 1933 and 1943, Canada admitted only 4,381 Jews, compared to 200,000 admitted to the United States.

"No free nation took in fewer," one character says.

In an interview with *The CJN*, Sherman said, "I think anti-Semitism in Canada today is less visible and not so accepted as it was in the '30s.

"Jews had no power in those days, which is not the case today. In the '30s, Jews were not able to enter the professions. Today you don't see signs saying, 'No Jews or dogs allowed.'"

None is Too Many is a powerful play. One particularly powerful moment takes place in the near final scene when the refugees, finally admitted to Canada after the war, imagine they are back in the death camps, where they are asked to put their suitcases to one side, to then go to the right or left, and, in the case of one woman, to undress and have her hair shaved off.

The late Sam Bronfman, then president of Canadian Jewish Congress (CJC), is characterized as a loud, vulgar businessman in search of a senate appointment. Nevertheless, he is portrayed as having a genuine love for fellow Jews, and wanted them rescued.

Bronfman hires the late Saul Hayes as the executive director of the CJC's refugee committee because he doesn't look "Jewish."

In one scene, Hayes tells Blair in furious Yiddish that he cannot and will not help reduce a list of 1,000 French orphans to 500 for political reasons.

But Hayes is a pragmatist and agrees, at Bronfman's request, to tear up a letter to prime minister William Lyon Mackenzie King criticizing the latter's "pious expressions on behalf of Jews."

None is Too Many will be further developed before being presented to the public by Canadian Stage.

Larry's Party debuts in Toronto

By BEN ROSE
Staff Reporter

TORONTO — Barbara Barsky thinks it's fun to play a 19-year-old girl friend and later a mature "woman of certain age" in *Larry's Party* at Bluma Appel theatre.

As mature Charlotte, she is the third woman to have an intense relationship with Larry Weller, who is the chief character (played by Brent Carver) in Carol Shield's novel, on which *Larry's Party* is based. The book and lyrics are by Richard Ouzounian.

"Larry has already been married twice, once in the '60s, and once in the '80s to an aggressive woman, so when I meet him in the '90s in Toronto he is ready for a quiet relationship."

Winnipeg-born, Larry is a man who stumbles through life, in search of the man he believes he should become.

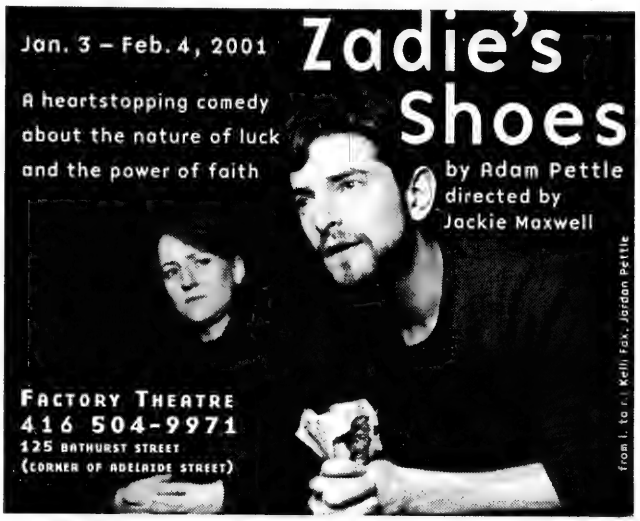
"I have a lot of feeling for it because Winnipeg is where I was born, and West Hawk Lake where Larry spent a lot of time figured in my life too," said Barsky.

She has just finished a 10-month run in *Fiddler on the Roof* at Shaw Festival as Golda, again opposite Carver who played Tevya. She has had other roles with him, too.

Carver is a good friend of Barsky and her husband, Marek Norman, who wrote the music for *Larry's Party*.

Larry's Party premiere in Toronto with previews beginning Jan. 8, running until Feb.3. The musical will then go on to Ottawa's National Arts Centre and the Manitoba Theatre Centre. During a six-week layoff between the Ottawa and Winnipeg productions, Barsky says she will look for work, but expects to find lots in TV, industrial shows or TV commercials. "At this late stage in my career, I know I'll keep busy."

Rush seats, at half cost, are available one hour prior to show time. For Monday night performances only, Pay What You Can tickets are available in person at the box office. For further information, call 416-368-3110.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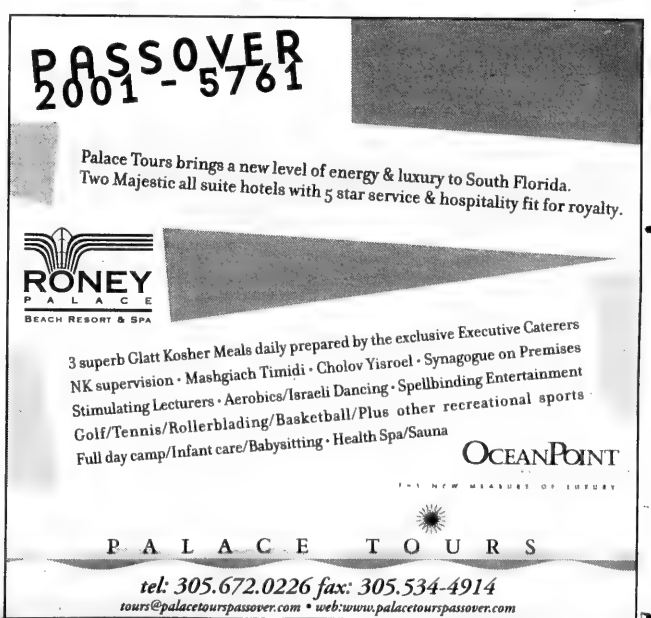
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Keeping fit said more important than keeping thin

By LEILA SPEISMAN
Staff Reporter

TORONTO — To maintain health, it is better to be fat and fit than thin and unfit, according to Elliott Berry, chief physician in the Department of Medicine B at Hadassah Hospital.

Berry is also director of Hadassah's Metabolic and Eating Disorders Clinic, and a teacher at the Hebrew University's Jerusalem-Hadassah Medical School.

The Cambridge-educated Berry was speaking at a program at Beth Tikvah Congregation titled Nutrition, Lifestyle and Breast Cancer, co-sponsored by the synagogue sisterhood and Canadian Friends of the Hebrew University of Jerusalem.

This is not to say that it is acceptable to be obese, he said. Rather, what counts are such considerations as ratio of fat to muscle, distribution of fat in the body, and the way in which the body uses insulin.

The International Cancer Research Fund in 1994 said that a diet rich in fruit and vegetables, (he later added olive or canola oil) little alcohol consumption, and a body weight maintained by appropriate diet and exercise, is effective in preventing disease.

While these findings are well known, he said, "less than 10 percent eat enough fruits and vegetables."

There is much research being done into the relation of diet and exercise to disease, such as breast cancer, he said. The findings are complex.

Part of the difficulty lies in the fact that research results must be properly understood and analysed, Berry said.

Certain fats, for instance, especially butter, promote tumor growth in test tubes.

"That doesn't necessarily mean that that will happen in animals or humans," Berry pointed out. Then, tests on animals don't necessarily translate into the same results in human beings.

For instance, he said, penicillin, a wonder drug for people, is lethal to guinea pigs.

You also have to consider epidemiology and the movement of people from culture to culture.

"A study of Japanese ladies showed almost no breast cancer, but high statistics of cancer of the stomach. After they moved to North America, in a few years the results were completely reversed."

Besides, he said, it is difficult to prove causality. "There seems to be a relationship between obesity and television watching – but are people obese because they watch too much television, or do they watch too much television because they are too obese to exercise?"

And what about studies that show poor diet in people with cancer, he asked. "Do people get cancer because of poor diet, or do people change their diets because they have cancer?"

What is really striking, he said, is that test-tube, animal, epidemiological and controlled, retrospective studies show a link between eating fat and developing breast cancer. However, the best, most scientifically dependable study, which takes a baseline and then looks at diet and disease over time, "shows no evidence at all of a link."

It is important also to consider whether fat is distributed above the waist, which appears to have serious health implications, or below the waist, which seems to be less serious.

Effective exercise does not even mean pumping iron every day. "The American Heart association said that a 30-minute walk three times a week will do the trick," Berry said.

Research is also being carried out into the relation between food, mood and disease, he said. A deficiency in niacin, for instance, can cause dementia; people who lose weight often get depressed, and when a person is widowed, his or her life expectancy decreases. "Stress appears to lower the immune system."

During the question period, Berry dismissed many of what might be called "fashionable" theories of disease, including caffeine, pesticides, and aspartame as cancer causers, and organic or totally vegetarian diet as automatic cancer preventers.

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Convert to share his experiences

TORONTO — For years, Mark Sanders, an ordained Christian minister, led missionary efforts in the United States, Israel, Lebanon and Saudi Arabia. One of his more successful ventures was Project Kibbutz, an evangelistic scheme to place volunteers on Israeli kibbutzim during the war in Lebanon.

So what compelled him, after more than 20 years of intense involvement in the evangelical world, to renounce his faith in the Christian Gospel and convert to Judaism? After an extended period of study, Sanders realized that the very religion he had once sought to disprove was really true after all.

"I couldn't argue with the Hebrew texts," he says. "I also witnessed the sheer beauty of Torah and Jewish living. Despite the difficulties, I knew I had to walk this path. I had to embrace Judaism."

Sanders' first encounter with the counter-missionary group Jews for Judaism was in 1984, when he attended a seminar taught by Rabbi Bentzion Kravitz in Los Angeles.

"I had just returned from three years in Israel where I'd been networking with various missionary groups," Sanders says.

"Having become fluent in Hebrew, I was already questioning the Christian spin on the Bible. Still, my intention for attending this Jews for Judaism program was to spy on it. Though it would take several years to finally let go of my Christian mindset, Rabbi Kravitz's presentation was a significant catalyst for my spiritual homecoming."

"I thank God for leading me through a very difficult process," Sanders says.

"After all that previous uncertainty and disappointment, I have such a profound tranquility today. Everyday is a priceless gift of discovering the potency of what we have received through the Torah. I echo the refrain of so many other converts and returnees to Judaism: 'It's great to be home!'"

Sanders will be in Toronto later this month to share his experiences, under the auspices of Jews for Judaism. The group's annual Back to the Source lecture will take place Dec. 24 at 8pm at B'nai Torah Congregation, 465 Patricia Ave.

Sanders will also present a special Hebrew language version of this program for the Israeli community on Dec. 23 at 770 Chabad Gate in Thornhill.

On Dec. 25, he will join Jews for Judaism's Julius Ciss and Rabbi Michael Skobac to present an all-day "Counter-missionary Survival Seminar" at Beth Jacob Synagogue, 147 Overbrook Place. Advanced registration is required for this program.

For information about any of these events, contact Jews for Judaism at 905-761-0040.

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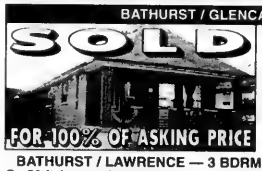

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Coast to Coast

Premier Bouchard denounces Yves Michaud's remarks

By JANICE ARNOLD
Staff Reporter

MONTREAL — Premier Lucien Bouchard, personally and on behalf of his government and all Quebecers, denounced controversial remarks about Jews made by Parti Québécois (PQ) hopeful Yves Michaud, and the National Assembly unanimously passed a bipartisan motion similarly condemning Michaud.

But, by the end of last week, the PQ had not blocked Michaud's nomination for the PQ candidacy in Mercier, where a by-election will be held in May, as B'nai Brith Canada and Liberal leader Jean Charest demanded. Michaud had also refused to withdraw or explain his remarks, and was defiantly painting himself as the victim of a witch-hunt. Michaud, known for his bombast, even compared himself to Alfred Dreyfus.

The PQ riding association in Mercier also continued to back Michaud, who is one of three persons seeking the nomination so far.

Bouchard said in the National Assembly that he is "in total disagreement with" Michaud's opinions. "I deplore them, I condemn them and I dissociate myself totally from them." However, he said that disqualifying a candidate is up to the party's national executive committee, of which he is chair. If it does bring the question of Michaud to a vote, he will vote against it. A two-thirds majority is required to quash a nomination bid.

The motion against Michaud was introduced by Liberal Lawrence Bergman and Péquiste André Boulerice.

Michaud was also criticized by Cultural Communities and Immigration Minister Sylvain Simard and Deputy Premier Bernard Landry, who considers Michaud a friend. They both said Michaud's comments amounted to trivializing the Holocaust, although Michaud made no direct reference to that event.

The Mercier nomination convention is scheduled for March 4. The central Montreal seat, which is solidly PQ, was left vacant when cabinet minister Robert Perreault resigned in October.

Michaud, 70, is a veteran hard-line separatist, who was Quebec's delegate-general in Paris during the time of René Lévesque. He was a Liberal MNA from 1966 to 1969, when he resigned over a language law he felt was not tough enough.

BBC and Canadian Jewish Congress (CJC) applauded the motion and Bouchard's personal stance. BBC, however, continued to insist that Bouchard should refuse Michaud's candidacy.

Stephen Scheinberg, national chair of the BBC League for Human Rights, said the premier should have followed the lead of Stockwell Day, who, during the federal election, asked for the resignation of Alliance candidate Betty Granger after she referred to an "Asian invasion" of Canadian universities.

"The premier seems to have taken the position that our charges were not of sufficient gravity because we refrained from labelling Mr. Michaud as an anti-Semite, but it is not our practice to use words loosely which might open our organization to long and costly legal actions," Scheinberg said. "The premier's failure to act will encourage the strains of bigotry and ethnic nationalism within his party." BBC did call Michaud "a nationalist dinosaur."

CJC Quebec region president Dorothy Zalcman Howard stated that Michaud's "egregious, ill-conceived and mean-spirited attack [is] an affront to all Quebecers... "We trust that Premier Bouchard and the members of the Mercier PQ riding association will exercise the same good judgment expressed today in the National Assembly in selecting their candidate."

The controversy began with an interview Dec. 5 on French-language radio station CKAC when Michaud told host Paul Arcand about a recent encounter with a Jewish senator from Quebec, in which the senator (presumably Leo Kolber) asked Michaud if he was still a separatist.

Michaud said he responded: "I am a separatist like you are a Jew. It took 2,000 years for your people to have a Jewish homeland. If it takes me 10, 50 or 100 years more, I can wait.

"Then he said to me, 'it's not the same.' Ach, it's never the same for them... The Armenians didn't suffer, the Palestinians don't suffer, the Rwandans don't suffer.

"I said, 'It's always you people. You are the only people in the world who have suffered in the history of humanity.' I was a little fed-up."

Michaud then criticized BBC for having sought to change the name of the Lionel Groulx metro station because of his perceived anti-Semitism.

Quebecers, Michaud stated, have never been racist, and he suggested sarcastically that the station be renamed for Mordecai Richler, "a great friend of Quebecers." He joked that René Lévesque Boulevard should be renamed for Ariel Sharon.

Michaud praised Groulx as having been an intellectual leader for two generations of Quebecers, "almost a Québécois idol." He dismissed BBC as an "extremist phalanx of world Zionism."

Michaud waded further into controversy at last week's estates-general on the French language when he told the media BBC is anti-Quebec and "extremely" anti-sovereignist and that it should apologize. He also accused BBC of "interfering" in the byelection. "It is none of [BBC's] business. Is [it] giving orders to Lucien Bouchard? It's curious."

In his presentation to the estates-general, Michaud found fault with ethnic communities' overwhelming rejection of sovereignty. In particular, he pointed to polls in Côte St. Luc where during the 1995 referendum where not even one yes vote was recorded.

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THE BEST IS YET TO COME
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Single Jewish female, 35 yrs, graphic designer, brown hair, green eyes, attractive, 5' 5", enjoys movies, music, gardening, antiques, Sunday drives, keeping fit, seeks male, 30-45 yrs, Jewish or non-Jewish, loving, down to earth, good sense of humour, passionate, respectful **AD#1381**

CARING AND SHARING
Single female, mother of 2, 42 yrs, down to earth, great sense of humour, is not into head games, has lots of love to share, enjoys being on her own, outdoors, water sports, seeks male, with similar qualities and interests for a long term relationship. **AD#1289**

FUTURE DEVELOPMENTS
Single mom of one 8 yr old girl, medical professional, pretty, witty, fun to be with, good sense of humour, enjoys cooking, finishing, romantic, getaways, 60's and 70's music, seeks male, established, home owner preferred, loves children, good sense of humour, easy going **AD#1300**

HEART OF GOLD
Single female, intelligent, easy going, caring, sincere, seeks male, 55-65 yrs, polite, sincere, honest for serious relationship **AD#1062**

COMMITTED RELATIONSHIP
Single white female, 57 yrs, educated, good listener, self-sufficient, 2 grown children, 1 grand child, eclectic tastes, enjoys concerts, plays, movies, the country side, art galleries, seeks male, late 50's to 60's, financially secure, young at heart, ready for a long term committed relationship **AD#1168**

FRIENDSHIP
Single attractive female, retired, modern orthodox, seeks male, 70 ish, kind, honest, for friendship and companionship **AD#1315**

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Single female, professional, lives in the Toronto area, enjoys walking, movies, gardening, antiques, music, seeks single male, Jewish or non Jewish, kind, loving, passionate, down to earth, good sense of humour, for long term relationship **AD#1290**

LOVE & LAUGHTER
Single female, unique, affectionate, self-assured, romantic, 5'3", 115 lbs, brown eyes, brunette, non smoker, non drinker, enjoys hiking, tennis, reading seeks male, active, fun loving, strong sense of humour, intelligent, fit, emotionally, financially stable **AD#1487**

GIVE ME A CALL
Jewish female, attractive, 5' 4", enjoys movies, dancing, reading, bridge, walking, seeks male, 55 plus, who is kind, honest, healthy, stable, non-smoker, with a great sense of humour, to share and enjoys life. **AD#1201**

WAITING FOR YOU
Single Jewish female, 5' 3", attractive, optimistic, sense of humour, outgoing, caring, sensitive, professional, good natured, enjoys theatre, travel, seeks male, 58-70 yrs, with similar qualities **AD#1249**

FRIENDS FIRST
Single Jewish female, 46 yrs, easy going, honest, sincere, outgoing, good sense of humour, enjoys sporting events, cottage life, dining, good conversation, seeks male, with similar interests, to share life with **AD#1171**

GIVE ME A CALL
Divorced Jewish female, early 50's, mom of 2 adult, petite, slender, attractive, a real sweetheart, seeks male, who is honest and enjoys travel, sports and playing, golf occasionally **AD#1472**

ROMANTIC AT HEART
Single female, 58 yrs, attractive, young looking, very romantic, enjoys travel, fine wine, dining and dancing, seeks male, non smoker, well groomed, handsome, for long term relationship **AD#1425**

SMILES & LAUGHTER
Single female, slim, blonde hair, green eyes, 5' 4", 114 lbs, enjoys travel, cross country, skiing, sailing, music, country life, seeks male, good sense of humour, a great smile, easy going, who might be thinking of retiring **AD#1446**

LOVES LIFE
Single female, 36 yrs, friendly, kind, sincere, witty, enjoys family, friends and life, seeks male, honest, confident, gentle with a strong sense of humour. **AD#1271**

ROMANCE MY SOUL
Single female, 32 yrs, white female, college educated, employed, loves animals, long walks, Mel Gibson, good sense of humour, seeks male, single Jewish, sincere, honest, with similar interests, no head games. **AD#1453**

MILES OF SMILES
Single Jewish female, full figured, attractive green eyes, long red hair, intelligent, entrepreneur, seeks male, 40-80 yrs, big hearted, generous, innovative. **AD#1469**

ROMANTIC AT HEART
Divorced female, mother of 2, 5' 5", hazel eyes, likes big dogs, foreign films, eclectic tastes in movies, live theatre, food music, likes to try new things and places, good sense of humour, wicked laugh, sensitive, caring, loving, romantic at heart, enjoys long walks, outdoors, seeks male, 45-66 yrs, with dutism being important to them for friendship that could lead to a relationship **AD#1036**

THE HAPPY ENDING
Single Jewish female, 5' 5", slender, professional, blue eyes, brown hair, attractive, positive, kind, warm, good sense of humour, strong family values, eclectic tastes, seeks Jewish male, 38-50 yrs, loves children, romantic, accomplished and enjoys life **AD#1144**

FUTURE DEVELOPMENTS
Widow Jewish female, intelligent, 5' 2", slim, good sense of humour, red hair, brown eyes, enjoys movies, bridge, dining and dancing, the theatre, seeks Jewish male, 55-69 yrs, emotionally and financially stable **AD#1578**

LIFE TIME PARTNER
Single Jewish female, attractive, brown hair, brown eyes, 5' 5", non smoker, creative, good sense of humour, sincere, affectionate, seeks single Jewish male, traditional values, 6', established, 40-55 yrs, kind, honest, non smoker, who loves life **AD#1389**

FUN LOVING
Single Jewish female, mother of one, medical professional, from Alberta originally, easy going, fun loving, pretty, caring, with a great sense of humour, seeks male, with a great sense of humour, sensitive, caring, easy going, romantic, established, marriage minded, who likes children to complete my family **AD#1568**

CARING & ROMANTIC
Female, caring, supportive, sensual, romantic, intelligent, attractive, good sense of humour, seeks Jewish male, 65-75 yrs, who enjoys working, travel, theatre, and quiet evening at home **AD#1494**

BEAUTIFUL BROWN EYES
Single Jewish female, professional, 5' 4", 115 lbs, attractive, slim, fit, dark hair, brown eyes, affectionate, good natured, traditional values, adventurous, spontaneous, enjoys life and travel, seeks Jewish male, 50-63 yrs, non smoker, fit, educated to share life's adventures. **AD#1208**

SEEKING ROMANCE
Single female, Filipino, romantic, warm, passionate, enjoys, dining and dancing, movies, music, long walks, seeks male, with similar background and interests. **AD#1313**

FUN LOVING
Single Jewish female, mother of one, medical professional, from Alberta originally, easy going, fun loving, pretty, caring, with a great sense of humour, seeks male, with a great sense of humour, sensitive, caring, easy going, romantic, established, marriage minded, who likes children to complete my family **AD#1568**

POSITIVE RELATIONSHIP
Attractive, easy going, single female, enjoys theatre, long walks, and talks, seeks non-smoking gentleman, 60-70 yrs, with a sense of humour, for a positive long-term relationship **AD#1236**

MONOGAMY
Female, 52 yrs, 5' 1", attractive, intelligent, slim, sense of humour, no dependent, trust, respect, monogamy and communication, most important, components, of a relationship seeks male, well groomed, non-smoker, emotionally and socially stable. **AD#1270**

PET LOVER
Single Jewish female, mid 50's attractive, intelligent, outgoing, professional, enjoys the arts, nature, the theatre, gardening, long walks with her dog, financially and emotionally stable, seeks male, professional, 55-65 yrs, kind considerate, easy going, similar background and interests **AD#1417**

GOOD NATURED
Female, 5' 4", green eyes, attractive, intelligent, good natured, pleasant, easy to get along with, lonely, caring, seeks respected male, polite, sincere, and true, 55-65 yrs, for geniune relationship. **AD#1146**

DOWN TO EARTH
Female, down to earth, good natured, outgoing, enjoys sports, movies, dining out seeks male, 38-48 yrs, honest, outgoing, with similar interests for serious relationship **AD#1210**

RARE BEAUTY
Single Jewish female, 30 yrs, 5' 4", 120 lbs, professional, university educated, light brown hair, green eyes, enjoys biking, swimming, outdoor activities, dining and dancing, sports, seeks professional Jewish male, 30-45 yrs, good sense of humour mature, family oriented, strong Jewish values **AD#1261**

SPIRITUAL AND SENSUAL
Single female, mother of two, early 40's, divorced, very spiritual, sensual, into personal evolution, romantic and playful, seeks male, with similar interests and quality who is familiar with Deepak Ghopra and Neil Donald Walsh **AD#1167**

LOVE & LAUGHTER
Single female, 52 yrs, attractive, intelligent, slim, 5' 1", no dependents, good sense of humour, lives in the Toronto area, wide variety of interests, seeks male, well groomed, non smoker, emotionally stable, kind, gentle **AD#1015**

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LOOKING FOR YOU
Single male, "Harry", seeks a lady he met on November 13th, you were originally from the Montreal area and now lives in Spadina & Bloor area. Was too shy then, but hopes to find you now **AD#1069**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys music, movies, dining and dancing, and musch more Seeking female, 30-35 yrs, professional, sensitive, attractive, honest. **AD#1252**

LOOKING FOR LOVE
Single male, Sheldon, 47 yrs, educated, caring, enjoys old movies, dining and dancing, country drives, good sense of humour, seeks female, does not have to be slim, single Mom's okay too! **AD#1233**

FUTURE DEVELOPMENTS
Single male, Jewish, 46 yrs, 5' 11", brown hair, brown eyes, nice smile, professional, employed, well mannered, enjoys dining and dancing, movies, music, sports, seeks female, 30-41 yrs, for casual weekend, dating, possibly, leading to future relationship **AD#1534**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys movies, dining and dancing, music seeks female, professional, 30-35 yrs, sensitive, loving with a wide variety of interests. **AD#1251**

LOVE & LAUGHTER
Single male, 37 yrs, health professional, green eyes, black hair, 5' 8", spintual, handsome, strong family values, enoys travel, the outdoors, city life seeks female, kind hearted, well groomed, fit, attractive, who enjoys life and has a positive outlook **AD#1551**

VERY SPIRITUAL
Jewish male, handsome, warm, creative, compassion, independent, romantic, communicative, with an offbeat, sense of humour, and eclectic tastes, holistic and spiritual, physically and emotionally, evolving, healthy, seeks female who is evolving, in everyway with similar interests **AD#1061**

GIVE ME A CALL
Male, 38 yrs, Canadian born of Polish/Russian background, enjoys art, reading, history, travel, theatre, animals, nature, different cultures, seeks female, Jewish 28-44 yrs, with similar interests. **AD#1582**

A SPOONFUL OF SPICE
Male, 43 yrs, handsome, genuine, sincere, romantic, seeks female, to serve up a red ribbon recipe, with a spoonful of spice, with a dash of sizzle, rounded out with a large cup of tender loving care **AD#1593**

EASY GOING
Hebrew male, easy going, humourous, romantic, caring, seeks female, with similar qualities. **AD#1583**

LOVING & CARING
Single male, 5' 10", 178 lbs, handsome fit, medium build, affectionate, passionate, easy going, enjoys movies, sports, dining and dancing, outdoor activities, travel, seeks female, similar qualities, and interests, no head games, down to earth, passionate. **AD#1228**

LOVE & LAUGHTER
Single male, passionate, romantic, sincere, good sense of humour, educated, enjoys outdoor, activities, and life, special experiences, seeks female for casual, non committal relationship **AD#1470**

ROMANTIC AT HEART
Single male, professional, 5' 9", slim good sense of humour, romantic, enjoys music, classical, dining and dancing, gourmet cooking, seeks female, 36-45 yrs, intelligent, attractive, romantic, to share life's joys **AD#1418**

EASY GOING
Single Jewish male, 34 yrs, well established, possesses good appearance, easy going, seeks female, nice, caring, affectionate, sensitive, intelligent, stable, likes to socialize and is ready for a lasting relationship **AD#1125**

LOVING AND CARING
Male, 79 yrs, physically fit, loving, caring, respectful, speaks 6 languages, seeks female, with similar qualities. **AD#1636**

GIVE ME A CALL
Divorced Jewish male, 54 yrs, no children, commercial real estate broker, writer, seeks female, for friends first relationship. **AD#1282**

LOOKING FOR YOU
Male, single, late 40's, professional, seeks female, mid 30's, very attractive, professional, loves spontaneity, travel, romantic family. **AD#1626**

SEEKING SOULMATE
Single male, Jewish, 43 yrs, brown hair, brown eyes, medium build, no dependents, no pets (allergic), kind, honest, sincere, family oriented, non smoker, enjoys movies, travel, sports, long walks, seeks female, Jewish, 33-45 yrs, non smoker, attractive, honest, petite, 5' 4" or less, with similar interests **AD#1577**

YOUNG AT HEART
Male, 70's, looks, thinks, feels, acts like early 50's, Jewish, 5' 5", 145 lbs, brown hair, blue eyes, business, professional, university graduate, non-smoker, social drinker, sense of humour, affectionate, romantic, passionate about life, enjoys music, theatre, sports, movies, seeks female, 50 yrs plus, with similar interests, to share passion about life and each other. **AD#1203**

MARRIAGE MINDED
Single male, semi-retired, active, healthy, secure, educated, seeks female, for marriage, and to enjoy all the adventures of life **AD#1576**

HONEST AND SINCERE
Single Jewish male, 34 yrs, business owner, athletic, honest, sincere, good looking seeks female, who is nice, warm affectionate, open-minded and humble. **AD#1286**

TIMELESS LOVE
Single male, 50 yrs, 5' 11", brown hair, brown eyes, handsome, successful, caring, supportive, romantic, passionate, sensual, openly honest, with feelings, enjoys movies, dinner, dancing, long walks, outdoors, cooking, quiet evenings, seeks attractive, female, 38-48 yrs, affectionate, emotionally healthy, passionate about herself and the man in her life. **AD#1196**

GREAT TIMES TO BE HAD
Single white male, 58 yrs, self employed, business man, fun to be with romantic, enjoys travelling, great conversation, quiet times, leisurely and brisk walks, movies, seeks female, romantic, attractive, easy to talk to, for a great time. **AD#1148**

READY FOR LOVE
Single male, professional, 46 yrs, handsome, outgoing, nice guy, wide variety of interests, seeks female, intelligent, sensitive, stable, ready for a serious mature relationship. **AD#1165**

ROMANCE FOR TWO
Single male, 58 yrs, white, self-employed businessman, romantic, enjoys, quiet times, travelling, great conversation, movies, seeks female, 48-54 yrs, with a great sense of humour, who enjoys travelling, walks and good conversation. **AD#1148**

HOPELESS ROMANTIC
White South African male, 1939 model, 5' 11", 160 lbs, slim, blue eyes, healthy, young, casual, down to earth, seeks female, caring, humourous, good personality, physically/emotionally stable, and financially secure **AD#1220**

HEART OF GOLD
Single white female, 34 yrs, good hearted, sincere, easy to get along with, seeks female, nice, sincere, good sense of humour, good conversationalist, loves to socialize **AD#1267**

FAMILY ORIENTED
Traditional Jewish male, 51 yrs, 5' 7", dark hair, green eyes, not overweight, recently divorced, with 3 children, 1 living with me, honest, humourous, type B personality, seeking attractive Jewish female, 35-40 yrs, intelligent, slim, non smoker, traditional values, and children are welcome **AD#1269**

I LIVE IN BARRIE
Divorced businessman, 40 yrs, part-time Dad, humourous, social drinker, in Toronto weekly, enjoys skiing, travelling, dining and activities with kids, seeks female, 31-39 yrs, good looking, slim, active, loving, nurturing, enjoys boating, water skiing, to share dreams and ambitions with **AD#1163**

GIVE ME A CALL
Single male, 6', brown hair, brown eyes, educated, enjoys dining and dancing, movies, sports, outdoor activities, good conversation, seeks female, seeks Jewish female, 29-35 yrs, for loving relationship. **AD#1439**

LASTING RELATIONSHIP
Jewish male, 46 yrs, look younger, cute smile, university educated, employed, full time, professional, with good manners, enjoys dining, movies, sports events, hiking, nice parks, and walks around downtown, seeks attractive Jewish female, 33-41 yrs, for casual datin leading to lasting relationship **AD#1264**

SEEKING SOULMATE
Single white male, 58 yrs, romantic, self-employed, professional, enjoys travel, movies, good conversation, quiet evening, seeks female with similar qualities and interests **AD#1216**

GOOD TIMES AHEAD
Single male, professional, 52 yrs, active fit, 2 university aged children, enjoys politics, art, adventure, travel, seeks female Jewish with similar interests and qualities **AD#1415**

LET'S CONNECT
Single male, Jewish, 39 yrs, professional free-lance writer, lives in the north, Toronto area, enjoys baseball, jogging, movies, sports, travel, biking, seeks female with similar qualities and interests **AD#1641**

CAPABLE OF LOVING?
40 year old business owner, who lives in Barrie, who loves life and has a creative sense of humour, seeks a slim, good looking and active woman, who is capable of loving and nurturing and accepts the same. **AD#1523**

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Centenarian enjoys regular workouts at the BJCC

By BEN ROSE
Staff Reporter

TORONTO — Leo Trammer celebrated his 100th birthday at the Bathurst Jewish Community Centre (BJCC) Dec. 15 with his usual workout and then joined his colleagues in the health club for a l'chaim.

But instead of wine or liquor, Trammer drank milk, honouring a lifetime rule of never touching alcohol and never smoking.

"I've never been sick in my life," said the centre's oldest member, who works out at the BJCC three or four mornings a week.

"He works out with universal weights every time he comes here," said Grant Smith, athletic director.

Trammer can be seen at three or four different weight stations, where he pushes about 30 or 40 lbs. of weight in sets of 10 reps. Part of his workout routine includes a weigh-in. "He's 100 and he still worries about how much he weighs," Smith said.

Trammer lives alone in his apartment and his only help is a cleaning woman who comes in for three hours on Fridays. His wife, the former Esther Lerner of Montreal predeceased him in 1985.

When he gets up, he spends 20 minutes on a bicycle in his own home before breakfast, to keep in shape.

He makes his own breakfast and supper, having lunch each day at the Baycrest Centre. Spurning Wheel-Trans because of his experience with delays, he takes the TTC bus to the BJCC and to do his shopping at No Frills.

Trammer walks more than a mile from his apartment to a nearby shopping mall, where he does his business and walks home again.

"Usually, seniors who walk with me can't keep up," he said.

Though he has a hearing aid, Trammer can read newspapers without glasses and he speaks clearly. Lately he has had trouble getting his fingers around buttons, though zippers present no problem. He started using a cane for the first time in January of this year.

Trammer said he had his appendix out at age 12 by mistake. "I was at a boarding school that I didn't like and I told my parents I was sick. The school sent me to a doctor who asked me where it hurt. When I pointed to my side, he took out my appendix.

"The only other operation I had was one I insisted on because my mother had a serious stomach problem – even though the doctors thought it was unnecessary. I had one-quarter of my stomach removed with a small malignancy, and I've had no trouble since."

Born in Dusseldorf, Germany, Trammer was one of what he calls the "second-class prisoners of war," refugees who were shipped to Canada from England in 1942.

Trammer came to Canada on a Polish ship, which was held off Newfoundland for two days before the refugees were allowed in. His first internment camp was one in which 273 Jews were held on an island in the St. Lawrence River.

He settled in Montreal where his first job was in a factory making ammunition and metal beds. At the end of the war, he teamed up with another German immigrant (not one of the refugees) and formed the firm, Beacon Sales, which specialized in lighting fixtures. In 1976, they sold the firm to a man who is still running it.

He came to Toronto in 1983 with his wife to join his daughter, Sandra Cayne and her husband Jack.

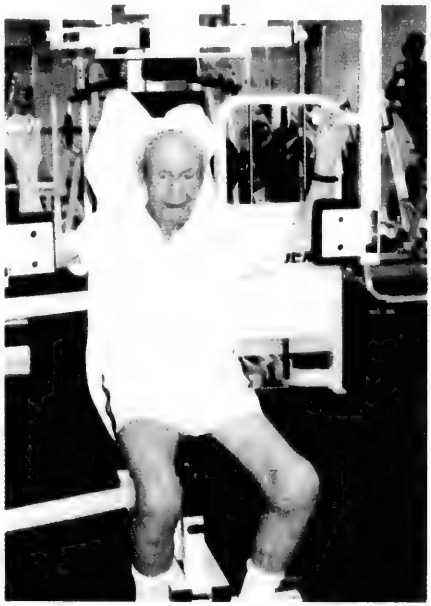
"I miss my friends in Montreal because I've had a hard time making contacts in Toronto," he said.

One of his most memorable experiences this year was attending the bat mitzvah at Beth Sholom Synagogue of Sandra and Jack's daughter.

He has two more grandchildren. "The oldest one is a head taller than me," he said.

Trammer's parents and one sister are buried in Haifa, Israel, and his only surviving sister is in a hospital there in her 95th year.

"I've been to Israel 20 or 30 times, to visit my sister and the cemetery where my parents are buried," he said.



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Ranks of Jewish NHLers down by one

By HARVEY ROSEN
Special to The CJN

WINNIPEG — Subtract one Jewish skater from the list of "who's who" in the National Hockey League and other pro hockey leagues. San Jose winger Ronnie Stern announced his retirement prior to the start of the 2000-01 season.

Injuries are believed to have taken their toll on the 33-year-old following 12 seasons in the league.

In 67 games last year, Stern managed four goals and five assists and spent 151 minutes in the sin bin.

He enjoyed a respectable NHL career, primarily as a rugged fourth-liner who was prepared to duke it out with all comers, regardless of their stature. He worked extremely hard and played a sound defensive game. The six-footer, who weighed in at 200 pounds, came along at the right time, earning $1 million (US) in his last season, despite possessing limited skills.

Like many other tough guys, Stern has an amiable disposition off-ice, belying the head-hunter role he played in the rink.

Stern played 638 games in the NHL, scoring 75 goals and adding 86 assists. He spent almost 35 games (2,077 minutes) in the penalty box.

Other Jewish-players in the NHL include veteran defenceman Mathieu Schneider. The unrestricted free agent was selected by the expansion Columbus Blue Jackets from the New York Rangers, but chose to sign with the Los Angeles Kings instead.

In 29 games this season, Schneider, 31, has fired six goals and set up 13 more. He improved as a rearguard by reducing his disappointing -6 mark last year to +2 so far this season. Schneider will earn more than $2 million this year.

The new kid on the block, Jeff Halpern, is a genuine diamond. The Washington Capitals' 24-year-old centre had an outstanding rookie season in 1999-00, scoring 18 goals with 11 assists. This year he's scored five goals, and seven assists in 28 games.

The Princeton grad, who was undrafted, was a walk-on and it wasn't long before coach Ron Wilson noted his dedication as an athlete along with his leadership qualities. His solid two-way game forced the Caps to keep him around.

While he is described as having a "modest offensive upside," Halpern maintained a more-than-respectable 1.08 points-per-game average in four years at Princeton.

In his final year in college, the six-foot, 195-pounder scored 22 goals and added 22 helpers in only 33 games. He was recognized with a nomination for the Hobey Baker Award, presented to the best player in U.S. collegiate hockey.

Halpern led the Caps last season with four short-handed goals, which was third-best in the league. Not surprising, since scouts describe Halpern as "speedy, tenacious and an excellent two-way player with poise and versatility."

Hard working Steve Dubinsky, also an unrestricted free agent, changed teams in the pre-season. Following a very disappointing and injury-filled season with the Calgary Flames, where he managed a single assist in 23 games, the 30-year-old signed with his former team, the Chicago Blackhawks. He is a versatile forward who plays a grinding style of hockey. In eight games he's registered one assist.

Some 'Post' election musings

As I was saying...

By RON CSILLAG

The media are biased against Israel. I wish I had the proverbial nickel for every time I've heard this. But what happens when a media outlet is biased *in favour* of Israel – and uses the Jewish state as a club to pummel a sitting domestic government it openly detests? Does anyone resent that?

The agenda at the *National Post* is plain. As a shill for the Canadian Alliance, its entire raison d'etre is to see a tax-slashing, right-wing government installed in Ottawa. Its stories on creeping socialism and the brain drain have one purpose: to yank the Liberals away from the controls. The contempt its part-owner Conrad Black (aka Lord Almost) has for Jean Chrétien is no secret.

Included of late in the paper's arsenal is Israel. Now, along comes another screed from *Post* editorialist Ezra Levant, who heaps scorn on the Liberals (surprise) for supporting a recent raft of anti-Israel resolutions at the United Nations, and on the Jewish "establishment" for marching lock step with said Liberals, from whom they receive public largess in the form of government grants.

Levant also takes *The CJN* to task for purportedly worshipping at the Grit altar: on the week the UN's Security Council passed, with Canada's support, the infamous Resolution 1322 that condemned Israel for using excessive force against Palestinians, this paper chose to run a front-page tribute to Pierre Trudeau, he observes (ignoring a weekly's often frustrating publication machinations, and a front-page editorial on the subject in our Oct. 19 edition).

I have some questions for the *Post*'s editors.

On Nov. 24, the paper ran a banner headline, "Canada Fighting Israel at UN," and breathlessly reported that Ottawa had supported 10 of 12 anti-Israel resolutions at lower-level UN committees. This despite the fact the Liberals had scrambled to placate an outraged Jewish community following 1322, with the prime minister himself issuing an unprecedented letter of contrition, of sorts.

What the paper did not report is that these votes took place on Nov. 10. As the *Jewish Western Bulletin* in Vancouver dryly observed recently, if this story was important enough to merit page one, above-the-fold placement, why was it not run in a timely manner, say on the 11th?

The answer? The *Post* sat on the story until the last business day before the Nov. 27 federal election, and on a Friday yet, giving Jews plenty to discuss in synagogues that night and the next day. It was a mischievous, political plant that used Jews and Israel like a crowbar, and was run when it was bound to have the greatest impact on Jewish voters and Jewish Alliance candidates alike. As a final touché, the paper did not run a letter from Foreign Minister John Manley, in which he alleged the story made "several false assertions."

In his Dec. 11 polemic, Levant wrote, referring to what he perceived as Jewish support for the status quo: "But for the Jewish establishment to apologize for the Liberals and to pile on the Alliance can only be explained by partisanship in the community's top ranks…"

Let's substitute a few words and see how it hangs together: "But for the (media) establishment to apologize for the (Alliance) and to pile on the (Liberals) can only be explained by partisanship in the (media's) top ranks." Fits, no?

All the Jewish Alliance candidates in this election were soundly defeated. Perhaps that shows Jewish voters are savvy enough to recognize sky-is-falling alarmism when they hear it. And when they read it?

But let's not attach too much importance to the *Post*. The real story here is Canada's dismal and hypocritical voting record at the UN. Now here's a public service you can use: Canada's mission to the world body may be contacted at 212-848-1100; fax, 212-848-1195; e-mail, canada@un.int

DRUNKEN LATKES

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2 cups biscuit mix	1/3 cup milk	oil for frying
1 tblsp sugar	3 tblsp brandy	1 red apple, unpeeled, cored and sliced in wafer-thin slices
1/2 tsp cinnamon	2 eggs	
1/4 cup golden raisins	1/2 cup apple juice	cinnamon sugar to sprinkle

Combine biscuit mix, sugar, cinnamon and raisins. Make a well in centre and add apple juice, milk, brandy and eggs. Stir to mix.

Heat about 1/8" oil in large skillet over med. heat. Spoon 2 tblsp of mixture into hot oil. Place 2-3 apple slices on top. Press down to flatten slightly with the back of a wooden spoon. Fry over med. heat for 2-3 mins; flip onto other side until browned. Serve hot, sprinkled with cinnamon sugar. Makes 10-12 latkes.

A JOYOUS CHANUKAH FROM THE CAPLAN FAMILY

CHANUKAH PREPARATIONS: These youngsters at a WIZO centre in Israel prepare for Chanukah in the best way possible — they eat sufganiot.

[Israel Sun photo]

The Canadian Jewish news

CROSSWORD PUZZLE

"Jewish Unity"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

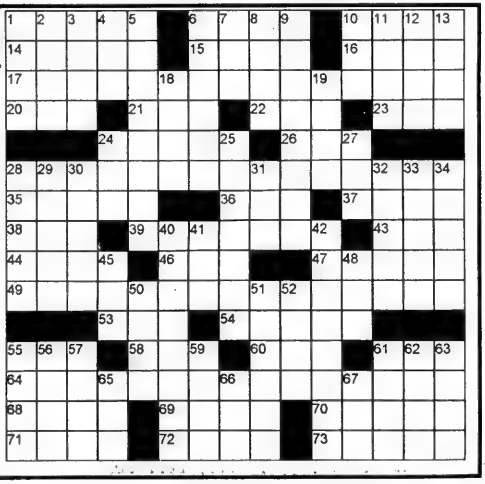
Across

1 Evans partner
6 Middling
10 29- or 30- day period
14 The Beatles' "Fixing ____"
15 Esau, to Jacob
16 Make sleepy, maybe
17 Singer/film critic
20 Drunkard
21 Schlemiel
22 Fall mo.
23 "By the way..."
24 Third and fourth word of many fairy tales
26 Like Sen. Metzenbaum
28 Author/Israeli Prime Minister
35 Forego carry-out
36 Perfect serve
37 Model MacPherson
38 "Blame it on ___"
39 Undoing
43 Ex-refusenik Nudel
44 "The jig ___!"
46 Samuel's mentor
47 "Roots" Emmy-winner
49 TV writer/NBA head
53 Not nay
54 Egypt to Israel, once
55 Stomach muscles
58 What Martin Landau does
60 English meal
61 ___ *Ma'amin*
64 Actress/playwright
68 Six after 10-across
69 Around
70 Brainy prefix
71 Kafka work, often
72 Wishes one hadn't
73 "Graceland" guy

(Answers are on page 40.)

Down

1 Catches the *ganef*
2 Hebrew Union College locale
3 Battery word
4 Mel Blanc line "That's ___, folks!"
5 ___ Kops
6 "___ if you've heard this one..."
7 Be in the red
8 Minuteman's home
9 In the movies
10 Washington Wizards owner Pollin
11 Americans in *Maus*
12 Length times width
13 Depend
18 Home to Helmsley, once
19 Ending for Israel
24 "Who ___ to criticize?"
25 Dodging
27 Torah usually follows it
28 Danger
29 Mrs. Gorbachev
30 "We'll give ___ best shot!"
31 Here, to Henri
32 Actor Kevin of "Dave"
33 More on in years
34 Attend *heder*
40 Rabbi Judah the Prince, e.g.
41 In the manner of
42 Big pipes
45 Be a yenta
48 Pig home
50 Tishre to Tishre
51 Lead-ins
52 Judge
55 Aid in crime
56 Former Hungarian leader Kun
57 1976 Nobelist Bellow
59 Drive-___
61 Donor to a college, often
62 Fiddling emperor
63 Age of antiquity
65 Brew
66 Take advantage of
67 Hawaiian garland



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Happy Chanukah

GREETINGS 5761

WZPS photo by Flash 90

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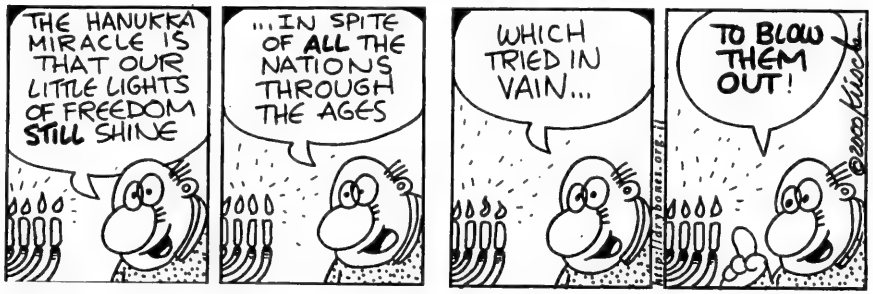
In the days of the High Priest Mattathias, son of Jochanan, of the Hasmonean family, a tyrannical power rose up against Your people Israel to compel them to forsake Your Torah, and to force them to transgress against Your commandments. In Your abundant mercy You did stand by your people in time of distress. You rose to their defence and vindicated their cause. You brought retribution upon the evildoers, delivering the strong into the hands of the weaker, the many into the hands of the few, the wicked into the hands of the just and the arrogant into the hands of those devoted to Your Torah. Thus, did You make Your greatness and holiness known in Your world and rescue Your people, Israel, even as you do today. Afterward, Your children came into Your dwelling place, cleansed the Temple, purified the sanctuary, lit candles in the holy courtyard and designated these eight days as rededication – *Chanukah* – to give thanks and praise unto Your Great Name.

Dry Bones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WHICH TRIED IN VAIN...
TO BLOW THEM OUT!
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Chanukah, the affirmation of honour

At the suggestion of a *CJN* reader, we reproduce in this year's Chanukah greetings supplement Hannah Senesh's poem *Blessed is the Match*. Its association with Chanukah revolves around the aspect of "flame" which is at the centre of the four-fold progression in the poem that leads from a simple instrument of flame to one of humanity's highest virtues: the affirmation of human honour.

Indeed the affirmation of human honour is at the core of the holiday of Chanukah. The holiday commemorates the successful struggle of the Jewish people almost 2,500 years ago in the land of Israel to live, simply, as Jews, practising their faith, observing their laws, teaching their traditions to the next generation, honourably.

We hope our readers will enjoy the diverse mixture of offerings that appear in this supplement.

The CJN is also delighted to publish for the third consecutive year, the winning photos of the Israel Experience photo contest.

Blessed is the Match

Blessed is the match consumed in kindling flame.
Blessed is the flame that burns
in the secret fastness of the heart
Blessed is the heart with strength
to stop its beating for honour's sake.
Blessed is the match consumed in kindling flame.

by Hannah Senesh
Sardice, Yugoslavia, May 2, 1944
Translated from Hebrew by Marie Syrkin

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THE TORONTO SUN
Wishing all our readers and friends a Happy & Healthy Chanukah

More than meets the eye in *Ma'oz Tsur*

By JONATHAN GRONER
Jewish Telegraphic Agency

The sages of the Mishnah said about the Torah, "Turn it over, turn it around, for everything can be found in it."

I firmly believe that our traditional Jewish texts, liturgy and song are living organisms that hold countless levels of meaning, if one only looks at them in the right way. And so it is with the popular hymn *Ma'oz Tsur*, popularly and loosely translated in English as *Rock of Ages*.

After Jews around the world light the menorah, they traditionally sing *Ma'oz Tsur*. Not so fast, though.

This year, stop and ask yourself: "What is this brief text? What's *Ma'oz Tsur* all about?" The answer is much more interesting than you probably thought.

First, most of the six-stanza liturgical song called *Ma'oz Tsur* (literally, Mighty Stronghold,) has nothing to do with Chanukah. In particular, the first stanza, which is by far the most familiar, is almost completely unrelated to the holiday. The translation in the ArtScroll version reads:

O mighty stronghold of my salvation, To praise you is a delight.
Restore my House of Prayer
and there we will bring a thanks-giving offering.
When You will have prepared the slaughter
for the blaspheming foe,
Then I shall complete with a song of hymn
the dedication of the Altar.

For most Jews, this stanza is all they know of *Ma'oz Tsur*. But it's really more of a preface to the song than it is a song itself.

Structurally, this blunt invocation, calling on God to restore the Temple worship and avenge the enemies of the Jews, serves as an introduction to the next four stanzas, which are the real essence of the hymn and allude to four eras of persecution and eventual redemption of the Jewish people.

These are the period of slavery under pharaoh in Egypt (stanza 2), the destruction of the First Temple (stanza 3), Haman's failed attempt to exterminate the Jews (stanza 4), and finally, the oppression by the Hellenistic Syrians that led to the Chanukah miracle (stanza 5).

A sixth stanza of *Ma'oz Tsur* recapitulates and once more asks God to exact revenge on the enemies of the Jews.

So it seems that textually, *Ma'oz Tsur* is as relevant to Passover or to Purim as it is to Chanukah. We don't really know why the song became permanently attached to Chanukah. We do know that it originated in 13th-century Germany and was written by an otherwise unknown poet named Mordecai.

The well-known melody came later; its first known use in connection with *Ma'oz Tsur* is found in a 1744 manuscript, but scholars think it was borrowed from 15th-century church hymns.

As Hebrew poetry, *Ma'oz Tsur* is straightforward. Even in the full six-stanza form, it is relatively brief. It relies on both ordinary and internal rhyme and is mostly free of the obscure allusions that are present in much of the literature of medieval synagogue poetry.

Ma'oz Tsur includes several clear references to biblical verses; there is nothing surprising about this, as the Hebrew Bible was known to all Jews at the time and was the basis for all religious Jewish literature of the period.

'The well-known melody came later'

However, the revenge motif that is explicit in *Ma'oz Tsur* has troubled some segments of the Jewish community for more than a century. In fact, two well-known American Reform rabbis, Marcus Jastrow and Gustave Gottheil, composed the considerably toned-down English version *Rock of Ages* in the 19th century to get the blood and slaughter out of the song and to make it more palatable to what they saw as contemporary sensibilities.

In a 1997 online article in *Jewish World Review* – www.jewishworldreview.com – historian Lawrence Charap points out that the paradox of *Ma'oz Tsur* is the same as the paradox of Chanukah: A holiday whose theme was originally particularistic and even a little xenophobic has been transmuted in contemporary Christian America into a universalistic glorification of the freedom of the human spirit.

Meanwhile, those readers who have difficulties with the invocation of God's revenge – and who would still like to keep the hymn and strengthen its ties to Chanukah – have an easy and effective solution. They should restore the forgotten fifth stanza to prominence and sing it, using the traditional melody, in lieu of, or in addition to, the first. It's quite beautiful and appropriate for this season of the year:

Greeks gathered against me
Then in Hasmonean days.
They breached the walls of my towers
and they defiled all the oils;
And from the one remnant of the flasks
a miracle was wrought for the roses.
Men of insight – eight days
established for song and jubilation.

Jonathan Groner writes The Word *for www.jbooks.com, the book review site published by Jewish Family & Life! – www.jewishfamily.com.*

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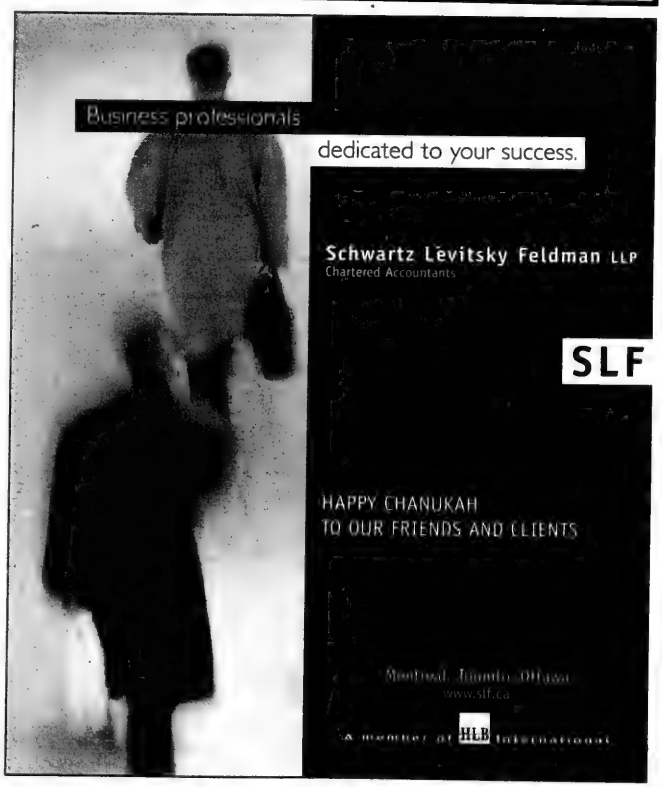

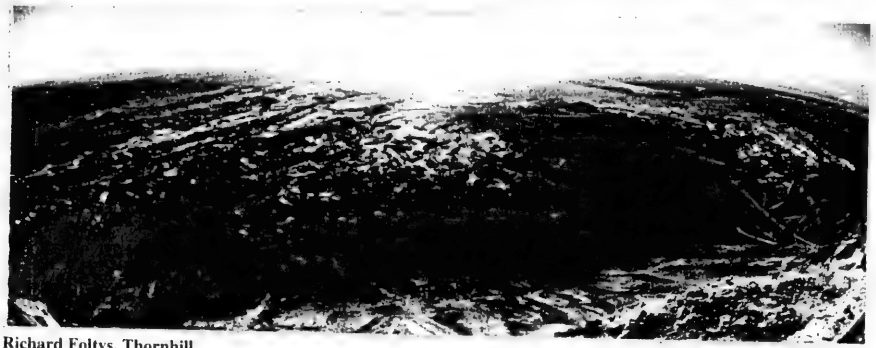

Richard Foltys, Thornhill,
Sunrise @ Masada

To be free

"Kohelet sought to find out acceptable words, and the words of truth in proper form."

(Kohelet 12:10)

For Malcala:

To be free is to absorb
the whisper
of the lake

To be free is to absorb
the sound
of the falling leaf

To be free is to absorb
the growth of each
new blade of grass

To be free is to absorb
the whisper
of the forest trees

To be free is to live
the joy
of "BEING"

To be free is to absorb
the silence
of the "OTHER".

by Ben Mordechai HaCohen
Ste. Agathe at the Lake
Oct. 17, 1998

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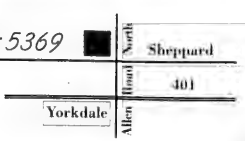

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Chanukah is a chance to bring light into world

By SHARON HALPER
Jewish telegraphic Agency

As the rabbis asked – what is Chanukah? It's the darkest time of the year. One might easily believe that it will never be light and warm again. Natural history proves us wrong. The miracle of the seasons is the evidence.

There's darkness in many parts of the world. One could almost believe that it will never be light and warm for some people again. Jewish history proves us wrong. The miracle of caring is the evidence. We are in the light business. *Zot Chanukah* – this is Chanukah.

This Chanukah, plan on increasing the light in the world with special gifts – the gifts of yourselves.

Before Chanukah, play a family game of Light Up The World. Make the longest list you can of ways you can brighten up the world. It's a game that every family member can play.

The 3-year-old can turn on the lights with kisses and crayoned pictures; the teen can visit with an elderly relative or drive a lonely person to your synagogue for a class or activity.

All children can share their plenty – from warm clothes to the warmth of a gesture of friendship in an invitation to join the lunch table or the extension of a helping hand.

Hang your list in a central location, like the refrigerator, as a reminder that the world can always use some extra light. Here are a few suggestions for special gifts:

• Make certain that all adults in your family have registered with your local bone marrow registry – www.giftoflife.com. We can save lives in many ways. The most direct and dramatic is with the gift of bone marrow. Don't miss the opportunity to save a life, and make certain that your children know you are registered.

When you give blood, take your children along to watch. Celebrate yourself with a major ice-cream event on the way home!

• If your post-teen is going out into the "real world" and leaving childhood behind, make professional hair-styling into a gift of new life. Locks of Love accepts donations of unprocessed hair, 10 inches or longer. Donations are made into wigs for children who are experiencing long-term medically induced hair loss. For more information, go to www.locksoflove.com.

• Got a clown in the family? Clowning is serious business. It brings life to the ill and lonely. Find out about projects that train "mitzvah clowns" from "Sweet Pea" and "Buttercup" – aka Mike and Sue Turk – at bipamima@aol.com.

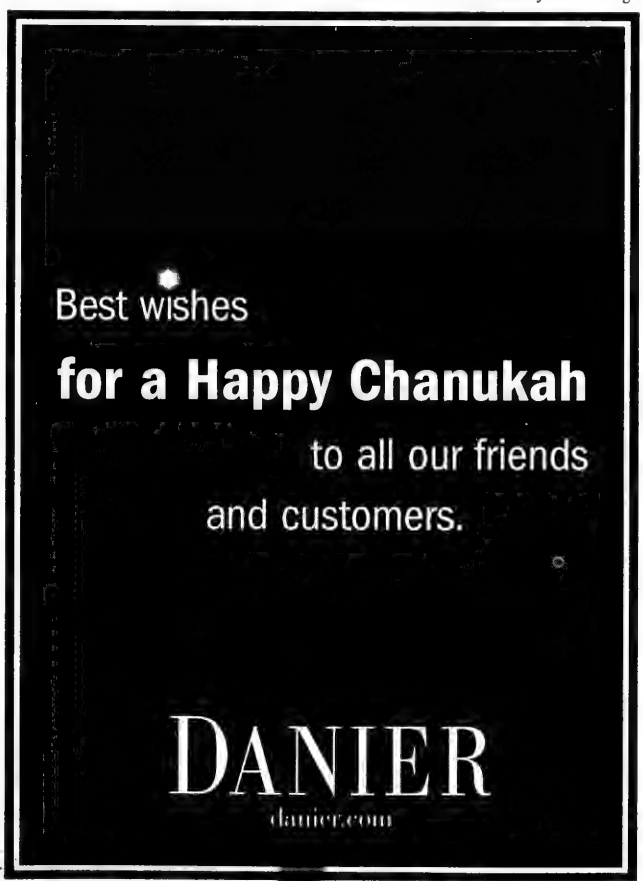
• Is there a teen on the phone in your house? Contact your local school district or senior citizen program. Find out if they run a phone contact program for children who are home alone after school or lonely senior citizens. Turn your teen-talker into a mitzvah-doer.

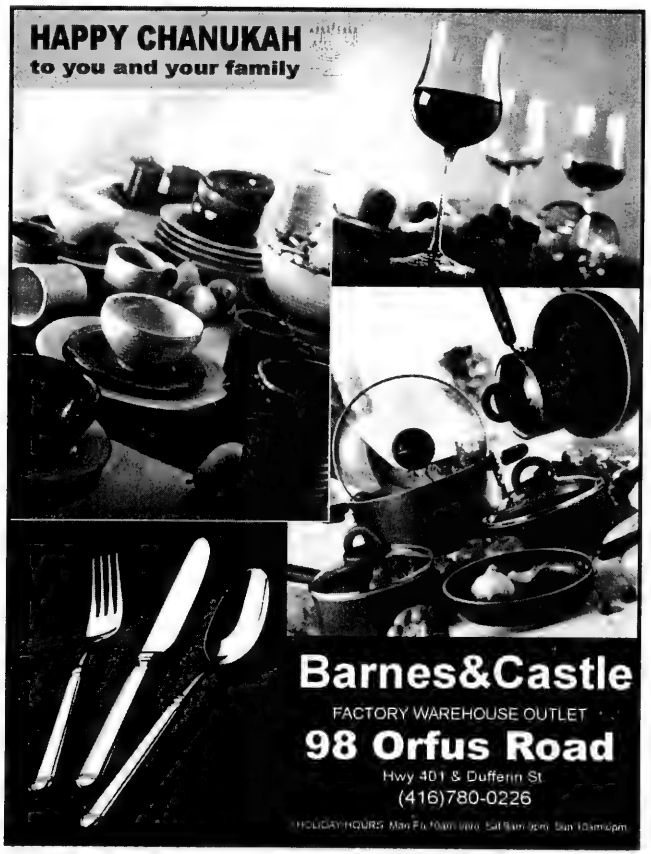
• Are there animal lovers in your family? Contact your local animal shelter and ask for ways your family can help. You might have some four-legged company on your family's walks. If you are ready for a major animal-related mitzvah, contact your local organization that provides seeing-eye dogs for the visually impaired and find out about raising a puppy for their use.

As you bask in the warm glow of the menorah, plan ways of bringing light into our world.

Zot Chanukah – that's Chanukah!

Sharon Halper is director of education at Temple Beth El of Northern Westchester in Chappaqua, N.Y. Her column comes courtesy of Jewish Family & Life! – www.Jewish-Family.com.





The contemporary poetry of Sephardi women

By RAHEL MUSLEAH

I am on my way home, driving down familiar streets, only a few blocks to go, and out of nowhere a merciless hand comes and grips my heart and wrings it dry. I tremble... I am no longer sure if I am awake or dreaming. If I die, who will find me? All I can do is pray: Let me return home, I am almost there, please...

I don't know why this happens. What I know is that, so far, my prayers have been answered. Hardly breathing, I reach my house. And when I open the door, I hear many keys clanging, the keys my ancestors stubbornly took with them to their exile.

Prayer, from Everything I Kept/Todo Lo Que Guarde, *by Ruth Behar*

Like the house keys her fleeing Spanish ancestors took with them, hoping to return home someday, Ruth Behar's poetry unlocks the emotions connected with exile, homecoming, loss, regret and reconciliation.

The words of her poetry, carefully chosen and chiselled, open the door to a history of double diaspora in her family: Born in Cuba in 1956, she is the product of Sephardi and Ashkenazi heritages. Her paternal Turkish grandparents fled to Cuba in the 1920s; her maternal Polish-Russian grandparents fled the impending horror of Nazism. But the Cuban Revolution in 1961 left the Jewish population feeling threatened, and a mass exodus followed. Behar grew up in Queens, N.Y., watching the family remake itself as American immigrants.

The contemporary poetry of Sephardi women like Behar often focuses on bridging borders and cultures. It tells of abuela and abuelo (grandmother and grandfather), of Tante Cluta and Uncle Victor, of Kastoria and Cordoba, of belly dancing and biscochos. Family stories and the immigrant experience take centre stage, with explorations of self and community. Often, the poems spill out after a visit back "home," whether it is to Cuba, Spain or Greece.

Some of the women have been writers all their lives but have only recently delved into poetry; some have been poets all their lives but have only recently reconnected with their Sephardi roots. Their audiences are generic, made up of people who have rediscovered the joy of listening to the spoken word. Some of their Sephardi-based poems have been published in *Sephardic-American Voices*, edited by Diane Matza (University Press of New England), in the feminist magazine *Bridges* (Vol 7, No. 1), and in various other journals.

For Moroccan-born author Ruth Knafo Setton, poetry represents an attempt to uncover identity. "Poetry encompasses all the selves in me: the Sephardi pre-memory self, the exile and the immigrant, the assimilated American, the woman in all her roles... and an ancient ageless identity that includes and transcends all these. In poetry all the voices can speak."

Raised in Allentown, Pa., she says, "When I grew up my house was like a little Morocco. The food was Moroccan. The music was French-Moroccan. I'd open the door and instead of palm trees and the sea, I'd see snow and red barns. It was so alien and strange, like two completely different worlds. We didn't live surrounded by Sephardi Jews, or any Jews, but by the Pennsylvania Dutch."

Setton condenses some of her childhood experiences in *Nightfruits*: "Behind the closed door, Mom dances on toes round as marbles/ to flamenco that makes her weep into mint tea./ 'We were nightfruits,' she says. 'We bloomed in the dark.'/ I searched the coiled and nubbed snow for a splash/ of music and fruit, a glint of sun and blood."

Setton is an accomplished writer, awaiting the publication this winter of her novel, *The Road to Fez* (Counterpoint). But it wasn't until a year ago that she began writing poetry, when a fellowship she thought she won for fiction turned out to be for poetry.

"Everyone was convinced they were going to 'convert Ruth to the truth.'" she recalls. "They took the first paragraph of a story I'd written and turned it into a poem. I realized I was channelling all my lyrical and magical impulses into my fiction. Within three days, I was writing poems. They were coming out like overripe fruits. Poetry begins with roots. For me, those are Sephardi-Mizrachi roots. If you start with the roots and grow, then it touches everyone, because you've started somewhere deep and true."

Though Ruth Behar wrote poetry as a teenager, she turned to anthropology to work out the "diasporic puzzles" of her identity.

Anthropology "gave me the philosophic framework to understand how people relate to culture," explains the University of Michigan professor.

It wasn't until a visit to Cuba in 1991 that she realized she couldn't treat the place she was born as just another field site.

Her first poem was inspired by the Jewish cemetery in Guanabacoa, actually an Ashkenazi cemetery where her mother's cousin is buried. He had died at 12 in the mid-1950s, and was thus left behind when family departed in 1961.

"In the poem, I'm speaking to the cousin when I go back to visit his grave in order to take a picture of it. But the camera gets stuck and I realize I've come back too late."

Behar writes all her poems in English and then produces Spanish versions because her native language comes from a "deeper historical root" inside her. She is currently working on a film about the Jews of Cuba, *Adios Querida* (*Goodbye, My Love*). She has written about 100 poems, many with Jewish themes. Though they are not always specifically Sephardi, they often have a "Sephardi valence," she says.

For instance, she characterizes her inability to forgive as a trait with Sephardi roots. "In my family," she says, "it's very hard for people to reconcile. We were given the edict: Convert or die! That dictum left a legacy of intolerance."

She expresses the struggle with the lack of forgiveness in *Nameless Daughter*, a poem for Papi, her father:

Continued on page B7

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Samuelsohn
Good suits don't just happen

'Something happened when I started to speak Ladino'

Continued from page B6

But my father
doesn't know
I know
he cries.

That we both cry
in the night
listening to Sephardic
love songs.

Ay, that Spanish
of courtyards
ripe
with pomegranates

Ay, that Spanish
of those told
to go
and never turn back.

Why should this poem ask
for tender mercy?
It's in his blood
not to forgive.

To not forgive
the daughter
who left
and couldn't say goodbye...

"I'm not a Sephardi poet," says Brenda Serotte, who grew up in a Turkish family in the Bronx. "I'm a poet who writes about Sephardi things. We all have a touch of that Spanish tradition, that longing that comes from pouring your heart out in secret."

Rosaly DeMaios Roffman, whose ancestry is Greek, agrees: "You can classify Jewish poets, Irish poets, women poets, New York poets, New Age poets, gray-haired poets. These are territories and people can be claimed. If you write out of what's closest to you, you touch on many things."

Both Serotte and Roffman began valuing their Sephardi roots late into their writing careers. To fulfil an assignment that required translating a poem from another language, Serotte's mentor suggested the Ladino she knew fluently.

"Something happened when I started to speak the language and translate it again," Serotte says. "I began to think about my past and my family in ways I never did before."

Growing up in an Ashkenazi neighbourhood, Serotte used to be embarrassed by her Sephardi heritage. "While other kids' fathers listened to radio baseball, on a Sunday afternoon my family was doing belly dancing and holding Turkish parties. Other grandmothers made latkes and chicken soup and knitted. My mother remembers that when she came home from school, her mother and friends were sewing their shrouds. I wanted to forget all that."

Now she misses that warm, boisterous family and draws on her rich memories for a poetry collection, *Dance Into Your Sultan's Heart*, and a memoir, *Turkish Delights and Other Fattening Recollections*. Translating Ladino poetry has become a passion.

In *The Scholar's Turban*, Serotte recalls being immobilized with polio at the age of seven, unable to entertain in her blue chiffon belly-dancing costume. A girl's job was to be pretty, a good dancer, a good cook and marry well, says Serotte, who recovered and notes: "No wonder I became a feminist!

"Ringed around my bed were the staring eyes of Father, Aunt Sultana, and Aunt Alegra. Mother sucked Chesterfields at the kitchen table, each drag like the hiss of a distant steam iron. Then in marched Uncle Ovadiah wearing the *kavuk*, the 'scholar's turban,' a huge, lavender silk wraparound with a 'diamond' clip in its centre. The *kavuk* was for playing Wizard at family parties.

"Like a wise effendi, Uncle Ovadiah formed a pyramid with his fingers, bent his turbaned head, then commanded me: 'Get up and dance! Dance into your sultan's heart!'

"I locked eyes with my Sultan. Unblinking, mine turned watery. Father's eyes squinted, begged. His face became dark red, like when he got mad. The command came a second time: 'Dance *now*! Dance into your sultan's heart!' "

For Roffman, who always considered herself more Greek and Spanish than Jewish, the 500th anniversary of the expulsion from Spain reawakened her Sephardi consciousness. She discovered people were still writing in Ladino, and later received a Witter Bynner foundation award to collect and create equivalencies for the small lode of 20th century poems written in Ladino.

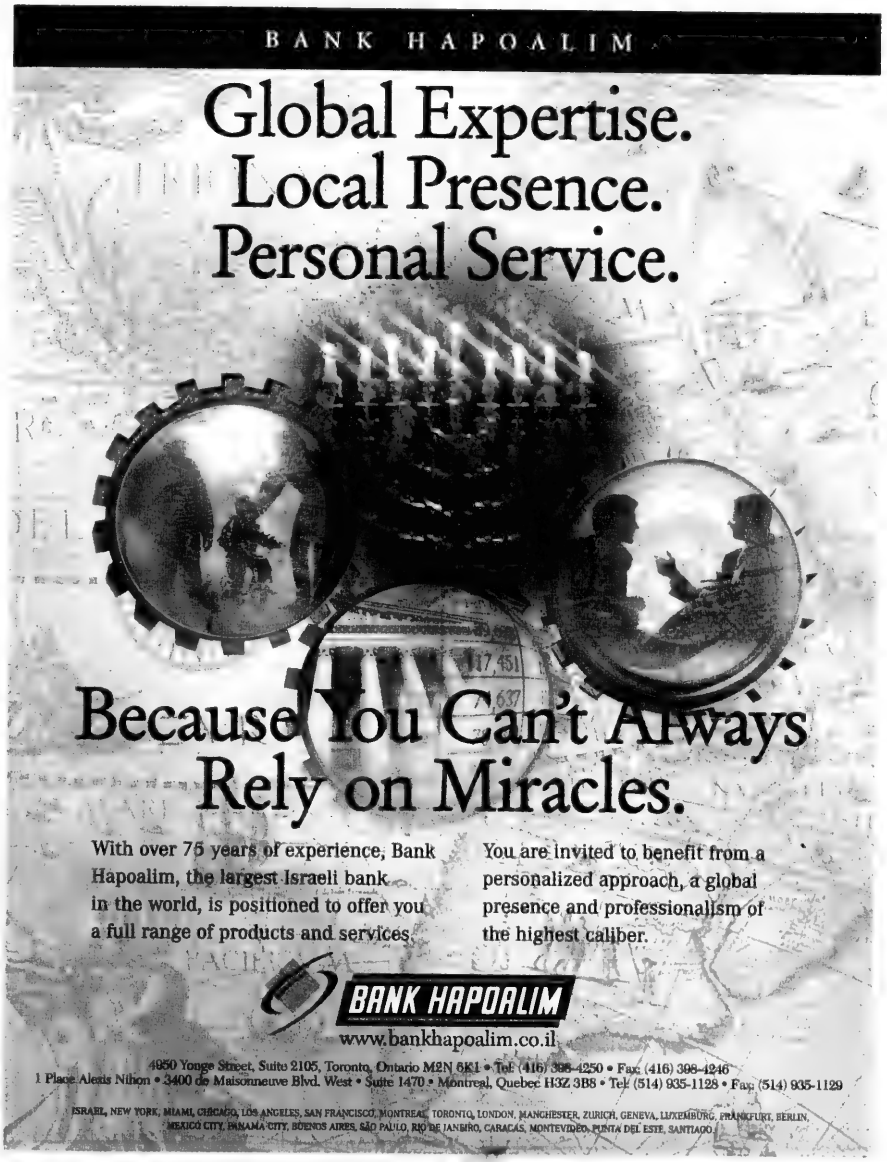
Roffman wrote her first poem at seven, her first published poem at 14. The editor of *Aristeia*, a myth journal, she writes about "myth in contemporary dress" and about healing. She stresses that Sephardi themes are just one of many that animate her poetry.

"Poetry is a search for a kind of language, not an explaining, straightforward language," she says. "For me, it's a way of reversing the pain of the real world."

Several of her poems were inspired by a trip to Greece, where she felt she was "stepping on ground my ancestors may have stepped on."

Fabric focuses on a drive from Salonika

Continued on page B8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Sephardim invisible in immigrant tales

Continued from page B7

to Kastoria, where she felt "the old lives animated the flowers."

The light is still here, grandfather
in the stones of Kastoria, of Yanninna

A man from these black and green hills
drove us for a fee through mountains

He could have been Uncle Victor or Maurice
and he listens well to the singing of the trees –

A cross on the front mirror strikes his cheek
every time he pitches forward in this old cab –

But grandfather, he is stubborn like you –
he says he knows enough good men and women

who would still hide us in the stone hills,
and whose bones would push up these Greek roses

"The immigrant tale has been told and retold in 'mainstream' American Jewish literature," says Judy Benoliel Belsky, a poet and psychologist who grew up in Seattle and now lives in Jerusalem.

"In this literature Sephardim are not even marginalized. They are invisible. The Torah observant are constantly trivialized. Women are marginalized or eviscerated. I am all three! Woman, Sephardi, Torah observant. My poems rub against the friction of old lies."

In *After Dark*, these three selves emerge strongly:

Layers of identity
press against each other
like nested
peasant dolls
the walls are thin
voices call
in another
mother tongue
hijica ven aqui

my aunts are on vacation
no one
enters the cottage
until they scour
and kosher the kitchen
prepare the turkish coffee
and fresh biscochos

they dedicate a tiny temple
beside another
ocean shore

the sacred is portable

Schulamith Halevy, an Israeli poet and scholar, also combines feminist, religious and Sephardi themes in her poetry. Born in Switzerland to an Israeli father, her family's tradition is that they are descended from the great Spanish poet Yehudah Halevy. She became involved with the *anusim* – the Hebrew word for forced converts – when she was invited to speak at a conference on conversos in 1992.

"My bonding with the *anusim* was instantaneous," she says. She has now become a resource for the community.

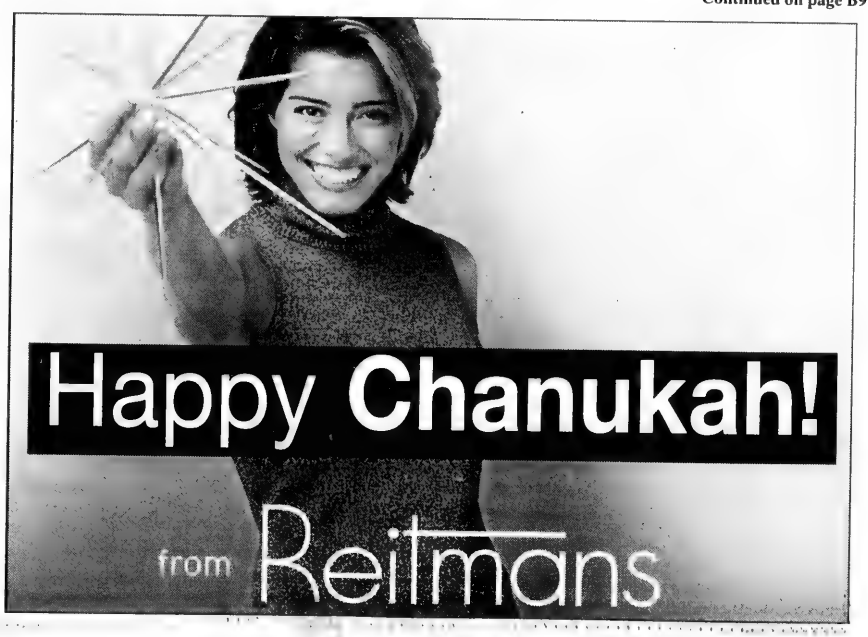
"The *anusim* are a matricentric culture," she says, almost entirely led by women.

One major figure for Halevy is Santa Theresa de Avila, a patron saint of Spain said to be of Jewish descent. Halevy writes both in Hebrew and English, although many of the poems about *anusim* are in English. She has also translated four poems written by *anusim*.

How you shudder on my skin.

What scenes from our past
remain sealed in
you, what roots still not
starved?
Pine trees and
sunflower patches
and olive groves
embrace me now
– the meadows of your life
Yellow hill – pure skies.

Continued on page B9



Writing the best of both worlds: gefilte fish, kibbeh

Continued from page B8

What visions of Jerusalem
– the skirts of Galilee
flow through your blood?
What voices came from the hereafter
to distill your tears?
–From *Santa Teresa*

While she writes about love, life, loss, Jerusalem and God, much of Halevy's poetry centres around the experience of the *anusim*, whose "spiritual rape," she says, "is not only incredibly painful but is also a metaphor for the human condition that almost always involves some loss of sovereignty. The Sephardi side of my life is connected to my calling in this world."

For Linda Ashear, the poetic impulse to express things Sephardi is more subtle. "I write to express a feeling," says Ashear, born in Brooklyn to a Syrian-Austrian family. Many of her Sephardi poems relate to her father, who came from Aleppo to New York as a toddler. Ashear wrote a series of 23 poems about him, spanning the period from her childhood to the third summer after he passed away.

Ashear says she tries to take the best of the Ashkenazi and Sephardi worlds, "both gefilte fish and kibbeh." Though she now lives in Westchester, she still has "strong links" to the Brooklyn Syrian community. But she does not write a lot about it.

"I can't force it out though I have tremendous feelings about it," she says. "I don't want to present a negative image. I haven't yet figured out how to write a balanced and truthful poem."

In *Revelation*, she writes of being "the sum of all my parts:"

'Holocaust not just an Ashkenazi province'

I am union organizer, Marxist pig,
breaker of stone tablets, harlot
people spit at in the street,
bubbaleh, mommaleh, Sheina Medaleh,
baptized in blood of my fathers,
mothers, sons, daughters…

I shed my past like willow leaves.
Each Autumn I turn yellow like the sun
& spring to life each May
to weep green tears that soak the earth,
warm soil where my roots lay buried.

Anger, hope, life, love and death mix in the poetry of Miriam Israel Moses, the daughter of Holocaust survivors from Greece. "The Holocaust is not just an Ashkenazi province," says Moses. "I've been walking around with that one great banner all my life."

Moses uses poetic prose to write about the Holocaust: "I want people to feel a fluidity of death and dying and horror," she says. "I want it to hurt. Poetic prose streams, and you feel you're living a present-tense experience."

In her memoir, *Survivors and Pieces of Glass*, she describes the day she imagines when the German soldiers came:

"I can see then my mother, sitting in her shop where they called her the woman with 'manos do oro.' Her adept fingers placed finishing touches on the beautiful dress she was making for her younger sister with the sun golden hair that I have never seen and whose name I never knew, who was my aunt before I was born and I cannot go on. The horror is only as bad as the beauty that was described to me in the lost looks of my mother's eyes so many years later when she told me only small parts of the story and I filled in the rest because I do not know if she was at the shop and I do not know if she was finishing a dress for her golden sister who was like a wisp of cloud in sunny sky on that day and every other day. But I know my mother's hands and I know the way she sang while she sewed and I know how she broke thread in her mouth without once losing a note of her melodies of sailors lost on the sea and golden sisters waiting for love."

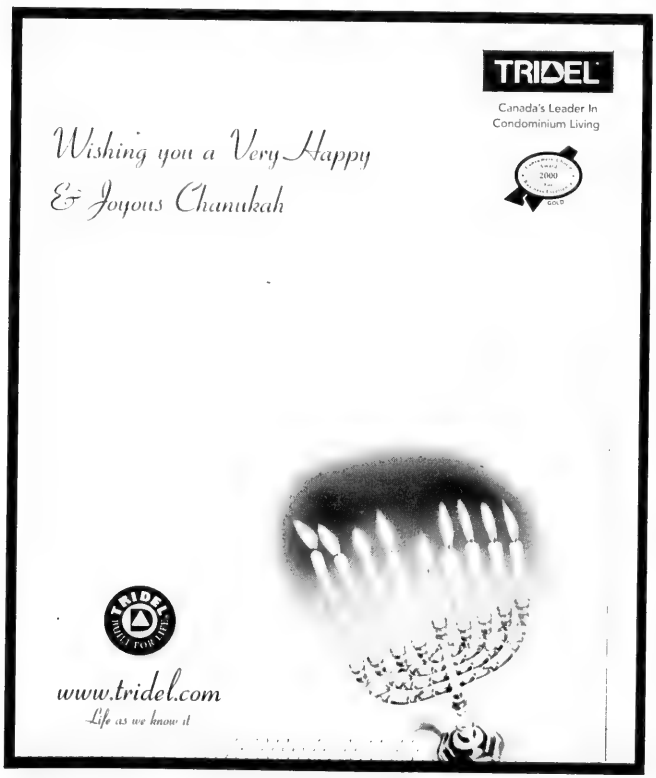
A singer and composer of choral works and musicals, Moses decided in her 40s "to make poetry a serious part of my life, on a par with music in terms of craftsmanship and effect. Music and poetry are accessible to different people, and I wanted to widen my audience."

She lives in Seattle, but despite the community's large Sephardi population, she still feels very separate, which heightens her need to "communicate Jewish and Sephardi things about myself."

Though she writes about her cats in her poetry, about the Internet, math and physics, her underlying perceptions come from her Sephardi heritage.

"Being Sephardi," she says, "is everything that I am."

Rahel Musleah is an author who also presents programs on the Jewish communities of India, where she was born.



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Best Wishes for a Happy Chanukah

Doron Fekede, a doctor who moved to Israel in 1997, with a young patient. [WZPS photo by Dan Carmi]

Medical relief mission to native Ethiopia

By SIMON GRIVER
WZPS

"The filth and the disease were very depressing," said Afrat Yalew, a 27-year-old Israeli nurse who returned to her native Ethiopia for the first time last spring.

"I could not look the patients in the eye because I felt so sad for them. We saw a lot of malaria and tuberculosis," Yalew said.

Yalew was a member of the second medical delegation sent to Ethiopia by the Jewish Agency last June. The Jewish Agency, in co-operation with Jewish Health Care International and Israel's ministry of foreign affairs, initiated the emergency humanitarian assistance operation at the end of May to offer aid to the victims of the latest Ethiopian famine.

Emergency humanitarian assistance

"In recent years, the Jewish Agency has initiated a number of humanitarian operations worldwide on behalf of the Jewish people," said Meir Nitzan, director general of the Jewish Agency, whose office co-ordinated the program.

"For example, last year we sent aid to the Kosovo refugees in Albania."

The series of missions was named Operation Abie, in the spirit of Abie Nathan, one of Israel's pioneers in promoting humanitarian assistance to the needy worldwide. The first mission of two doctors and two nurses left Israel in late May and spent three weeks in Woldie in the Wollo province in northeast Ethiopia.

The added value of the Israeli delegation was that three

Continued on page B11

Haunting memories return for Israeli nurses

Continued from page B10

of the four members were born in Ethiopia and were able to speak Amharic directly with the people they were treating.

Moreover, the Ethiopian-born members of the Israeli delegations have all had their own lives touched by illness. Tali Adga, a 27-year-old nurse from the emergency and accidents department at Assaf Harofe Hospital and a member of the first delegation to Wollo, almost died en route to Israel in 1984.

"I don't remember a single thing from our nine-month trek across Sudan back in 1984," said Adga, who was then 11 years old.

"I had a fever and my family carried me most of the way. Despite the lack of basic medical facilities in Africa, my parents tell me that the right treatment in several hospitals saved my life. Because of the experience, I always wanted to become a medical professional."

Adga found her three weeks back in Ethiopia very frustrating.

"In the short time that we were there, we were only able to scratch the surface. We treated malaria, tuberculosis, dysentery and so many diseases that can be routinely treated in Israel," Adga said.

"We were overwhelmed. I feel strongly that I must go back for a longer period. They need so much help."

Yalew's immigration to Israel was even more harrowing. She, too, came down with fever en route to Israel from Ethiopia in 1984. Her parents left her in a local hospital for treatment and went on ahead, expecting to be reunited with her in a few days.

But the border between Ethiopia and Sudan, which her parents had crossed, was closed and she was returned to her grandparents. It was not until 1990 that she saw her parents again, when she reached Israel.

'They need so much help'

Today, Yalew is head nurse in the intensive care unit of the internal medicine department at Sheba Medical Centre in Tel Aviv.

"What made me want to become a medical professional was watching my grandfather die because there was not the medical know-how to save him," Yalew said.

"There was not even equipment to diagnose what was wrong with him."

Yalew, whose Ethiopian name means consolation, was born several years after her older brother died of disease at the age of 18 months.

"I don't know exactly what he had, but I'm sure it could have been easily treated by modern medicine," she said.

Returning to Ethiopia reminded Yalew of the hopelessly unfulfilled medical needs of her native country. She did not enjoy getting up in the morning during her recent stay because she recalled that every day there were 500 sick people crowded around their clinic in the Wollo region.

"We would work around the clock to treat them all, and then the next morning there would be even more people there," Yalew said.

"So many times we saw children who seemed to be dying. They were just dehydrated from diarrhea or dysentery. We had them on a drip infusion and within a few hours they were fine.

"Their parents thought we were angels who had come from the Holy Land to perform miracles. Indeed, without us their children might have died."

In July, two additional delegations were dispatched to Ethiopia, including American doctors and nurses as well as Israeli medical personnel born in Ethiopia.

"For the time being we will carry on sending the delegations," said program coordinator Nili Bergman of the Jewish Agency's director general's office.

"At any one time, there will always be a mission of at least two Jewish doctors and two Jewish nurses in Wollo."

In addition to ongoing medical assistance, Operation Abie will seek to provide medicine and medical equipment to the regional hospital in Woldie. Establishing a training program for primary health care personnel in Wollo province will also offer long-term help.

The four delegations who have been to Ethiopia so far are just the beginning of a major campaign on behalf of the Jewish people to assist the local health services in this famine-ridden province.

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Opinion

A plea from Jerusalem

By AMANDA WEISS
Special to The CJN

Basic misconceptions and misinformation have been constantly pounded into the public media information network about the conflict between the Israelis and the Palestinians for the past 10 weeks. It is time to make some clear and definitive statements to correct these wrongs.

Israel is a powerful force, but is located on a tiny strip of land. One merely needs to look at a map to truly understand just how thin this strip of land is. Since its independence in 1948, the country has endured a constant and steady barrage of attacks from its neighbours, escalating into wars.

Daily news reports and Palestinians Saeb Erekat, Hanan Ashrawi, Yasser Arafat and their interviewers claim that the brutal force of Israel has been unleashed upon their innocent children and youth. But the Arab tactics are known. On the front lines are children throwing stones at Israeli soldiers and civilians, and only behind the children are the adult males, many now armed with the weapons made available since the "peace process" and Oslo accords began.

How can a comparison be made between the injuries and deaths of children sitting on a schoolbus who are deliberately targeted and children who stand in front of armed and masked militia men in the heart of confrontation?

Since the 1993 handshake between Yitzak Rabin and Yasser Arafat, Israel has made more concessions, compromises and efforts to build a true peace than its Arab neighbours. Israel has standing peace agreements with two of its most important neighbours, Egypt and Jordan. Israel has pulled its troops out of Lebanon, re-exposing its northern border civilians and soldiers once again to being on the front lines. Efforts have also been made to reach a peace agreement with one of Israel's most antagonistic neighbours, Syria.

Israelis mourn their dead. [RNS/Reuters photo]

Following Yitzhak Rabin's legacy, Prime Minister Ehud Barak has put the heart and soul of the Jewish nation on the bargaining table, including the fate of Jerusalem. Though this was a cost most Jews around the world and Israelis in particular could not imagine paying, Barak continued to negotiate, despite the fall of his government, in the hope that a real partner for peace was standing on the other side.

We, the Israeli people, are desperate to solve this situation with a true and lasting peace. But we may be too desperate. After all, Arafat does not want peace. He openly states it. He has proven it repeatedly. Even the staunchest proponents of peace at all costs are realizing that we are negotiating with a sinister and dangerous "partner."

Yet Arafat knows that Israel has the military might to wipe out the Palestinian infrastructure. Israel has the power to

Continued on page B13

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Happy Chanukah

'What are Palestinians doing to foster peace?'

Continued from page B12

unleash a violent storm on the Palestinian people to create "quiet." It would be a simple order to fill, to exact retribution brutally. Israel's army is poised and ready.

Nevertheless, the Israeli military has acted with restraint. The minimal acts of retaliation by the army to date were preceded by warnings with enough time for the civilians to clear the area.

In contrast, the terrorist forces of the Palestinian Authority and all of its splinter factions have timed their attacks to hit as many Israeli civilians as possible. They adamantly declare their jihad, their holy war, and their goal to murder and maim every Israeli.

Though there is not a family in Israel that is not connected to the military through sons, fathers, brothers, colleagues, neighbours or friends, Israelis are not murderers, and they are not bent on the destruction of the Palestinian Arab people.

The opposite is true. Israel has never been riper for peace. Thousands of Israeli citizens – from children at the kindergarten level to adults from every corner of society – have initiated and participated in coexistence programming throughout the State. These programs are the product of daily grassroots work initiated by Israeli Jews, and often supported by contributions and grants from the Diaspora. The Ministry of Education's school curriculum teaches the importance of respect and coexistence. Foundations such as the Abraham Fund exist with the sole purpose of fostering coexistence between Israeli Jews and Arabs through educational programming, and they alone support hundreds of projects each year.

What are Palestinian Arabs doing to foster peace? What are their children learning? The Tanzim, Arafat's elite militia force, have been running summer training camps for thousands of Arab youth each summer – camps where their children "play" at kidnapping and assassinating Israelis. Pride is instilled in them at their mother's breast – a pride that openly declares each child's importance in fighting the Zionist enemy and, as Yasser Arafat has been quoted many times, in helping push the Zionist enemy into the sea.

Each Arab who dies during this intifadah – each child whose life is cut short so brutally – brings honour to the family, not to mention financial rewards. In Palestinians' burial processions, the deceased is carried above the heads of the crowd wrapped in a kaffigeh and draped in a Palestinian flag, but the face is exposed. This is the burial of a martyr.

The media, unfortunately, is another battleground in this war. Recently, the Jerusalem neighbourhood of Gilo was claimed to be a Jewish settlement inside the Arab town of Beit Jala. I live next door to Gilo. I hear the attacks on Gilo most nights. I have friends and colleagues who live there. It is very much a Jerusalem neighbourhood.

And where is the Christian world? How can Christians in good conscience sit and watch while the Christian Arabs of Beit Jala are manipulated and victimized by the Tanzim? The same tactics were used during the fighting in Lebanon: the Hezbollah would shoot from a hospital or kindergarten and retaliation would horrify the world. How can Israel possibly counter a news report that starts with "Israel bombs a children's playground"?

We are sickened by the unholy manipulation of children in this intifadah, and by the fathers and mothers who allow this atrocious victimization of their babies.

In the past few weeks, Arafat's Fatah movement was responsible for two attacks on schoolbuses. Car bombs have been detonated in civilian areas next to public buses in rush hour, or as near as possible to crowded public markets.

Arafat blames Israel for the attacks. The media legitimizes his claim by reporting it as fact. But who targets schoolbuses? Who targets shoppers and innocent bystanders? We have reached a level of topsy-turvy moral inversion where truth and honesty no longer have a place in the media.

God help us all.

Amanda Weiss is the public relations and education director of the Bible Lands Museum in Jerusalem. She has initiated coexistence education programs within the museum for the past three years.

Palestinians mourn their dead. [RNS/Reuters photo]

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3rd Annual Israel Experience photo contest winners

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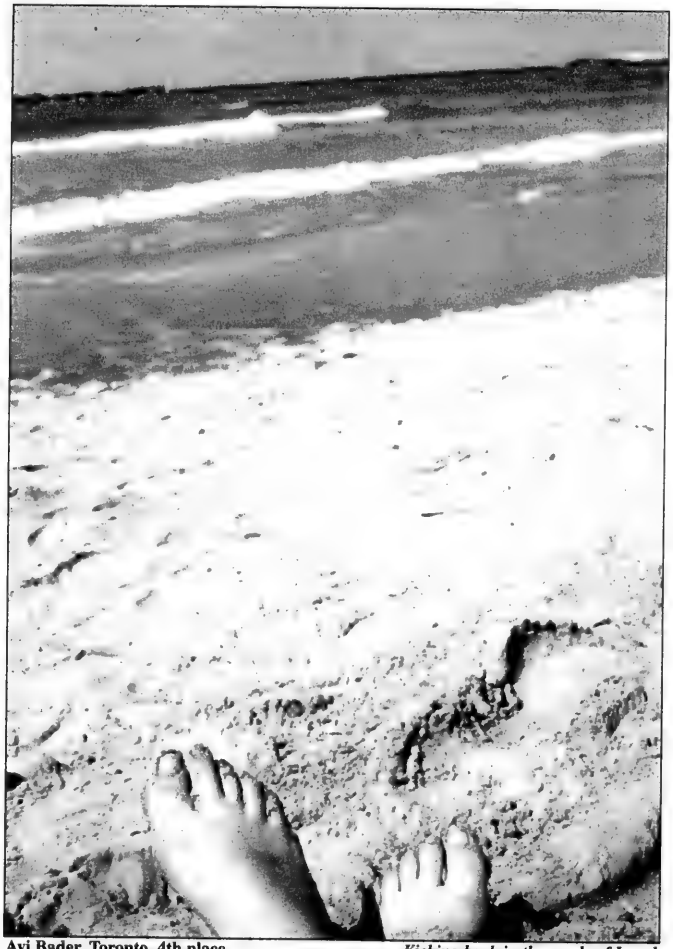
Flag flying high over The Negev Desert at Ben Gurion's tomb



Avi Bader, Toronto, 4th place

Kicking back in the sands of Israel

Marissa Nemes, Montreal, 2nd place

It's not a mirage

Richard Foltys, Thornhill, 3rd place

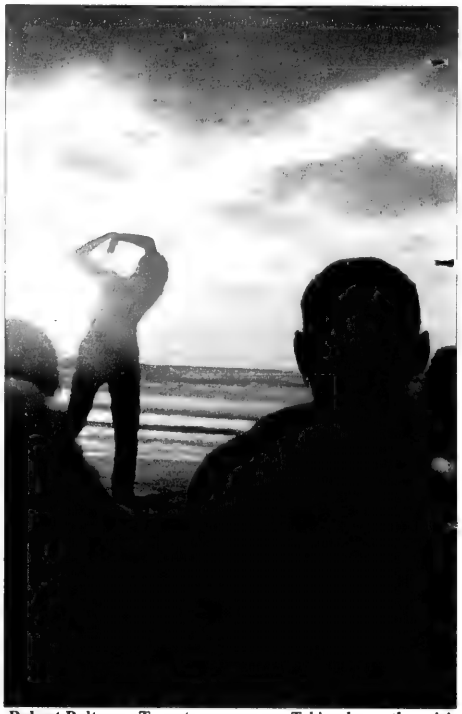
On the Rocks

Happy Chanukah

Sean Plener, Richmond Hill, *Rock fomations*

Arie Sibonney, Thornhill, *Dancing in Tel-Aviv*

The CJN **is pleased to publish the "winning" photos in the Third Annual Israel Experience Photo Contest. On the opposite page are the first through fourth place finishers. On this page are the runners up. The snapshots literally freeze in time some of the moments, the memories and the meanings of the summertime experiences of these young Canadians. The contest was sponsored by UIA Federations Canada, Canada Israel Experience, El Al Israel Airlines, Roots Canada and *The Canadian Jewish News*.**



Robert Boltman, Toronto, *Taking home the spirit*

Marissa Nemes, Montreal, *Eating watermelon*

Avi Bader, Toronto, *Dusk over The Western Wall*

Mark Silver, Toronto, *On the Jordan with friends*

Rebecca Shapero, Thornhill, *A caravan in the heart of the desert*

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Happy Chanukah

Nazi-era memory

By MICHAEL GORDON

On the patient's left forearm, the pale blue Auschwitz number could still be seen. She would not agree to the pacemaker even though she had collapsed four times and her symptomatic sick-sinus syndrome was so easily treated.

She had survived vivisection experiments during her concentration camp internment, and she refused any surgery.

We appealed to her son. Although he agreed with the need for treatment, he did not want to go against his mother's wishes.

"I survived the Holocaust, I will survive this," she said when asked why she would decline such a simple, safe and life-saving treatment. Some members of the health-care team felt strongly that we should heed her wishes; others felt that we must treat her.

Isn't it time to forget about the Holocaust? It was so many years ago. Is there anyone left to whom it really matters?

It is common to hear people make such comments. There have been recent special reparation payments agreed to by German companies that were involved in Nazi-period slave labour. Are the payments meaningful or symbolic and does it matter anymore to those who live with the memories of slave labour, mass murder and concentration camps?

All who survived the Holocaust were deeply scarred by it. All carry the profound trauma with them but have coped over the years in different ways. Some have never managed to escape the impact it made on their lives, and their experience colours everything they do. In their later years, the horror of their experience may begin to be incorporated into their daily travails.

Some years ago, I was hospitalized in Toronto with a back condition. While waiting on a stretcher to be taken by the orderly to the therapeutic pool, I heard a patient in the next room screaming, "No, no!" The orderly asked him why he was shouting so much as he was just going to take him for a shower. Every time the orderly repeated this phrase, the patient screamed out more frantically, "No, no!" The panic was palpable.

I heard this on two occasions and could detect the patient's eastern European Yiddish accent. I suddenly realized that the patient was responding to the word "shower" in a way that reminded him of the past. He may have believed the "shower" offered by the orderly was the same as the one in the camps, where it was used as a euphemism for the exterminating gas chambers.

I told the nurse and she informed the orderly, and the word "bath" or "wash" was substituted for "shower." The screaming stopped.

With cognitive decline, the success of memory suppression, which may have worked as a coping mechanism, begins to fail. One Polish-born patient with Alzheimer's disease was getting along fine with full-time help at home until the helper with whom she spoke English became ill. The family found a replacement, a lovely lady whose mother tongue was Polish, which they thought would be perfect, as in the past their mother had spoken Polish when necessary. She even once had a Polish-speaking housekeeper.

Suddenly their mother began screaming and threatening to kill herself and wouldn't let the woman in the house. She told them: "Why should I speak Polish after all they did to me?" The children were baffled. They could not understand that the loss of the ability to deal with the present made the past feel immediate. The suppressed associations with the brutality she experienced in Poland became real when she heard Polish being spoken.

Some patients draw on the strengths that helped them in the past, in order to cope with their medical problems today. Years ago, I looked after a patient who survived in the woods of Czechoslovakia for almost four years during the Holocaust years. He once told me how he lived in caves and ate what he could find, including insects, berries and small animals. He frequently hid in dangerous and precarious places when he heard

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Continued from page B16

Implications for medical treatment

soldiers on the lookout for fugitives. Occasionally he could hear someone being caught, and often beaten or summarily shot. When liberated, he immigrated to Canada after he discovered the community he had come from no longer existed. The only surviving family member was his young daughter who had been kept in hiding by some non-Jewish neighbours and whom he found after the war. They came to Canada, where he became a successful businessman.

He came to live in Baycrest Terrace, the residence at Baycrest Centre for Geriatric Care in Toronto. He had angina which became more symptomatic. He benefited from each new treatment that became available, such as calcium channel blockers. He was a model patient, using nitrates before activities and undertaking all his efforts in a carefully determined manner. Finally he reached the point where he was not controlled on maximal anti-anginal therapy and had angina at rest. Angiography revealed four-vessel disease. The cardiologist's letter to me, which said he was not suitable for surgery, estimated that he had about a 25 percent chance of dying from the surgery.

I read the letter to the patient. He looked straight into my eyes and said, "Does a 25 percent chance of dying from the surgery mean I have a 75 percent chance of surviving the surgery?"

I nodded.

"Those are great odds," he said. "I hid in the woods of Czechoslovakia for four years, and every day I had a 99 percent chance of dying; so I'll take those odds."

I told him I would make another appointment for him to see the surgeon and that I would write a letter. I told him to dress the way he usually did, in a suit and tie, and tell her what he just told me. Two and a half weeks after his bypass and pacemaker insertion for post-operative heart block, he was back in the Terrace, without anginal symptoms.

Another recent experience confirmed for me that actions of survivors cannot be readily predicted. I began to see a man some years ago because his family thought he was acting in a peculiar manner. He and his wife were both survivors but hardly mentioned their suffering. Suddenly the father began to focus on his concentration camp experiences and started writing poems and stories in Yiddish, Polish and English and talking to everyone about what he had been through. His family was distraught and assumed he had "flipped."

During my interview with him, it was evident he was cognitively intact, with no psychotic features. He had come to believe that in the few years left of his life, the "world should know" that it was real and that no one should be allowed to deny it. This quest to tell became an obsession for him but was giving energy and new meaning to his life.

With his permission, I explained to his children what I thought was going on and that they had to find a way to support his efforts. I explained to him that he had to respect their need to find ways to cope with this new aspect of his life. At every visit to my teaching clinic he brought in new stories and poems and finally his self-published autobiography. The postgraduate trainees in my clinic, most of whom were not Jewish, were mesmerized by him and told me they had never had a comparable clinical experience.

He had severe and incapacitating pain during walking, which was diagnosed as spinal stenosis. When surgery was first suggested, his children characteristically expressed their opposition to it, in a way clearly reflecting their desire to "protect" him. Eventually the pain was unbearable and unrelieved by all medical interventions. He requested surgery.

He had an appointment with me about three weeks after the surgery. I happened to be in the corridor when he arrived, accompanied by his son, walking briskly, upright and without a cane. I could not believe it. He told me that he had his surgery on the day before Passover. The day after surgery, he said he wanted to go home and it seemed that no one objected to the request. He said he was taking only acetaminophen once in awhile for pain. As I spoke to him and commended him on his wonderful recovery, he looked at me with a half-smile: "You know, doctor," he said, "surviving a concentration camp is good training for any surgery." I could not find an answer.

Most clinicians have some patients with remarkable histories of trauma and courage from different eras and many parts of the world. For those who survived the Holocaust, there is a special meaning to their lives because so many lost most or all of their friends and families and are now aging. Illness and death often have a special and sometimes strongly symbolic meaning for this population and for their families: "After what they survived – this?"

The first patient described above was evaluated psychiatrically and felt to be incapable of making an informed decision about the pacemaker because of her fixation on her Holocaust experience. Her son agreed to the pacemaker. She was scheduled for it to be inserted, but had a fatal cardiac arrest before it could be done. One could say her Holocaust experience proved fatal to her, 50 years after the fact.

This article originally appeared in the Nov. 14, 2000 issue of the Medical Post *V. 36, no. 38.*

Michael Gordon is a geriatrician, vice-president of medical services at the Baycrest Centre for Geriatric Care in Toronto and professor of medicine at the University of Toronto.

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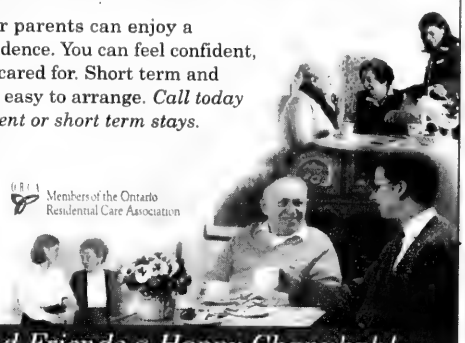

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Searching for a memory...

By DEBBIE VADAS-LEVISON
Special to The CJN

The absence of extended family in my life has been a gaping wound, like the stump left behind by the amputated branches of my family tree. Ancestral tales have been silenced. There were no pockets full of candy to rummage through or gentle gnarled grandfather hands to hold. No aged voices intoned the Kiddush on erev Shabbat.

The anecdotes of my father's childhood were lost, and only one sweetly wrinkled face beamed at recitals. Missing also were the boisterous gatherings of aunts, uncles and cousins, for our entire clan consisted of a mere five people – mother, father, maternal grandmother, brother and me.

And for my father, losing his loved ones in the Holocaust has meant decades of excruciating uncertainty and agonized questions about their fate. He, like most survivors, found no comfort in closure – that is, until recent events led him to discover some long-awaited truths.

My father was born in the Hungarian town of Balassagyarmat, about 50 miles north of Budapest. On March 19, 1944, the Germans occupied Hungary, and the fearsome climate of anti-Semitism worsened – the Jewish communities in the town and in neighbouring villages were rounded up and ghettoized. Existing anti-Jewish laws were toughened: travelling on the streets was restricted to one hour a day, personal possessions (radios, jewelry, even children's bicycles, including my father's) were handed over to authorities, and Jews were banned from public places and transportation.

In the middle of June, deportations began. Hungarian collaborators vied to outdo their colleagues in cruelty. While Germans were content to shove 70 people into each boxcar, Hungarians succeeded in cramming fully 90 people into unimaginably grotesque conditions. And in infinite irony, the Hungarians made the Jews pay for the very padlocks that would fasten the boxcar doors.

At the age of 17, my father was among the youngest of hundreds of boys who were sent into forced labour (in later weeks the age limit would be lowered to include 15- and 16-year-olds). As the Russians approached towards the end of November, the Hungarian Command handed the boys over to German forces, and they were sent by train to the Austrio-German border to dig anti-tank trenches. Days elapsed upon their arrival before their boxcar doors were even opened.

Subsequently, my father was sent to Mauthausen where he remained until the Allies liberated the camp on May 5, 1945. He eventually returned to Hungary to find that his parents, sister and other relatives were gone. He was never able to find out what had happened to them.

My brother Peter, who had long been engrossed in archival records and had attempted to piece together our fragmented family history, heard that the Red Cross Society had access to an international tracing service for information on victims of the Holocaust. In 1992, he initiated a search on our father's behalf. Years passed and at last, in 1998, the Canadian Red Cross forwarded a reply – and the findings were astonishing.

It appeared that my grandmother Ilona and my aunt Elli had perished in Auschwitz, and there was thus, sadly, no more information to be had. But my grandfather Heinrich, who on June 12, 1944, had also been interned in Auschwitz, had been transferred to Buchenwald on June 24. Two days later, he was chosen as a *Haftling*, a strong Hungarian-Jewish worker, and sent to a factory in Bochum, Germany, to manufacture munitions and grenades. The prisoners there suffered intolerably brutal conditions, and at 8 a.m. on Dec. 27, 1944, my once-strapping grandfather died of "cardiac and circulatory insufficiency with general physical weakness."

But there was a twist of fate that would set my grandfather and a scant few dozen others like him apart from most of the six million.

In November 1944, the Bochum Crematorium was bombed and was henceforth out of service. While countless other victims of the Shoah were piled in mass graves, it was the personal decision of an unusually decent cemetery superintendent to give each deceased Bochumer-Verein factory worker an individual, marked grave in the Wiemelhausen Jewish cemetery.

That is where the Red Cross found my grandfather, and that is where, after 55 years of wondering, my father found him. More than half a century after his father's death, my father knelt before the headstone, placed some stones of remembrance there, and said Kaddish at last.

For my father to find, after so long, an actual headstone with his father's name carved into it meant there was somewhere he could finally mourn; it meant a yahrzeit to commemorate.

He contacted the mayor of Bochum, Germany, and travelled there in May 1999 with my brother. They spoke to a local historian to try to get a better sense of my grandfather's days in Germany. Together they visited the Wiemelhausen cemetery. They noted that the plots and grounds were well maintained. They photographed and videotaped the area and left rocks on the headstone in the Jewish tradition. During this process, my father

Continued on page B19

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...and finding a miracle

Continued from page B18

said little, and it was not until months later that he was able to communicate just how wrenching the experience had been.

A few weeks after he and my brother returned to Toronto, my father received a letter from a Mr. John Csillag of West Yorkshire in the United Kingdom.

Csillag wrote: "Both your father and mine are buried in the Wiemelhausen Jewish cemetery. Having been deported in June 1944 to Auschwitz, I was transported from there with my father and 270 others in August '44 to Bochumer Verein KZ Aussenlager on the Brullstrasse. After few months slave labour, my father died in the camp just a fortnight before the death of Heinrik Weisz. Though I obviously knew of my father's death, it was only in the late 1950s that I found out where he was buried. I believe I am the only survivor of the Brullstrasse camp."

Imagine, this Csillag might very well have known my grandfather as they worked together in the factory!

Csillag went on to say that the local historian had given him my father's address. He enclosed some further information in his letter, translated from German factory documents:

• A work unit with 50 inmates was established in Bochum, the principal task of which was to dismantle and remove unexploded bombs in the Bochum area originating from Allied air attacks since 1942. The disarming of the bombs was carried out by primitive methods and without any safety considerations. Many were killed.

• A group of workers was to build barracks and erect a high-voltage electrified security fence to contain the prisoners.

• On July 26, 1944, 434 Hungarians were transferred from Auschwitz and in August, 400 more followed. The Jews were brutally mishandled by their SS guards. Those who were no longer able to perform their work were transferred to Buchenwald for liquidation.

• One hundred and eight slaves were executed by the Nazis for illegally obtaining foodstuffs or for other offences against the harsh Nazi regime.

• One inmate's testimony reads as follows: "On the first day we received no food at all. From then on, our daily ration was: breakfast, black water (coffee), midday, beet or cabbage soup, one slice of bread and occasionally a quarter of a slice of some sausage or 10 grams of margarine. But very often we failed to receive the bread or sausage. The midday meal was our last of the day. Work commenced at 5 or 6 a.m. After breakfast was roll call, which, depending on the mood of the SS guards, took from half an hour to three hours, irrespective of weather or season. Our only clothing was underpants, shirt and the striped cotton prison garb."

• The strongest prisoners were picked to work in the factory and were exposed to the whims of their supervisors. The heaviest work was at the enormous presses, where large white-hot ingots were processed. The heat was so great that no civilian would stand nearby. *Haftlings* were used for this work with no protective clothing, not even gloves. I saw a *Haftling* working on the presses being maltreated by his foreman for using some protective cloth he had somehow acquired. Without that cloth, no doubt his hands would have been terribly burned and blistered. The management of the factory tolerated or even ordered such treatment of the workers.

Csillag recalls: "Another boy, Hans, and I were, at 16, amongst the dozen youngest *Haftlings* in the factory. We became friends and relied on each other to keep going. For awhile, Hans worked as crane operator above the hot stamp presses, a ghastly task in the oppressive heat of the press. One day in October 1944, Hans colluded with me in an activity that may well have saved my life. *Haftlings* who suffered minor work injuries were taken to the camp infirmary to recuperate. By gently lowering the crane onto my foot, Hans broke two of my toes. The two weeks in the infirmary without having to do the heavy factory work may well have helped my ultimate survival. Hans died on Jan. 10, 1945."

"It is extremely, extremely rare to find a marked Jewish grave from the Holocaust," says Linda Klein, the Red Cross director of the Holocaust and War Victim Tracing Information Centre. "We have processed over 25,000 requests for information, and have found the dates of death for over 2,000 people. In all, there were nearly no marked graves except in the case of Russian military – certainly not for Jews."

The International Red Cross's tracing office was established in 1990 specifically for World War II tracing, and its success rate runs at 35 to 50 percent. But in some cases, the results are miraculous.

"I have personally witnessed several reunions of survivors," says Klein. "It is overwhelming. For example, two sisters once asked us to trace the fate of their younger brother. They had seen the Nazis drag him away, barefoot, when he was six years old. We located him! I was at Dulles Airport with the sisters when he stepped off the plane. Even though he was now an older man, they began to cry as they recognized him right away."

According to Klein, nearly 1,000 survivors have been reunited to date. In other cases personal effects have been retrieved – the Belgian Red Cross recently sent an old, obviously authentic brown paper packet to a woman in Miami. It contained the actual food ration slips from a concentration camp, an ID card, and detailed information on the fate of her lost relative.

The process of tracing can become quite complicated, Klein says. "First we check through our computer files to see if the case is cross-referenced. Every case is entered into the databank and analyzed. We also check the survivors' registry at the Holocaust Museum in Washington, D.C. If the person is unknown, our team of volunteers translates the application into German, then sends it to the Tracing Centre in Arolsen, Germany, the largest repository of Nazi documentation."

There are archives in other countries, as well, and many inquiries are submitted to Ukraine, Russia, England and other countries. Any new information is communicated to the applicant.

There is always the chance that information will be discovered as more Holocaust documentation is found and made public.

"The time it takes to do a trace can vary from a few months to one or two years," says Klein, "depending on the amount of known information and the number of volunteers going through the files. There are over 47 million documents available in the International Tracing Service."

Created in 1946, the archive is funded by the German government as part of its reparations. The documents are housed in several buildings.

"Archives are springing up everywhere as part of the global push to remember, to educate and to document the Holocaust. When the Auschwitz Death Books were finally released to the world by Moscow in 1989, a host of inquiries was spurred and our centre was established the following year in response to the new demands," says Klein, who has been involved in the centre since its inception. "But since I have been here, I have not seen any traces result in locating an actual grave."

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Happy Chanukah

Besherte ... destiny

By BEVERLEY ABRAMSON
Special to The CJN

I was very excited about my long anticipated family picnic and photographing an ever-growing group.

The previous picnic was more than a decade earlier, when the family was smaller and long before I became a professional photographer.

To date, the largest family that I photographed was 13 children and their parents. However, now I was preparing to capture over 160 descendants of my great-great-grandfather. I never knew that I had so many living relatives and I was about to meet most of them.

How did this come about? I believe it was *bashert* – destiny!

On my most recent trip to Israel to visit my cousins and photograph the country, I suddenly discovered a new relative. While sitting with this family and sharing stories, I happened to answer their telephone. This alone was unusual since I'm not fluent in Hebrew and I wasn't expecting a call!

Assuming that I was the homeowner, the caller quickly introduced herself as Carolynne, a relative from Toronto, who was visiting her brother in Jerusalem. She was investigating her roots and was phoning to discover more about her Israeli family. Taken aback, I replied that I was also a visitor from Toronto and perhaps related.

Mary and Sam Katz

Excitedly we discussed our mutual relatives and relationships, and while exchanging phone numbers, made plans to meet. When I finally met Carolynne back in Toronto, she greeted me with a pile of papers and photographs.

I was surprised and overwhelmed with the information that she had gathered. She meant business and sure enough presented me with a formal genealogical study – our "family tree" dating back seven generations.

Now, how were we going to share all this with the rest of the clan of Nuta and Fayga Grynszpan?

It was bashert that our family reunion would evolve from this unexpected phone call. There were over 80 families to invite and before I knew it, my journalist cousin, Teddy, resurrected the family picnic.

He quickly rallied the elders to cover some of the costs, formed a committee of cousins, set a date and selected a park in Oakville, located halfway between Toronto and Hamilton, where most of our family resides.

E-mail addresses were obtained and a Web-site was created to maintain communication. Teddy planned to surprise everyone at the picnic with a copy of our family tree and approached me to photograph the group.

The day finally arrived! While pulling into the parking lot with my children and grandchildren, I saw the welcome sign and my mother greeting everybody. To my astonishment, I couldn't stop the tears from streaming down my face.

I realized that I was both excited and overjoyed at the prospect of meeting and exchanging stories with so many members of my family, while at the same time sad about those relatives who would not be at the picnic this time.

My father, who passed away in May 1999, and his parents were three of those significant missing people.

A close inspection of the family tree revealed that half of the people attending were the offspring of my grandparents. The other half were family members of my grandfather's siblings, whom he had sponsored to emigrate from Poland prior to and after WWII.

I couldn't help but reminisce, uncover some of the family mysteries and wonder about my heritage.

Continued on page B21

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My grandfather was a born leader

Continued from B20

My grandfather's life is quite a story. Samuel Eli Katz, the middle son in a family of seven, left his small Polish village, Ilza (Drilj), for Canada in 1913 along with his 13-year-old brother, Harry.

Sam was a penniless 20 year old when he arrived in Hamilton, but died at age 85 a man of riches. These riches were his spouse of 59 years, seven children, numerous grandchildren and great-grandchildren, his extended family, his synagogue, his family business, his passion for his community and his love of horse racing. In my eyes, this was a legacy hard to match.

Sam was a dichotomy – a delicious mixture of modern and traditional. He was a man of vision, whose first business was peddling fruit from a horse and wagon. Then he created an auto parts and accessories business in 1924 when the automobile was becoming a popular commodity. At the time, he marvelled at the tattered condition of his customer's shoes (they chose to repair their cars above their shoes).

Here was a man who curiously spent every Sabbath morning in prayer and every Sabbath afternoon at the racetrack. A man who built a family landmark operation without the ability to read any English, except for the racing form. A man who came home dirty and greasy six days a week after bidding for and dealing with used car parts and who, as a member of a religious ritual group, volunteered to help prepare the dead for burial. This was one of the many mitzvahs recognized within his community.

He was a born leader, a man of great distinction, conviction, perseverance, and pragmatism balanced by his sensitivity, humility, wit, wisdom and strong intuition. It is no wonder that he was nicknamed the Chief.

He was the first man that I ever saw cry openly, swear and kibitz with his workers, sing loudly off key and out of sync while leading prayers in his community, laugh with his great-grandchildren and tend to the sick and dying. His affection for his family was quiet and unassuming. I admired his benevolence, devotion to family values, generosity of spirit and dedication to his beliefs.

My grandfather adhered to other practices that circumscribed his way of life. He ate to live but also loved to eat and drink his daily schnapps, usually leaving a little to rub on his hair and face. I still remember his laughter, from my youth, whenever he applied the last few drops to me, my brother, sister or cousins.

I remember the glistening Brylcreem on his thinning hair, that subtle fragrance from his cologne, his pride in his immaculate appearance.

His zest and energy were evident from a glance or by his commanding voice, never really soft but always kind.

He didn't preach his ideas, he taught by his actions. Even as his immediate family grew to more than 40 people, he cherished family dinners, everybody together at each traditional holiday. The solution to the inevitable overflow was simply to eat in shifts.

He introduced us to friends and associates in investment terminology. With a twinkle in his eye, he would boast in his imperfect English, "these are mine-a-interest." Translated this meant that we were his true good fortune.

Shirley and grandfather Haskiel Grynszpan in Poland circa 1928.

His highly competitive business was open seven days a week, yet he made time not only for his charity work but also for other activities.

Continued on page B22

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Happy Chanukah

'Well ahead of his time'

Continued from page B22

Being the eldest granddaughter, I was afforded great latitude. As a young girl, I enjoyed tagging along with the Chief to the "men only" section in the synagogue discovering the snuffboxes tucked away in a drawer in the sanctuary or sharing in the ceremonial breakfast of herring and schnapps with the cronies. I traipsed through car wrecking yards and felt privileged when sitting with him at wrestling matches, sometimes at ringside.

He was the first to introduce me to the idea of travelling to exotic places because of his verve and sense of adventure.

My grandfather was well ahead of his time. Long before the feminist movement, he attributed his business success to my grandmother's astuteness. His auto parts business was launched with the pennies that she secretly and relentlessly accumulated from redeemable bottles.

My grandmother's determination was a trait that permitted her to enjoy a long and enriched family life. Despite the removal of a kidney and then a stroke that permanently paralysed her left side at midlife, she continued to lead a normal life and predeceased her husband by only a few years. Her matriarchal position was never diluted but in fact strengthened.

The person that I missed most at the picnic was my dad, Nate. He would have delighted in cheering the underdog at the games, making us laugh with his jokes, "high-fiving" the little children or just putting his hand on our backs.

Even before my grandfather passed away, my dad became the head of the family business. My grandfather never retired nor always agreed with my father's decisions, but he handed over the reins anyway.

My dad held his parents in high regard and although he played hooky from school for weeks as a teenager, he always spoke to and about his parents with the greatest esteem.

He inherited much of his goodness from his parents. His philosophy was not dissimilar to his father's, but dad reared his children differently, not by rules and punishment but by respect, trust and freedom of choice. Making mistakes was part of our learning and being free to explore was encouraged.

My father was endowed with another rare attribute – he viewed life as a gift. Maybe that came from the fact that he was born at home two months premature and lived a healthy, full and long life. Unlike my grandfather, dad was soft-spoken but clearly expressive.

He could tell jokes with the comedic timing of George Burns. My mother always needed one of us to translate the X-rated ones. He was a man of few words but many emotions, and like his father was able to reveal his "feminine side," without apologies or shame.

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Sam, Mary, Nate, Rose and Sadie (seated) circa 1919.

'I wish there were more like him'

Continued from page B22

He loved his work – a seven-day commitment for almost 60 years in the same family business. He retired after the business was sold, undertaking about six volunteer and charitable jobs with time left for playing cards almost every afternoon, reading voraciously and peeling apples for mom's award-winning pies. He was the first and the oldest person to volunteer for a new program to teach English with me in Israel one summer.

He was silently spiritual, never complained about his ill health and always expressed appreciation for what he received by assisting others. He never lost his ability to be a human calculator, finish a crossword puzzle or provide bookkeeping for my brother's law office. I still wonder why he dropped out of high school.

My dad trained hundreds of employees and apprentices in his business in a patient and non-confrontational manner. Many left to become competitors in their own businesses. When I was 16 I learned to drive, not in our family car, but in a pickup truck. That was his way of teaching, by example, and conveying the message that conventional solutions or choices are not necessarily the best or only way. My interpretation is that he had confidence in me as an individual and that even though I was a petite young woman who could barely reach the clutch, I could be trusted to handle a large, macho vehicle.

Like my grandfather, he had an aura of intimidating but gentle power. However, unlike my grandfather he never gave advice unless asked and never lectured me nor said, "I told you so."

If discipline was required, a look with his eyes would suffice. He would tell my mother to leave us alone when she got on our case and always preferred to avoid conflict, even with her. He was a mediator, a lover of life and a peacekeeper. How often he remarked, "Don't worry, it will all come out in the wash."

I wish that there were more people in this world like him.

Family meant everything to him. He would have loved the picnic, especially the paper-plate race for grandmothers and grandchildren. There I was at the starting line paired with Talia, my 3½-year-old granddaughter, coaching her on how to place the plates for me to step on, when I looked down the row to see that I was competing against my own mother.

For the record, she was the eldest at the picnic, an octogenarian who refuses to disclose, look or act her age (she doesn't count her blessings). Guess who won the race? Dad was probably cheering her on.

Photographs from the picnic were eventually distributed to each family to solidify the memories and to remind us that the next reunion, hopefully, is just around the corner.

Beverley Abramson is a Toronto-based photographer. Her documentary work is exhibited locally.

Sam, Mary, Nate, Rose and Sadie (seated) circa 1919.

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Modern-day Modi'in – "revolutionary" concept

By RUTH HEIGES
WZPS

The traditional ancient home of the Maccabees now has new "keepers of the flame."

These days, when the Maccabi World Union lights its Chanukah torch at the site where the ancient priestly family is purported to have been buried, the relay runners have an easy jog down the road to the burgeoning new town of Modi'in.

Nestled in the Judean foothills between Jerusalem and Tel Aviv, Modi'in is destined to become Israel's fourth largest city.

Since the arrival of its first residents in July 1996, the population has grown to 32,000. Based on the pace of construction and planning, it is expected to increase at a rate of 10,000 residents a year to 120,000 in the foreseeable and planned future. The ultimate potential of the chartered urban area is 250,000.

In fact, other communities growing in the immediate vicinity, such as the village communities of Maccabim and Re'ut, the haredi Kiryat Sefer, moshavim, and the planned Orthodox community of Ohr Somayach, add considerably to the numbers and potential.

"When we first visited Modi'in, I was enthralled just by the drive through the tree-covered hills of the JNF forests," says Lisa Boxenbaum, who made aliyah at the age of eight.

"It reminded me of driving through my native Pennsylvania, and I was taken with the prospect of having my eyes bathed by this greenery every day.

"In fact, despite all of the construction completed to date, the proportion of parks and gardens and the overall attention to landscaping is one of the most striking features. A total of 155 acres (out of 11,500 for the complete city) have been set aside for parks and gardens, and many of these were developed in advance of even the first buildings."

This is a manifestation of the plan drawn up by world-renowned architect Moshe Safdie, who was commissioned by the Israel Ministry of Construction and Housing to develop the master plan in 1989. He developed a holistic concept, including urban control documents to regulate land use, density, height, setbacks, architectural character and appearance, as well as detailed town planning for two residential areas and supervision of design control for an additional seven areas.

Safdie's planning emphasizes communal life as an ideological goal, expressed by placing schools and other civic complexes in central valleys, allowing residential quarters to overlook them from the hillsides. All infrastructure is underground (electricity, telephone lines, gas lines, cables for television), thus preserving esthetics. If this continues to be sustained, the town promises to have a village character, no matter how large it becomes.

All of this only adds to the reasons why many young families choose to live in Modi'in. For one thing, the location is excellent for two-career families, with commuting times, under ideal circumstances, 25 minutes to Jerusalem and 30 minutes to Tel Aviv.

Moving there at the development stage and enduring the growing pains was also deemed a worthwhile investment by these young families. For the price of a one-bedroom apartment in Tel Aviv, it was possible to buy a four-bedroom apartment under construction and have a small private garden in Modi'in!

While it may be a most civilized form of pioneering, the endeavour is not without its drawbacks in the short term. A serious one is the fact that the town is currently almost exclusively a bedroom community, offering few employment opportunities except within the local services. This will start being remedied in the next few years, however, according to Ziva Swiatlowski, who served as the appointed city clerk for several years and continues to be employed by the local council.

"At the end of Sukkot, the Minister of Finance Avraham [Baiga] Shochat, laid the cornerstone for a high-tech industrial park in Modi'in which will eventually be one of the largest in the country. In accordance with the master plan, it is located near the Ben Shemen Forest, so it will also be possibly the greenest such centre in the country. We're extremely excited about the planning for it, since it will include day-care facilities for employees, a shopping centre, and even hotels, since it is so close to Ben-Gurion Airport."

Swiatlowski adds that a service park, featuring such businesses as auto-repair shops, is due to be built closer to the town centre. Between this and the high-tech park, 30,000 jobs will ultimately be created right in Modi'in.

Other key construction projects over the next few years include the city centre project. This will include pedestrian shopping arcades, roofed for protection from sun and rain; a city hall building; a college, a civic centre; and a central library. Infrastructure has almost been completed for a transportation centre, including a rail station and central bus station.

In the spirit of the Maccabees, perhaps, it might even be said that the entire concept of Modi'in is revolutionary. Yet, even as it grows, the fundamental nature of the region will be preserved, with its lush forests and distinctive sites, which include the Ben Shemen Forest, the first planted by the Jewish National Fund, the Neot Kedumim biblical village, the Hasmonean Village (each with activities for families), and the traditional site of the graves of the Maccabees.

Councillor Joe Mihevc and family

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How Jewish cemetery in Venice was saved

By ELIZABETH CHAPMAN
Special to The CJN

Abandoned for two centuries and almost completely inaccessible to visitors for decades, the once deteriorating Ancient Jewish Cemetery of Venice has been fully restored, and guided tours of this unique site are being offered for the first time.

The Cemetery – located on the Lido, a chain of sandy islands between the Lagoon of Venice and the Adriatic sea – is considered a treasure of European Jewish heritage. It is remarkable for the uniquely personal perspective it gives on the history of the Jewish community in Europe and the lives of the individuals who have inhabited Venice's Jewish ghetto for more than five centuries.

While a Jewish population may have lived in the region that was to become Venice in the first century, the Ancient Cemetery represents the first documented Jewish presence in Venice. It is also one of the oldest Jewish cemeteries in Europe.

The Cemetery was established in 1386 when the Venetian Republic ceded the vineyard of a Benedictine monastery to the Jewish community as a burial site. Earlier that year, the Venetians had formally invited Jewish families to establish a community in their city, hoping Jewish lending activities could rebuild the city's failing financial system ravaged by long wars with Genoa. The new residents requested a cemetery.

The Cemetery was used until the second half of the 18th century. It is not certain why the site on the Lido was chosen, but the island's isolation in a time before the invention of the vaporetto was probably a deciding factor.

Many of the earliest burials were disturbed by those hostile to the Jewish community, and in 1389 a wooden fence was built to protect the Cemetery grounds and prevent desecration of graves. The Cemetery's oldest surviving gravestone dates back to that year, when it was unveiled for a young Ashkenazi Jew named Shmuel ben Shimshon. Of all the Jewish cemeteries in Europe, only the cemetery in Worms, Germany, has tombstones more ancient. A few grave markers have also survived from the 1400s, a time when the Jewish community in Venice was limited to Ashkenazi Jews.

The Venetians regarded the Jewish community with ambivalence, at various times expelling and reinviting them to live within the city, permitting their religious practices, but only if they were willing to live within the bounds and laws decreed by city ordinances. In 1516, the Jewish quarter was formally established by the Venetian government in a poor neighbourhood near a foundry on the Italian island Ghetto. (The word "ghetto" derives from this early Jewish neighbourhood.) The ghetto eventually became home not only to Ashkenazi, but also to Levantine, Spanish, and Portuguese Jews.

The Cemetery's grave markers and monuments reflect the changing Jewish population in Venice as it was altered by waves of Jewish migration throughout Europe. Early gravestones are modest, strictly avoiding decoration and featuring simple Hebrew inscriptions. Later graves feature false sarcophagi, large burial markers, and monumental family tombs that reflect more lavish Venetian taste. At the same time, the rich array of styles and inscriptions on the tombstones

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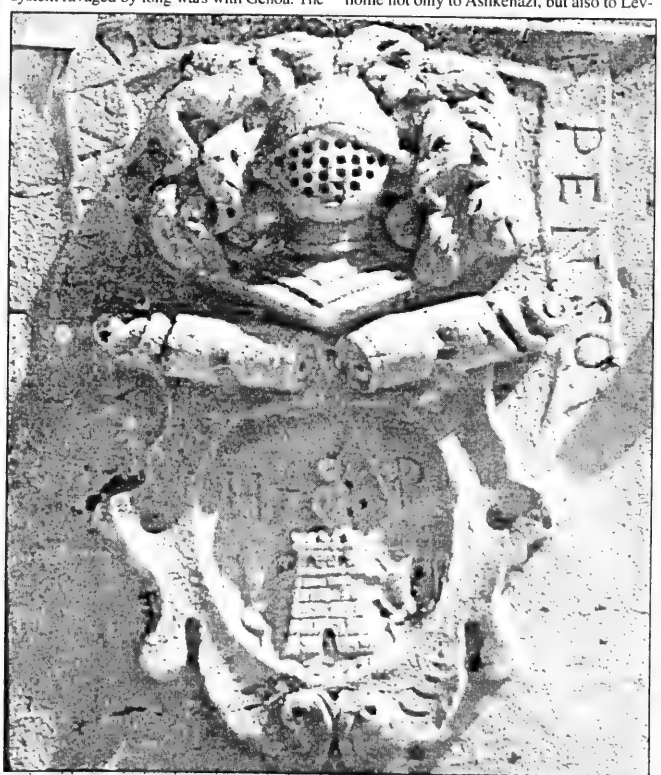

A gravestone from the restored cemetery (Karen L. Mitchell photos)

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Prominent and anonymous are buried in cemetery

Continued from page B25

reveals not only a growing ethnic mix, but the increasing financial success of the Jewish business community and changing fashions through the centuries.

By the 17th century, the Jewish community was at its height, with a population estimated to have numbered roughly 5,000. The growth of the community, along with the devastation of plagues that struck in 1576 and 1630, triggered enlargements of the Cemetery.

In keeping with Italian customs of the time, the 17th-century Jewish funerary monuments often used family crests and geographical references, as well as epigraphs written in Hebrew. The tombs are decorated with elaborately carved trees and vessels, winged angels, biblical scenes, the sun and stars, ladders and towers, and animal figures. Eighteenth-century late-Baroque sarcophagi feature lavish sheaves of acanthus leaves, pomegranate trees, and bunches of grapes.

Many of the Jews expelled from Spain and Portugal in the late 15th century retained their Iberian coats of arms and marked their tombs with the Lion of Castille, castles, or suits of armour. Upraised hands mark the graves of the Coens (Cohens), or kohanim, who are regarded as the descendants of temple priests in biblical times. The graves of the Levites are marked by a pitcher, often shown pouring water into a basin, in reference to their ancestral duties washing the hands of the Jewish priests. The Star of David and the crests of Sephardi and Ashkenazi communities can be seen on stones throughout the Cemetery.

Both the prominent and the anonymous are buried in the Ancient Jewish Cemetery. A border marker dated and inscribed "1631 Hebrei" may have indicated a mass grave of those who died in a plague of that year. Many other tombstones are the only witness to the lives of the individuals they commemorate.

One of the most prominent figures buried in the Cemetery is Rabbi Leon da Modena (1571-1648), an eclectic thinker and extraordinary orator who was the author of *The History of Jewish Rituals*. It was said that his lectures were so compelling that even Catholic cardinals and foreign royalty would visit the ghetto to hear him speak.

Not far from Modena's tomb are the graves of the philologist and grammarian Elia Levita (1469-1549) and the poet Sara Copio Sullam (late 1500s-1641), who hosted a famous literary salon in the 17th century – the period of the ghetto's greatest splendour. Her tombstone bears the Copio family crest, a scorpion, as well as her husband's family crest, a ladder.

Continued on page B27

17th century burial markers of Cividal family.

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Success of restoraton may lead to more

Continued from page B26

Other tombs include that of Simone Luzzatto, a gifted rabbi and eventual successor of Rabbi Modena, and Daniel Rodriguez, head of the Occidental Jews.

Because of the Lido's location at the entrance of the Venetian port, the island became a strategic site for the defence of the city. Burials had to be suspended from 1671 to 1675 when the northern part of the Cemetery was fortified during the war with the Turks. Napoleon's troops are said to have used tombstones as cannon platforms after his 1796 victory over the Venetian Republic, and by the mid-1800s the Austrian army occupied a part of the Cemetery grounds which were cleared and used as a target-shooting range. In 1774, a new cemetery – in use to the present day – was established and the Ancient Cemetery closed.

Yet even in destitution, the Ancient Cemetery drew attention and prominent visitors. Goethe described seeing its tombstones buried under windblown sand, the Romantic poets Byron and Shelley rode horseback along the beach by its wild and overgrown grounds, George Sand and the poet Alfred de Musset had a tempestuous fight among its gravestones and Henry James wandered amid its monuments during a sojourn in Venice.

Eventually, uncontrolled growth of vegetation began to seriously damage tombstones, while incursion of the water table drowned part of the cemetery in a swamp that swallowed burial markers. Unlike their famous predecessors, modern-day visitors found themselves confronted with a locked gate and glimpses of fallen tombstones among a jungle of brush or brackish water. The only way to save the Cemetery was to mount a massive effort to drain, stabilize and restore the entire 32,000-square-foot site.

In 1996, Cesare Vivante, leader of the UNESCO committee for the historic Jewish centre, brought the plight of the Ancient Cemetery to the attention of Save Venice and The Steven H. And Alida Brill Scheuer Foundation. Significant pledges from Save Venice and the Foundation, as well as from the Veneto Region and the city and other donors allowed the restoration to begin in earnest in 1998; it was completed in October 1999.

The extensive restoration included rebuilding the Cemetery's protective walls, clearing the tangle of scrub and fallen trees, draining the swamp, as well as recovering and repairing the fallen gravestones. Great care was taken to maintain the quiet, wooded beauty of the site and to respect its sacred character, while restoring the Cemetery and preserving its striking monuments.

More than 100 lost tombstones were recovered in the process of mapping and draining the site. Among the most surprising discoveries were the unusual 17th-century burial markers of the Cividal family. All 14 of these monuments are shaped in the form of columns topped with Doric capitals and feature personal epigraphs as well as the family crest, which depicts Samson fighting a lion.

The success of the complex restoration project led the Jewish Committee of Venice to establish a commission that is considering various initiatives to restore other important Jewish historical monuments in Venice.

The Brill Scheuer Foundation is currently supporting the restoration of the Scuola Grande Tedesca, or German Synagogue, the oldest in the ghetto. The Scuola Tedesca was originally completed in 1529 and was reconstructed in 1733. It features 16th-century ceiling frescoes and a striking woman's gallery that was added in the 18th century. Work on the project is due to be completed in late 2000 or early 2001.

The cemetery after its restoration.

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